

FIVE MINUTE SERMON

Rev. J. J. DUKES, PHOENIX, ILL.
SIXTH SUNDAY AFTER EASTER

THE CHURCH—ITS CATHOLICITY
"The Spirit of truth, who proceedeth from the Father, he shall give testimony of me." (St. John xv. 26)

The Holy Ghost, the spirit of truth is to abide with the Church forever and keep her One, Holy, and Catholic. We have seen on previous occasions that the Church founded by Jesus Christ to continue His mission of leading souls to heaven must possess unity of faith and government as well as holiness of doctrine and practice. Otherwise it would fail to fulfill the end for which He instituted it. We have seen, too, that no Church but the Catholic Church possesses these two characteristic marks of the Church of Christ, unity and sanctity. Let us consider one other mark which Christ's Church must possess, for any Church not possessing it can lay no claim to be the true Church of God. Christ's Church must be Catholic.

By the Catholicity of the Church of Christ we mean that it is "Subsist in all ages, teach all nations and maintain all truth." This Catholicity or universality as to time, place and doctrine is founded on the words of Christ as contained in the xviii chapter of St. Matthew. "Going therefore 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 whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world." Since the mission of the Church of Christ, the object for which she was instituted, is to lead all men to eternal happiness, she is necessarily and essentially Catholic.

The diffusion of the Church over the whole world was to take place without fail. It was not to depend upon the Apostles alone. Christ was to be with them. "Behold I am with you all days even to the consummation of the world."

But the teaching of Christ and His Apostles, although to be universal, was not to reach every individual. Many would be found unworthy. Their culpable idolatry and infidelity or their shameful vices would prevent them from receiving the apostolic message. For they would not correspond with the grace given them, without which they could not receive the heavenly message. Many even hear the message without heeding it. They go to the farm or merchandise and reject the grace of faith.

They who, on account of their vices, do not deserve and who reject the grace of faith, form and always have formed the majority of mankind. For "Many are called, but few are chosen."

The Catholicity of the Church is to be taken in a moral, not physical sense. That is, it is not to be so understood that she is to contain absolutely all men within her fold, but a sufficient number to show that she has fulfilled the divine command to "teach all nations." She is to be so diffused that she can with truth be said to be world-wide, universal, Catholic. Her mission, the leading of all men to heaven, required that she should always be Catholic, diffused throughout the whole world.

She was to become Catholic by teaching all truth to all nations; and her teaching and governing authority was to preserve her Catholicity. This authority is divine. All are bound to obey it under pain of eternal damnation, for Christ said when giving it "He that hears you, hears Me," and "he that despises you despises Me," and "those that do not believe shall be condemned."

It is not her fault if all do not recognize this authority, or if some reject it after having submitted to it. Each has a free will, and if he does not wish to submit to the call extended to all, he must suffer the consequences.

From what has been said, it is plain that the Church of Christ should be Catholic, diffused through all nations, teaching all truth and subsisting in all ages.

Now what one of the churches claiming to be the Church of Christ possesses this characteristic mark? If we examine separately those churches outside the Catholic Church, we find that they are confined each to a separate country. Or, if societies of the same name exist in more than one country, they differ in doctrine and government and are, in fact, separate societies.

Every one of them owing to their fundamental principle, private judgment, is, or is fast becoming, what Macaulay called the Church of England. "A hundred sects battling within one church."

Another fact which shows that those churches outside the Catholic Church have not this characteristic mark is: they were not diffused by teaching the nations, but by detaching from the Church by appeals to gross passions and by brute force.

But the true Church was to be diffused by "teaching all nations."

From the very beginning of Christianity, shortly after Christ gave the command to "teach all nations," the Catholic Church has possessed this characteristic mark of the true Church—Catholicity. At the beginning of the second century St. Justin Martyr, says, "There is no people whether Greek or barbarian, among whom prayers are not offered in the name of Christ crucified."

Everywhere, says Tertullian, "are to be found the disciple of the Crucified, among the Medes and Parthians,

in Asia Minor, Egypt, in Gaul, Britain, and Germany." If the true Church was really and truly Catholic in those times of persecution, when to be a Christian was to expose yourself to lose everything and often even life itself, it has been so to a greater extent since.

Her lines extend across all known lands, in Europe, Asia, Africa, America, among the Chinese, Indians and Australians, until they become entangled among the jungles of the barbarians. She so completely fills the world that, looking back through the vista of years, we scarcely see anything but her.

All the nations that have been converted to Christianity have been converted by her. Her history is the history of the civilized world. Her Apostles, bishops and priests converted every civilized nation of the world. Everywhere and at all times she is one, holy and Catholic, because the Holy Ghost, the spirit of truth abides with her forever.

