## A Child's Prayer.

bright, weechild, just four years old, Sat mute at its mother's knee-had hourd the sadd'ulug story told Of a man in captivity.

great, good man (so the mother said). Located fast in a dungoon draar, Lay sick and lone on a hard, hard bed, With no friend or no loved one near.

And the child long listened and heard the

R.y. Dr. Chapelle said: Among men there standeth a society venerable for its antiquity and wonderful for its far reaching i fluence, since its bistory is inseparable from that of mankind for the last two thousand years. Its aim to establish on earth the spiritual kingdom of Christ has ever been loudly proclaimed; its doctrines have been preached from the house-tops ever been loudly proclaimed; its doctrines have been preached from the house-tops wherever men have dwelt or written in books accessibe to all; it has lived in the open light of day, having nothing to conceal either from the loving scrutiny of its friends or the jealous suspicious of its enemies. And yet there are many in this enlightened generation, as there has been in the past, who, though well meaning in many respects and intelligent, do not at all know that one who so prominently stands in the midst of them. It is not my purpose to sasign reasons for an ignorance so surprising as to discuss in conance so surprising as to discuss in con-troversial spirit the gross blunders into which it has betrayed prominent members of an association which professes to direct Christian influences towards the ameliera-tion of family and social life in our coun-

This week at the meetings of that asso ciation in this city it has been officially stated that the Catholic Church in this country "holds allegiance to a foreign power which claims the absolute right to power which claims the absolute right to control all consciences and all peoples, and is thus a dangerous menace to the Republic." Another speaker boldly stated that the Catholic Church "was opposed to the best efforts and tendencies of modern civilizations." Now, as an honorable man cannot afford to pass by unnoticed sinister imputations coming from high quarters concerning his patriotism or his honesty, in like manner I, a Catholic priest, standing here in my place in this Capital city of the United States, and within a few steps of the Presidential Mansion, deem it my bounden duty to give my teatimony, and earnestly to proclaim that Catholics as such are from their souls as loyal citizens as the Republic holds within its borders and that the Catholic Church is the truest and most powerful friend of what

truest and most powerful friend of what is best in civilization.

When the Saviour of the world sent forth His aposites to teach all nations and to banjús them, He added that they will add that they who would not believe would be saved, and that they who would not believe would be condemned, because all power had been given Him in Heaven and on earth. They were then to perpetuate His mission, to give given you God in the highest appearance bere and hereafter to men of good will through pr Sching and the administration of the sacraments. But we all know that man sannt nowithstanding the far-reson thing, provide properly for the needs of his body or succeed in cultivating his reason without the aid of society; hence as the body is the harmonious working of an organization informed by his soul, as all sile lovers of their country. If on one hand there are compelled by the property, and pursuing happiness. In like manner religion has ever been, and mast necessarily be a social institution. They who pash has principle of private and must necessarily be a social institution. They who pash has principle of private and must necessarily be a social institution. They who pash has principle of private and must necessarily be a social institution. They who pash has principle of private and must necessarily be a social institution. They who pash has principle of private and must necessarily be a social material in charaches, to listen to preschosa and to execute the propers of the continuous and has a desephend.

It is incumbent, then, on the Church through her external organism to teach the true has no constituted and morals, to offer worship to God, to lead choose neals to the precise of evening life, and morals, to offer worship to God, as the content of the ment of the propose of protecting his life, and house of God, as His very body, as a Church with the sound of the propose of protecting his life, and house of God, as His very body, as a Church with the world of the propose of protecting his life, the propose of prot

the Kingdom of the Heavenly Father may be established and His will may be done on earth as it is in Heaven. On the other hand the evil power, whose end is to procure human happines, has also God for its author, for there is no authority but from God, whether the government be a monarchy, an oligareby, a democracy or a combination of these three forms. Leo XIII in a late encyclical letter, distinctly teaches that any one of these systems may be legitimate according to times and places; the interest of the people being always the main object to be attained. The Church, which has ever taught the laws of justice, mercy and charity, finds nothing in a republic but what is congeniat to her own mode of government and to her mission to preach the Gospel te every creature.

