

THE TRUE CONCEPTION OF THE CATHOLIC CHURCH.

VARIOUS DENOMINATIONS AND THE FORCES THAT INFLUENCE THESE DIFFERENT SECTS—THE PRIVATE JUDGMENT ARGUMENT, ETC.

BY REV. JOHN P. MULLANY, LL. D.

The teaching of Christianity is not held in the same way by all men. Some hold it a matter of objective certitude, some as a subject of personal opinion, some as a comparative ease to play fast and loose with doctrines that are based solely upon private judgment; they are held upon grounds purely subjective; the force of their adhesion varies with the intellectual capacity and moral temperament of the individual.

When the teaching of Christianity is held upon the authority of a divinely constituted Church—held in the proper spirit and with the proper disposition—it is far more firmly rooted and is unshaken by every wind of doctrine that blows. But even doctrine so apprehended may be ultimately rejected.

There is, among the members of the Church, as the ages fly along, an evolution of human apprehension; there is none of doctrine. At times a daring spirit questions some dogma, or gives some erroneous interpretation to some religious truth, and in order to safeguard the faithful, the Church lays down in precise terms the sense in which the truth is to be accepted and defined as an article of faith. But no new truth has in this instance been added to the body of Catholic doctrine.

and grow up to maturity and decay and pass away from the scenes of life, but the Church is not these generations. They come and go, but she remains unchanged and unchangeable, one of God's fairest and noblest creatures. She is the lawfully established medium by which God holds communion with man through His Divine Son, the Word made Flesh.

Civilization flourishes and decays; human knowledge grows and declines, but the doctrines of the Church know neither increase nor diminution. Men attempt various explanations of these doctrines; in different ways they try to reconcile them with the sciences of their day; according as their horizon broadens and the light of rational truth dispels the darkness of error, scholars and thinkers perceive in those doctrines new charms and are better enabled to determine their harmonious relations with the principles of reason.

But we are told that there is a doctrinal development within the Church. Here it behoves us to distinguish. There is, among the members of the Church, as the ages fly along, an evolution of human apprehension; there is none of doctrine. At times a daring spirit questions some dogma, or gives some erroneous interpretation to some religious truth, and in order to safeguard the faithful, the Church lays down in precise terms the sense in which the truth is to be accepted and defined as an article of faith.

Faith and doubt are incompatible. They cannot be weighed in the same balance. Doubt is an intellectual act; faith is a supernatural grace; it is not to be fully grasped by the understanding. To know is one thing; to believe is quite another thing. Faith is given to the illiterate as well as to the educated. It is a heavenly treasure borne in a frail vessel. There are difficulties to be overcome by every inquiring mind, but it should be remembered that difficulty is not doubt.

The doubt that is struggled with in a prayerful spirit and in all earnestness of soul is generally blessed with the full light of grace and faith. That grand man, Cardinal Newman, whom we all admire for his masterful use of our English speech—for his acute intellect and his perfect character—for years devoted every power of his great soul to the reforming and building up of the Church he had been taught to revere from his childhood.

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ON THE ANNIVERSARY OF POPE LEO'S DEATH.

Next Wednesday will be the first anniversary of the death of our late Holy Father, Pope Leo XIII. We remember well how the whole civilized world was present in spirit at that remarkable sick-bed, when for weeks the venerable nonagenarian struggled heroically with death, calmly facing the combat, and speaking memorable words of earnest blessing for his children of all nations of the earth.

Episcopalian mayor of New York, set the city flags at half-mast, and a like graceful act of veneration and sympathy was performed at the Baptist University of Chicago. What a startling evidence was afforded, by this universal burst of sympathy and admiration, to the fact that times had changed since Rome was counted to be "the mother of abominations," and the Pope of Rome "that anti-Christ, that man of sin."

The most advanced wing of the Anglican body is not only perceiving but preaching this doctrine to an amazing degree. The day is not far off, perhaps, when "the universal point of view," possessed by Leo XIII., will be the view-point of all men who call themselves Christians; and, under a successor Leo and of Peter, they will hand in a stronger, a more glorious crusade than that of St. Bernard of Clairvaux.