TEMPERANCE

DRUNKENNESS IN THE RUSSIAN ARMY

Close on the heels of the recent receipt of the Czar to the new minister of finance, urging the necessity of so directing the administration of the state monopoly of spirits as to save the country from drunkenness, comes the imperial order abolishing the time-honored custom of army commanders to "raise a cup" to the health of the Czar and the imperial family in front of the troops at the conclusion of parades and maneuvers. "This new proof of the Czar's earnestness in the matter of temperance has not come a moment too soon for if the ravages caused by the drink habits among the masses of the Russian people are frightful enough, they are doubly dangerous in the case of the army, on which the very safety of the empire depends."

The physique of the Russian youth from which the army is recruited is none too good. In a large number of localities—especially in Siberia—the percentage of rejections reaches as much as 70, and the general recruiting standard is lower than Austria, France and Germany. As General Rodiger, the former minister of war, once stated, the adoption by Russia of the Austrian standard would result in of over 12 per cent. of the army. A physique so unsatisfactory as this is incapable of resisting the influence of any considerable quantity of alcohol, and what this means in the case of an army has been recently shown by experiments in Sweden.

DEATH TO DISCIPLINE
It has been proved by them that the absorption of but half a litre (less than one pint) of beer half an hour before shooting reduces the marksmanship by nearly 40 per cent. and that the effect of a daily consumption of but one bottle of beer for a period of twelve days continues for a whole week after. Yet, according to the investigations of Dr. Ivanoff, in one particular recruiting locality only 50 young men out of a total of 838 turned out to be teetotalers, while Dr. Shapiroff has found among the specially selected corps of the frontier guards only 25 per cent. not addicted to drink.

But alcohol hampers the Russian army in yet another and perhaps still more important respect. The Russian Invalid, which is the official organ of the ministry of war, has recently drawn attention to this aspect in a series of alarming articles. It is the effect of the drink habits on mobilization. Each time, it pointed out, the reserves are called out for their periodical training the authorities have no end of trouble with the drunkards. The men come to their training centers not merely dead drunk, but also provided with large quantities of vodka in bottles, which they then endeavor to smuggle into the barracks. Last year this is what took place in Moscow.

"The drunken cohorts stream into the gates and two powerful soldiers search every reservist. The astounded peasants and workmen seized their bottles, with the state label on them from their kits and flung on the stones in the courtyard. The air is filled with the sound of broken glass. A reservist without a bottle of vodka is quite a rare phenomenon. One individual, without a shirt on his body and clad in rags, brought with him a whole basket containing eleven bottles. Eleven times the glass rang against the pebbles, and each time the drunken dropped tears."

The heap of broken glass grows larger and larger, and a stream collects underneath. Several reservists throw themselves upon their knees and approach their lips to the drunken stream. They are only kicked away by the feet of the receiving soldiers. . . . Finally three large carts filled with broken glass leave the courtyard."

SCENES IN BARRACKS
Can anything be more sinister than this spectacle? The same journal continues its harrowing description as follows: "In the barracks, and subsequently in the train which carries the reservists to the camps, one can witness almost a drama; the sober fight with the drunken, one against a hundred. The commandant of the station is simply in despair. He has had three hundred men sent to him without a convoy, and on their way they succeeded in getting drunk. For six hours he has been trying in vain to put them into the train. At last the 'dead' bodies of the drunkards are thrown

FREE OF ALL THREE DISEASES

"Fruit-a-tives" Brought Him Perfect Health

AVON, ONT., May 14th, 1913.
"I am younger since I have been taking 'Fruit-a-tives'. I was troubled very badly with Piles, Constipation and Stomach Disorder, but I found 'Fruit-a-tives' was the panacea for the whole three."

Now I am free of all these diseases and enjoying perfect health, and able to work whenever I like. Five years ago, I started taking 'Fruit-a-tives'. I took two every night and they worked wonders for me.

No other medicine I could get was so good and I took lots of different remedies before I found out how good 'Fruit-a-tives' were. I keep 'Fruit-a-tives' on hand all the time, and am never without them. I even take them with me when I go motoring, so I can have them handy. 'Fruit-a-tives' are worthy of every good word I can say about them. The fact that they cured me of Piles, was something to be everlastingly thankful for."

GEORGE LAURE.
Box a box, 6 for \$2.50, trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

into the carriages, but no fewer than sixty-four of them had to be picked up at the intervening six stations. It was not until seventy hours later that this drunken set, after a tremendous struggle, was got back to a sober state, and then only could the training commence."—The London Standard.

DATE OF THE DISCOVERY OF ALCOHOL

The word alcohol originally bore no relationship to "aqua ardens" or "burning water," and to this confusion of terms is responsible all the uncertainty attendant on the date of the introduction of "spirit of wine" into history. The ancients knew of this inferentially and sought to extract it, but there has as yet been no evidence to show that these attempts met with success. We have, however, assurance that some of the ancient wines could ignite. Such wines must have been the native and unfortified—hence the mystery that some of them could respond to the flame test. We have heretofore been taught that wine was first distilled somewhere about the tenth century by Arabians, but now know that the latter must have obtained the process from Italians and that no one knows how long the custom of distillation has been secreted by the latter. In a recent number of the Berliner klinische Wochenschrift, Paul Richter shows that a knowledge of "aqua ardens" may be traced as far back as the second century, to one Hippolytus, a Christian Father, who possessed a recipe for the preparation of "burning water" entirely analogous to those handed about during the Middle Ages.