Low note and long on a based seen near.

And the child long listened and heard the name

And the child long listened and heard the name

And the child long listened and heard the name

And the child long listened and heard the name

And the child? Where has she gone?"

Where is the child? Where has she gone?"

Where is the child? Where has she gone?"

Woone could guessor tell,

"O' I God. what has some to car little one,
The darling we love so well;

But me search is all in vain;

But me search is all in vain;

Set.

And to God's own house they his,
And to down his dear to have to

As a matter of fact, even when the government became tyrannical, did not the Christians during the three first centuries of our era act on the principle that whoever resists authority goes contrary to God's ordinance? They refused to worship idols, but whilst a war of extermination was being waged against them the emperors had no more trusty subjects. During the ages when the Church had to contend against the vices of the Lower Empire, to undertake the slow and difficult process of civilizing the barbarians in the West; to witness the strifes between kings, nobles, Guelphs and Ghibellines, Catholicity being co-extensive with Christendom, the Sovereign Pontiff became by the consent of the people a common arbitrator. Of course I cannot enter now into the special polity which obtained in those ages. Suffice it punishments of the next life?

There are no doubt, several causes of all these evils, but the principal one is ignorance. It was ignorance of religion that brought on the terrors of the French Revolution, that deluged the streets of Rome with Christian blood, that CRUCIFIED THE SON OF GOD
(1 Cor. ii. 3) and according to Perry, "it
was the cause of all the heresies and religious persecutions that the world ever
saw. It is impossible to enumerate the
evils that are still brought on by ignorance even among those children that
learn their catechism in our sobools.
The catechism is committed to memorate which obtained in those ages. Suffice it to say that the Popes, whilst maintaining in the name of Christianity the independence of the spiritual power, no less distinctly acknowledged the sacredness of a citizen's duty to his country, and they used the influence granted to them by the common consent of nations to protect their autonomy. Their voice was ever raised in the cause of justice and of the oppressed. The elective empire, the crusales and the principles of international law were, as the Protestant Guizot himself law were, as the Protestant Guizot bimself acknowledgos, the result of the civilizing influence of the Papacy. The English martyrs under Elizabeth died with protestations of loyalty on their lips. It is not necessary for me to point out to you how in modern times the Italian, French, Irish, German or English Catholic is as loyal to his country as any of his non-Catholic fellow citizens. In the Franco German war the Catholic Teuton fought with as much patriotism as the Catholic Frenchmen. But we have no need of recurring to events of the past to show that spiritual men. But we have no need of recurring to events of the past to show that spiritual allegiance to the Pepe dees not weaken our patriotism. I appeal to you, my Catholic brethren, are you not as thoroughly loyal to your country as any among your fellow-citizen? Are you not in full sympathy with the highest aspirations of your country? Are you not ready to stand by the Constitution and laws? Do you view your religion as in any way epposed to your duty to your country? I know that I can make myself the interpreter of your thoughts when I say that you areas true American patriots as there are in this broad land. What, then, do the accusations of want of patriotism which have been made this week amount to?

and therefore we
SHOULD NOT FAST
and torment our bodies in other ways.
Goddoes not care what we do. Priesta don't
believe what they preach." In the above
list is only a few of the many expressions
that enter the ears of our Catholic children
from the lips of even bad Catholics that
are often worse than infidels. What are
our children to do when they hear such
things? They may try to defend them
selves with what they remember of the
little catechism, but finding that silent
and powerless, they are in the greatest
danger of losing their faith and of becoming enemies of the church.

I said at the beginning of this article
that cold, dry, indifferent religious instructions do a great deal of harm. Am I
right?

SOME REASONS WHY YOUNG CATHOLICS FALL AWAY FROM THE FAITH. B. D. in New Orleans Morning Star. The following questions are often asked: Why do so many of our Catholic children stay away from the Sacraments and from the church after they

receive First Communion? Why do they give up going to catechism on Sundays? Why so much religious indifference, forgetfulness of God and of the rewards and punishments of the next life?

