

our efforts to destroy the reign of sin, His greatest enemy. If we love God, we will prove it by our actions, in adopting His interests, and defending His cause, remembering the words of Tertullian : " When there is a question of treason against God, every man is a soldier and an avenger." If we love God, we will not be satisfied with rendering to Him the homage of our own adoration ; we will wish to associate with us other hearts, and thus increase the number of those who praise and bless His holy name. He who is without zeal is without love (St. Augustine).

The love of our neighbor likewise imposes upon us the duty of working for the salvation of our brethren. Love is not manifested by words only, but must be accompanied by actions.

Among the benefits which we can procure for our neighbor, spiritual goods, which have regard to the soul and its future life, hold the first rank. They bear the same relation to temporal goods, as the soul bears to the body, inasmuch as eternity is preferable to the present life. Charity obliges us to assist our brethren in their temporal interests ; but it imposes on us a more direct obligation to come to their aid in their spiritual needs. If it is a duty to help them to support mortal life, it is still more important to assist them in the great work of their eternal salvation. Faith presents to us our fellow-beings as children of the same Father — brothers in Jesus-Christ. In the unity of faith and charity, all Christians form but one soul ; must we not, therefore, think of these millions of our brethren in Jesus Christ, many of whom may perish for want of a helping hand ?

Zeal should extend beyond the associations of family, city or country. A Catholic is a citizen of the world. Such is the teaching of the Church, — the Mother of Humanity. Protestant sects seek in vain to rival the Church ; but there is a difference between heavenly zeal, inspired by the Holy Spirit, and earthly zeal which acts only through human