The first duty of a Christian to his country is to observe faithfully its laws. Christians are false to their God when they ignore or break down the just laws of a land. The Christian who habitually neglects the laws, who pays the police or other authorities for the privilege of evading statutes, who prostitutes public opinion for the sake of relaxing respect for law, is by such acts betraying his Christianity. Christians must obey the laws. When they do not, when by technical snivels to his call, within the League's prayer to God, "Thy kingdom come," and with this cry to our separated brethren: "Show us Peter, and we will show you the Church."

CHRISTIANITY AND PATRIOTISM.

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UNDERMINING CHRISTIANITY.

That the drift of Protestantism for many years has been towards the elimination of the supernatural in religion is evident to every close observer. The doctrine of private judgment, supplemented as it has been by the higher criticism, has done its work. A generation ago is now questioned and not unfrequently relegated to the class of myths which the world are told has outgrown. This scepticism is all embracing. It assails the essentials of Christianity.

One would suppose that a minister of a Protestant sect who rejects the doctrine of the incarnation, and who does not believe in the divinity of Christ would have no place in a Church professing to be Christian. Yet there are thousands of such who scoff at these fundamental beliefs of Christianity which would crumble to pieces if it could be proved that these beliefs rested on no valid foundation.

MUST BE TREATED THROUGH THE BLOOD AND NERVES.

ONE OF THE WORST CASES ON RECORD CURED THROUGH THE USE OF DR. WILLIAMS' PINK PILLS. St. Vitus dance is a nervous disease chiefly afflicting children. There are a number of signs by which it may be detected such as a twitching of the muscles of the face, shaky hands, or a jerky motion of the arms, a trembling or a dragging of the legs, irritability and restlessness. St. Vitus dance is caused by disordered nerves and blood—that is why it is always cured by Dr. Williams' Pink Pills. The pills fill the veins with pure rich blood, which in turn soothes and braces the nerves, making the sufferer well. Mrs. Luffman, Foucher's Mills, Ont., tells how Dr. Williams' Pink Pills cured her daughter Louise. "I do not think it possible," says Mrs. Luffman, "that anyone could be afflicted with a more severe form of St. Vitus dance than that which attacked my daughter. Her arms and legs would twitch and jerk, her face was drawn, and finally her left side became numb as though paralyzed. Her speech became thick and indistinct, and she could neither stand still nor sit down. Two doctors attended her, but gave her no benefit. The last doctor who attended her told me she would never get better. It was at this discouraging time we decided to give her Dr. Williams' Pink Pills. After taking two boxes we could see an improvement; she could sleep better and the spasms were less severe. From that on she steadily grew better, and after using eight or ten boxes she was as strong and healthy a girl as you will find anywhere, and she has not had the least symptom of the trouble since."

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arms and legs would twitch and jerk, her face was drawn, and finally her left side became numb as though paralyzed. Her speech became thick and indistinct, and she could neither stand still nor sit down. Two doctors attended her, but gave her no benefit. The last doctor who attended her told me she would never get better. It was at this discouraging time we decided to give her Dr. Williams' Pink Pills. After taking two boxes we could see an improvement; she could sleep better and the spasms were less severe. From that on she steadily grew better, and after using eight or ten boxes she was as strong and healthy a girl as you will find anywhere, and she has not had the least symptom of the trouble since."

THE DEMON, DYSPEPSIA.—In olden times it was a popular belief that demons moved invisibly through the ambient air, seeking to enter into men and trouble them. At the present day the demon, dyspepsia, is at large in the same way, seeking habitation in those who by careless or unwise living invite him. And once he enters a man it is difficult to dislodge him. He has found himself so possessed should know that a valiant friend to do battle for him with the unison force is Parmentier's Vegetable Pills, which are sent ready for the trial. A GENERAL FAVORITE.—In every place where introduced Dr. Thomas' Electric Oil has not failed to establish a reputation, showing that the sterling qualities which it possesses are valued everywhere when they become known. It is in general use in Canada, the West Indies and Australia as a household medicine and the demand for it each year shows that it is a favorite wherever used. One of the greatest blessings to parents is Mother Gray's Worm Expeller, which effectively expels worms and gives health in a marvellous manner to the little one.

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