CRUCIFIED THE SON OF GOD

The catechism is committed to memory parrot like, but the children still remain

that the

cone of those remarkable men of the Church, on the subject. He says, in his "Discourse on Catechetical Instruction," "Children instructed in this cold, lifeless manner carry with them during their lives a secret aversion for those instructions which so wearied them in their child-bood. All discourses on religion seem to them dull and tiresome. If they hear sermons, or if they read books of piety it is with disgust and reluctance as men take medicines that are wholesome but disagreeable. This is the kind of instruction that makes libertines, and drives our children from the sacraments and the church, especially if their passions and evil habit make the truths of religion odious to them, and that they find it to their interest to destroy them, at least in their understanding, in order to appease the stings of a guilty conscience which torment them. LET US HEAR FLEURY, parrot like, but the children still remain ignorant even of truths most necessary for salvation. Any teacher with a little tact—one who is not half-asleep may easily find this to be the case by means of a few cross questions. Now, why is it that children may know the cate chism thoroughly and still be ignorant of their religion? For the simple reason that the

ment them.

BEHOLD HOW TERRIBLE

may be the effects of dry, lifeless instructions." I have quotations from other authors, fully as striking as the above, but I consider it unnecessary to go any further. This should be enough to strike terror into those teachers who, without any real preparation speak in a dry, lifeless, frigid kind of manner for an hour or more to a number of children that understand nothing, hear nothing, and learn nothing but to hate religion.

## Cathelics in England.

that the

OATECHISM IS NOT EXPLAINED,

or—which is worse—religious instruction
is given in such a cold, indifferent, life
less manner that it fairly disgusts chil
dren with religion. How do your Catholic missionaries convert the children of
pagan nations? If St. Francis Xavier
had done nothing, but oblige the Indians
to learn the dry words of a catechism the
number of his converts would have been
very small. Who ever heard of anybody being converted by reading or
learning a catechism?

Will the memorising of the dry, lifeless
catechism seften the hearts of children and
turn them away from the paths of vice
to practice virtue? Will it show them thebeauty of virtue and the deformity of
sin? Will it enkindle in their hearts the
fear and love of God? Will it make them
feel that their principal duty in this world
is to save their souls? Will it teach them
how to overcome their passions and bad
habits? Will it teach them how to persevere in virtue and how to overcome the
dangers of the last battle with the devil?
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vere in virtue and how to overcome the
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Will it teach them how to persor
vere in virtue and how to overcome the
dangers of the last battle with the devil The Protestant Times, for the purpose it appears of ensouraging the sects and in support of its favorite assertion that Catholicity is dying out in this country, has published the following items. Coming from such a source, we should be sorry to wouch for its accuracy; still, as it is probable that it has obtained the list from some Catholic compiler, and may not have tampered with it very much, we do not heattate to publish it. A dec graties will rise to the lips of every Catholic after its perusal: its perusal:

| 1829 | 1845 | 1851 | 1870 | 1887 | 1870 | 1887 | 1870 | 1887 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | 1870 | -London Universe.

"Coubling Thomases."

"Soubting Themases,"
remarked an eminent divine, "must exist
in ratio to the too credulous." The habit
of cautiousness is not, as a general thing,
inborn, but it is the result of a naturally
generous and confiding nature repeatedly
victimized by the cunning and crafty. So
the many disappointments, and often
injurious effects, arising from the use of
various vaunted remedies have induced
an undue cautiousness, and, in many
cases, entire abandonment of the use of
any. We call attention to the remedies
of Dr. R. V. Pierce, of Buffalo, which
physicians are employing in their practice
with the most beneficial results. His
"Golden Medical Discovery," for diseases
of the lungs and kidneys, heart affections,
fever and ague, dropsy, and all diseases of
the blood, has never failed when put to
the test.

the test. Messrs. Mitchell & Platt, druggists, London, Ont., writes Dec., 1881: We have sold Dr. Thomas' Eclectric Oil since its first introduction, and we can safely say, no mediciee on our shelves has had a larger sale, or gives better satisfaction. We always feel safe in recommending it to our customers. mers. Reliable Testimony.

