

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLXXIV. The French article to which I referred last week, after speaking of the...

It is curious, but not unnatural, how strongly inclined men are to treat the particular form of government under which they have been wont to live as a part of the Divine Order, a mutation of which is supposed to be an impiety.

There are some religions—at least there is one—in which this principle of absolute conservatism is constitutive. Mohammedanism, in theory, exists only under the absolute control of the one Caliph.

Whether he is likely to do so is, of course, another question. But the prerogative itself seems to be absolutely without bounds, for all orthodox Mohammedans, not counting in the Persians, and other heretics.

Of course in such a system there can be no nationalities. There are practically independent Moslem sovereigns, but every believer's salvation, as I suppose, held doubtful whatever of the Caliph, who is present the Turkish Sultan.

Christianity, we know, developed in complete distinction from every civil government whatever, while yielding frank obedience, in all temporal matters, to any government it might find.

St. Paul shows that to him the form of government is completely indifferent; the fact of government alone interesting him. The phrase he uses for civil rule in general is simply, "The powers that be."

Had there then been Christian Senators, St. Paul, doubtless would not have presumed to dictate to them whether they should vote to maintain Nero in office or to depose and execute him, as was done, or whether they should wholly forbear to act.

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FIVE-MINUTE SERMON.

Twenty-Third Sunday After Pentecost. REVERENCE FOR GOD.

Brethren, I wish to speak to you this morning on reverence for God. But it is natural to ask, Why talk about reverence? Why not that to be included in the love of God?

Take another case. You hear a man rip out a big curse; you look at him, you see him in a towering rage. All bad enough. Such habits place one in mortal sin.

Irreverence towards God and holy things is often by way of mouth and not by way of deed. It is the case of the heathen King Sennacherib. He ravaged the land of Judea and put multitudes of the people of God to death.

We see from all this why it is that the first petition of our Lord's own prayer concerns inward and outward reverence for the divine Name.

Why is it that young men of a self-sacrificing spirit for the honor and glory of Almighty God are deprived of being members of certain religious communities because they are hard of hearing or because they are deaf?

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HER ONLY SON.

Abijah Powers felt moderately sure nobody would recognize him when he registered under an assumed name at the little inn.

For years he had led the life of a vagabond. Then the spirit of adventure was roused in him by the stories of the wealth in the Klondike.

He did not even know whether his parents were living or dead. It was altogether likely they were dead. With that conviction and without asking a question he made his way in the August twilight to the graveyard.

Yes, there were new stones placed there since he had been there. The sight moved him strangely. He bent to read the inscription on the first one.

It was to the memory of his father. "Died 1881." Blessed are the dead who die in the Lord.

His father had died a year after the only son had run away! And his mother had been left alone! But perhaps she had followed her husband mercifully soon.

But the other stone—whose grave could that mark? They had no relatives except some distant cousins. Perhaps some of them had done for her mother what he ought to have done in her long, desolate years.

It was his own gravestone, set up by his mother when her hope of his return was dead. Out of the depth of his memory there flashed up the story of the widow of Nain and the gracious presence which spoke the word of life to her dead son.

It is a great impediment, that we so much regard signs and sensible things and have but little of perfect mortification.

I know what it is, by what spirit we are led, or what we pretend to, who seem to be called spiritual persons; that we take so much pains and have a great solitaire for transitory and mean things, and scarce ever have our senses fully recollect to think of our own interior.

Alas! after a slight recollection we presently wander out of ourselves again, neither do we weigh well our works by a strict examination.

It is a great impediment to complain unceasingly of little troubles.—St. Francis of Sales.

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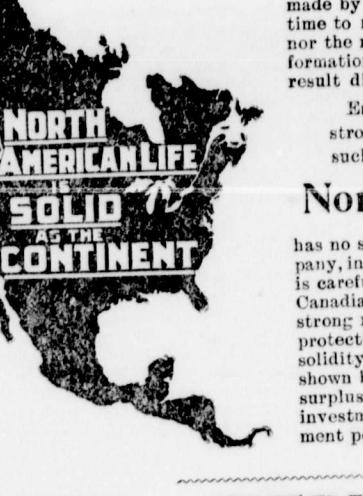
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