PRIMACY OF PETER

THIRD AND FOURTH OPINIONS
Hitherto several reasons have been given that the Greek words Petros and Petra are identical. This has been established, also that the words of Our Lord "Thou art Peter and upon this rock I will build My Church, etc." applied to Peter and him alone, have been proven from the context and the testimony of Protestants as applicable to Peter only. Other interpretations of the text reducible to four opinions, or simple guesswork have been and now are being duly considered.

The first opinion, that Christ Himself is the rock, has been proven to be untenable; the second, that it is Peter's faith or the doctrine confessed by Peter, or, according to others, his subjective faith, the actual assent which he had given, or the external declaration thereof, the external act of faith constituted the rock. This, as shown in our last communication, is also untenable.

We will now treat the third and fourth opinions. The third states that the rock was represented by the whole body of the Apostles; the fourth that it is the whole body of the faithful. Here we will show that both of these opinions are untenable.

It has been already shown that the whole address of Christ, beginning, "Blessed art Thou, etc." is in the most explicit and emphatic manner directed exclusively to Peter. There

is not one word, directly or indirectly addressed to any other apostle or to the body of them. This opinion is utterly gratuitous and could be dismissed by a gratuitous denial.

But take the two arguments advanced in favor of this opinion. The first, that whatever is here promised, and was, therefore, afterwards given Peter, was also given to the other apostles.

Even though this assertion were true, it by no means follows that, on the present occasion, what was promised to Peter was also, on the present occasion, promised to the rest, especially as the words of the text contradict this. But the assertion is utterly false. As the argument, however, comes equally against St. Luke and St. John on the same subject, we defer a further reply till they are reached.

The second argument follows. Peter in his profession of faith, speaks as the mouthpiece or representative of the apostles; what he confessed, they confessed. Therefore Peter was rewarded as the representative of the apostles: what he received they received.

In replying to this flimsy argument, both assertions are denied. There is not one word, from the beginning to the end of the narrative of this event, which in any way indicates that Peter spoke as the representative of the other Apostles. Christ asks them whom do men say He is? They answer this question. It was a question of fact which they knew, and which those who did not believe in His divine mission at all might have known. He then asks them whom they say (of course from conviction of faith) He is? They are all absolutely silent, except Peter. They utter not one word from that to the end. They give Peter no commission, no delegation, no intimation whatever to speak for them, to speak at all. Peter is alone in the rest of the passage; there is no more of them or them; it is all him, thou, thee. The hypothesis is that Peter spoke in their name is just as unfounded as the hypothesis already noticed, that Christ in uttering the words "this rock" pointed with His finger to Himself.

The second assertion is also denied. It does not follow that because a man acts as a representative even the unanimously and expressly commissioned representatives of a body, for example, in a deputation to the Sovereign, and in his capacity of representative, receives a mark of favor in the shape of a title or power or both together; therefore the whole receives this mark of favor, are elevated to the same rank or authority. The very contrary is what takes place. The body represented is without doubt highly honored by the honors bestowed on their representative, but they are not invested with his honor. Should it happen, as it frequently does, that a sovereign confers some title, the family and relatives are highly honored, but the sons, daughters and relatives to the second or third degree do not, therefore, share, or possess the title whatsoever it may be. The highest military rank, that of lieutenant general, bestowed on Grant during the civil war, did not descend to his sons. At the royal visit to Ireland in 1899, the Lord Mayor of Dublin, representing the corporation was created a baronet, but the members of the corporation did not thereby become baronets. Therefore, even if Peter had been expressly commissioned to speak in the name of the Apostles, it would not follow that the dignity or power conferred on him, was also conferred on them. Add to this the words of the texts which are so strong against this interpretation or third opinion.

The fourth opinion—that by the rock is meant the whole body of the faithful—is so absurd, that it is only necessary to observe regarding it, that if the rock meant the whole body of the faithful, that is the whole Church, then the whole Church would be built on itself; for the proofs that will clearly demonstrate, that by the word Church in the clause, "on this rock I will build My Church," is meant the whole Church.

The first point being established, namely, that Peter is the Rock, we will next take up the question, what is the Church that was to be built on Peter?—Intermountain Catholic.

There is an impressiveness which no one is proof against in the row of curtained booths which first greets the eyes of the visitor to a Catholic Church. What revelation of human sorrow and sin those narrow walls could give were they to become vocal! What anguish of spirit has been soothed, what shame and repentance given the grace of forgiveness, what discouragement met with hope, what perplexity cleared in wise counsel, what wrongs righted, what temptations forestalled, what virtues inculcated, what bulwarks re-enforced

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