Mr. John R. Wright, representing Mesers. Evans, Sons & Mason, wholesale druggists, Montreal, says—Nasal Balm cured me of a long standing case of Catarrh after many other remedies falling,

THE CAI HOLIC RECORD.

Compliant to except the family ties of the fami

burg, a soldier of the Irish Brigade began to sing it to cheer up those about a tonely and sleepless bivouse. The whole brigade caught up the song in a grand chorus, and when they stopped they heard proudy but sadly the refrain sung back to them from their countrymen in the Conselectate ranks:

"Dear old Irishand!

Braveoid Freisand!

"Irishand boys, hurrah!"

When the "Manchester Martyrs" died on an English scaffeld twenty years ago with "God Save Irishand" on their ligh. Mr. Sullivan gaye popular expression to the popular feeling in the song, "God Save Irishand" on their ligh. Mr. Sullivan may be come the Irish National Anthem. The song took so instantaneously that it is said the author heard it chorused in a railway train the very day it was published in the Nation. Mr. Sullivan beliads of the Land Lesgue agitation have also given vent to the profound audinmense popular feeling that longed for a voice. He has been more than once a styled the brish Baranger.

Besides his postic work, Mr. Sullivan with his brother A. M., all the while was editing the Kation, as a very high classe conservative paper. When A. M. Sullivan went to London about ten years ago, T. D. took entire control of the paper and has retained it time. He was in the case of his journalistic duties he has been one of the most stanetive of the Irish Rarty. He is one of the most attentive Members of the Irish Rarty. He is one of the most attentive Members of the Irish Rarty. He is one of the most attentive Members of the Irish Rarty. He is one of the most attentive Members of the Irish Rarty. He is one of the most diagness and aganist it, by taking up a glass of water and raising it to his lips with "All now, Mr. Speaker, all I have to say, in conclusion, ——here's long life and good has the stand separation of the Irish Rarty. He is one of the most diagness and aganist it, by taking up a glass of water and raising it to his lips with "Members of the Irish Rarty. He is one of the most diagness and aganist it, by taking up a glass of water and raisi

plenty of musical ability and a splendid voice. A song by T. D. Sullivan has never been really understood until it he been heard sung by T. D. himself. His voice, loud, clear, penetrating, easily leads in chorus, no matter how many voices join in, and he throws himself into the spirit of the thing with all his heart and soul. His singing of 'Murty Hyner' is worth going many miles to hear. Indeed, there is scarcely an Irishman living who would give an entertainment secomplete as T. D. Sullivan, and if he were ever to assume the profession of a public lecturer his success would be unquestioned."

Mr. Sullivan's whole career has been honorable, consistent and tranquil. He has stood by his patriotic convictions through years of trial and failure. He is as fresh and vigorous in pushing them to-day, when his hair is white, as when a boy he roamed the shores of Bantry Bay. He is the father in law of another vigorous Nationalist, the invincible and inimitable Timothy M Healy. He is also his uncle, for Mrs. Sullivan was Kate Healy, sister of Timothy Healy's father, and daughter of the old Bantry schoolmaster who taught the Sullivan boys and their playmates in that small town.

## THE EVANGELICAL ALLIANCE.

THE EVANGELICAL ALLIANCE.

The Evangelical Alliance is an entileave Ireland to be with her in her last
hours for fear it might be said he ran
away to escape arrest. She died without
seeing him.

At a banquet given him when first
elected Lord Mayor two years ago he was
humorously twitted as never having bees
in jail, and a poem was read beseeching
him to be arrested. Mr. Balfour has now
kindly paid him the last and best honor
of an Irish patriot and he is to stay in
jail for two months for publishing the
news of the day in his paper. When he
swept into the Dublin Court a few days
ago in the full panoply of his official
robes, surrounded by the town council
lors and the sheriff and the sword bearer
all in uniform, he is said to have looked
like some Medizeval Doge of Venice. It
was at least a picture to suit the Mediwas alvent for him the sheldest son of one of
the most noted Irish families of modern
times, and, like his illustrious brothers,
was born at Bantry, county Cork, in 1827.
His father was a man of considerable oul
ture, and his mother a woman of larggifts well-trained, the impress of whose
genius is seen in the career of her sons.
The family was essentially literary as
well as national in its tendencies, and T.
D. Sullivan early discovered a talent for
versification. He joined the staff of the
Dublin Nation, and his verses over the
now well known initials "T. D. S.," have
since marked the epochs which they
have helped to produce. They have won
for him the affection of Irish hearte, and
form one of the many potent chains of
memory and love that bind the scattered
children of the Celtic mother to their
race and native land. Many of his poems
became popular immediately wherever
an exiled son of the Irish race has
settled. A well-known story of one of
them, the "Song from the Backwoods,"
will illustrate the influence of his muse,
It begins with the following opening and
refrain:

The Baptist, who exclude his Methodix
brother from his Communion because he
has not been added to the chapter.
Another amus

will illustrate the influence of his muse. It begins with the following opening and refrain:

"Beep in Canadian woods we've met. From one bright island flown; Great is the land we tread, but yet Our hearts are with our own. And ere we leave it a shahrty small, While fades the autumn day. We'll toast old Ireland? Dear old Ireland! Ireland by hys, hurrah!"

This song, published in the Nation in 1857, has since been popular at all Irish gatherings, and it is said that, on the night of the bloody battle of Fredericks burg, a soldier of the Irish Brigade began to sing it to cheer up those about a lonely and sleepless bivouac. The whole brigade caught up the song in a grand chorus, and when they stopped they heard revuells but as all.

Now I lay Me down to Sleep. ew I lay me down to sleep," een faces the last faint ray

When faces the last faint ray
of the rosy tinted day,
There gently steals a solemn thrill
Through the evening air so still,
As from each hearth stone far or near,
Else the voices of the children clear,
As in their perfect trust they say,
While from their holys sports hey stray,
And twinhilm stars in wonder peep,
"Now I lay me down to sleep."

bighe neces the when ent o will frect the will is also

come law r

a ma blind mann for a say t recei that know subti whice telle

perv lowe arise three

Mot alone for childhood fair
be meant this simple prayer,
But even to manly strength and prime,
shall come at lest, a needful time,
when 'min life's battles sudden gloom,
He hears the nearest step of doom,
And though strong with Samson's power,
He knows the coming of that hour,
and repeats in tones more deep,
"I pray the Lord my soul to keep."

When the form that is now so proud, shall, with age, be lowly bowed; when the helr, now black as night. Shall with the winter snow be white; When the bead slow time is keeping. To the eyes with sorrow weeping. And vainly tries to call the past. Dipping 'rom its grasp at last, Then fainly from the lips small break, "K-I should die before I wake."

Het for a little chi'dish dream, should be told this simple theme, Hot alone for quiet and calm, But the biyonac and flerce slarm; When dengers round about us swell, As when peace and nienty dwell. From a e and youto and manhood's print if e's closing evening time. In accents soft and low should break in pray the Lord my sould to take!"

CARDINAL MANNING ON THE CHURCH AND THE WORLD.

200 BERITAGE OF SIN-THE PATE OF ATENS, ROME, AND CONSTANTINOPLE

— HE TYRANNY OF PUBLIC OPINIOR

Bis Eminence the Cardinal Archbishop

of Wesiminster continued his Advent
course of sermons at the Pro Cathedral, Kensington, on Sundsy morning. The sacred building was again filled to over-flowing. His Eminence took for his text the words: "The wisdom of the flesh is the enemy of God, for it is not subject to the law of God, neither can it be." His Eminence said they would take up the thoughts of last Sunday, and, as they thoughts of last Sunday, and, as they were very general, try to make them more particular. They had already seen that there is a kingdom of the god of this world in general, and a "kingdom of heaven," as the prophet Daniel called it—that is, the world and the Church. They saw that they were in perpetual conflict, and that when the world had done all that man could do, and when the power of the world culminated in the greatest empire that the world had ever seen, the stone cut out of a mountain without hands—that is, the Incarnation without hands—that is, the Incarnation of the Son of God, and the Church apringing from the Incarnation—smote that great empire, and it fell, and the providence of God awept it off the face

of the earth. And

chartes and compared to the face of the earth. And chartes and from that hour to this the kingdom of our Lord Jeeus Christ has remained imperishable, and will so remein to the end of the world. Our Divine Lord said to the Apostles, "If ye were of the world, the world would love its own, but because ye are not of the world, and I have chosen you out of the world, therefore the world hateth you. Marvel not that the world hateth you; it hated Me before it hated you." And in His prayer to His Heavenly wonderful that the world should be excluded frem the prayer of our Divine Sevieur—"but for them whom Thou hate given Me out of the world." What is this world? The other day we saw it in its outline, in its history, and therefore externally, as it is visible. To day let us endeavor to look at it internally—what it ie, what is its easence, what it is ethically—that is, morally. Well, St. Paul has given us a most complete and searching description of the world in the words, "The wisdom of the flesh is the enemy of God, for it is not subject to the law of God, neither are in the world and the law of God, neither are in the world and the law of God, neither are in the world and the law of God, neither are in the world and the law of God, neither are in the world and the law of God, neither are in the world in the world, the law of God, neither are in the world and the given in the world in the world in the world and God, neither are in the world and the content of God, neither are in the world in the world and the given in the world in the world and the given in the world in the world in the world and the given in the world in the world in the world and the given in the world in the world and the given in the world i the words, "The wisdom of the firsh is the enemy of God, for it is not sub-ject to the law of God, neither can it be." Taking the word "flesh" and the word "wisdom" in the sense in which word "wisdom?" in the sense in which they are here applied, we find that St. Paul declares that man at his best and his highest, without God, knows not God, because his thoughts were animal and not spiritual, and being animal he was not subject to the law of God, and rebelled against it. And there is an other expression of St. Paul which is even stronger than this. Man, he de clares, is in that state the enemy of God, and still further he is not subject to the elares, is in that state the enemy of God, and still further he is not subject to the law of God; neither can he be—that is, unless he puts off the second nature which he has made for himself, not the nature in which God has made him, he carnot be subject to the law of God. For

God. For

GOD IS IMMUTABLE,
and the sanctity and justice and charity
of God are unobangeable, and unless
man becomes conformed to the perfections of his Maker, he is not subject to
Bis law and he is His enemy. There
is the Divine order of God, and there is
the diabolical order of the god of this
world. In the Divine order, man, whom
God has made in His own image and
likeness, giving him an intellect and a
heart and a will, is so placed that his
intellect is in conformity with,
and in dependence upon, the eternal
intelligence of God; his will is
perfectly submissive and subject;
and his heart, with its affections
and its emotions, and he would say its
passions, was obedient to acknowledge
the rule and control of the will conformed
to the will of God. That is more
er less the state of all those
who live by faith. The disbolical
order, is where the intellect of man casts
off its dependence on the intelligence of
God, and will not believe, or believes
only partially, or just what it pleases, and
where the will of man casts off its obedience and subjection to the will of God,
and where the heart, with its affections,
and its emotions, and its passions, becomes rebellious and indulges itself in
defiance of the law of God—that is, the
diabolical order into which men and
women may cast themselves in a
moment. What is the effect of this? disblical order into which men and women may cast themselves in a moment. What is the effect of this? When the intellect to be subject to the intelligence of God and the revelation of God, to the lights of nature, to the laws of nature, man becomes his own master, his own teacher; he refuses to depend upon the Eternal Reason, and he claims to be that which Satan promised Eve, when he tempted her in paradise, she should become, "He shall be as God."