BY REV. WILLIAM DEMOUY, D. D. EIGHTEENTH SUNDAY AFTER PENTECOST

THE POWER OF FAITH "At that time, entering into a boat, Jesus passed over the water and came into His own city. And behold they brought to Him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee." (Matt. ix. 1, 2.)

Faith seems limitless in its power. Throughout the whole Gospel we have excellent examples of the wonhave excellent examples of the won-derful benefits faith brings to man. It causes His Maker from His throne to look down upon him with a sympathetic eye, while allowing him, poor earthly creature, to raise his heart to love his God, to lift his his heart to love his God, to lift his eye to see Him, and to elevate his mind to come to the knowledge of Him. When faith abides in a man, as it did in the instance related in the text, it is almost impossible to enumerate the blessings that it may having to him. And after all to a enumerate the blessing that it may bring to him. And, after all, to a person well disposed, faith is easy of acceptance. It does not require study, nor labor, nor any great sacrifice. It is true that many out-side the fold look upon faith as a sacrificing of reason. This is not so. Rather is it the ennobling of the highest faculties of man, for when a man believes on faith he believes on the sacrification. when a man believes on faith he de-lieves on the authority of God. When he believes history, he accepts it on the authority of the historian, who is but human and fallible. When he submits to the laws of science, he places himself, as a rule, under the laws of the material world. So it is with what-ever we believe in this world, on the authority of anyone other than God. It must all be human, no matter how learned the man from whom it proceeds, and so we need make no apology for faith. Those who do not possess it need more than an applicant to those who do than an apology to those who do, they frequently ridicule. Such a curse as the total absence of faith is more deplorable than the misfortune of ignorance, for unbelief is more debasing than lack of knowledge. The humblest person can have a faith that will carry him and enjoy Him eternally. to the sublimest truths of heaven, to the sublimest truths of the but he can not always—nor does he very often—have even a knowledge very often truths of earth. On of the highest truths of earth. the other hand, many a one with a great and comprehensive knowledge the things of earth has no faith Who will doubt that the position of former is the better. Human knowledge will count as nothing toward the final perfection of man, unless to it is joined faith; whereas faith, without even a pretense of human knowledge, will make one

see God as He is. blessedness of heaven, and it forms on the road to Rome.

The walnut tree which flings its in this world. It makes the human eye look beyond the fleeting things which just here is little more than around it; it causes the heart to a track, was an old tree when love more than the things with Henry VIII. drove out the Benedicwhich it comes in immediate contact, and it enables the mind to rise had lived ever since Bishop Gundulf to a sublimity far above its natural of Rochester, the friend of the powers. Faith is the sweetened oil, Norman Conqueror built their gentle and refreshing, that flows Abbey at the same time as he built over the wants of suffering human- Rochester Castle. over the wants of suffering humanity. It is a balm to the arrowpierced heart, and it is the tie that links man to man and man to God in the bonds of purest love. Well has it been said in the Gospel that if one possesses faith he can move mountains. It may not be that we can move these mountains in a material move these mountains in a material way, but the figure serves to show way, but the figure serves to show way, but the figure serves to show the same of the carrow and the carrow and the carrow of us how strong faith is. By faith bury fled in panic from the scene of we can fathom the reason and the reality of their existence. Though huge, grand, and majestic, we rise from them to One who is seated high above them. As we gaze upon them in all their healty and maghigh above them. As we gaze upon them in all their beauty and magnificence, we realize, too, that they must pass, that their solidity will not always be stable, and that some day they will crumble like all other material things. It would be impossible to be a superior of the gatehouse on a particular night of the year the tables are turned upside down, and that the sound of hasty panicky feet is heard treading heavily across the old boards. material things. It would be impossible for man to begin to enumber of the faith begins to the faith begin possible for man to begin to enumerate the blessings that faith brings to us during our pilgrimage on earth. He alone who possess faith can speak of it; he who is without can speak of it; he who is without ruined tower of the once magnificant to be a sum of the content of the faith knows nothing of it.

The reason why people do not understand—the catastrophes that occur in the world, the unpleasantness of life, the uncertainty of the future, and the hard sufferings of daily existence, is because they lack faith. Without faith it is impossible to understand life, to know whence we came and whither we are going. It may be said it is a good argument to prove the necessity of faith, from the fact that we do not know our religion without it, and as a consequence, could not know our end did we not possess faith. But God has been more generous in the blessings that he has given to because of our faith. He has not intended faith simply for our minds to things existing in another sphere, but he also has intended it to help us even in a material way in the sphere in which we live. Out side of him who has felt these benefits, no one knows this better than he who deals with people who have faith. The only real consolation of the minister of God in his work for the Lord is the fact that he sees solid faith in those among whom he labors. He knows that every throb of their hearts is different from that of those deprived of faith. He knows that the words that fall from their lips are more truthful than the words of those who have not faith. He knows that the submiss The reason why people do not understand the catastrophes that

sion with which they accept the ills of life is more sincere than that of those who know not God by faith. He feels that he can rise with confidence and speak to them of God, of religion, and of other things that relate to God. He will be given a willing ear, he will please their hearts and will enlighten their minds. He will make bright the path which they are following of the Order of St. Dominic, that I path which they are following through life and offer to them guidance on their journey to the shore

ance on their journey to the shore of Eternity.

Blessed above all on earth is he who has faith, but he must pray in the words of the Gospel that he believe yet more, and above all things he must lead a life that will be consistent with his faith. Instances are numerous in which people possessed of this greatest of blessings have in time lost it. Not only has this happened to individuals, but entire nations have fallen away. A review of the history of the world review of the history of the world will convince us how lamentable are the consequences to those who have lost the faith with which God blessed them. From the first time that man sinned, God punished him for his lack of faith; and all the plagues and scourges that have come from the hand of God have been sent upon man not only be-cause of his sins, but also because he had either lost faith or had neglected to live up to its practices. And people should remember that faith comes from God, hence every one may receive it: but, as with all other gifts of God, a person must be under the influence of divine grace to receive faith and live up to grace to receive faith and live ap it, and to have any assurance of persevering in it. It is true that faith and sin can be co-existent in a man, but such faith is dead. refer to a heavenly faith—a faith that makes a person live, hope, and love; a faith that makes him over-come all the difficulties of life, travel ng unswervingly the path set for him, and finally reaching a safety that is eternal. A faith, in other words, by which we live, with which we live, which we live; a faith brings us to the presence of God, where it will be turned into a true light by which we shall see God face to face, know Him as He is,

" ALL ROADS LEAD TO ROME"

By Henry C. Watts

West Malling, Kent, Eng.-For many hundreds of years there has been a saying in Europe that all roads lead to Rome, and as I sit here under an ancient walnut tree in the grounds of Malling Abbey I uman knowledge, will make one ee God as He is.

Faith fills the mind with the winds through the Abbey domain

was an old tree when

Many feet have passed along this

still said by quite trustworthy persons, that in a certain room of

cent abbey church.

THREE WHO FOUND THE ROAD

FIVE MINUTE SERMON sion with which they accept the ills ling, and gave it and its church as a spoil to one of his

that he had reached the end of his journey; that he had died at Dayos Platz a Catholic priest and a Friar of the Order of St. Dominic, that I knew whither the road from Malling led, and that Mr. Richards had travelled it until he reached its

ONE WHO BECAME AN ABBOT

Along the same road walked the of the Anglican Benedic-Superior of the Anglican Benedic-tines. His work of restoring Bene-dictine monasticism to the Church of England seemed to have reached its highest fulfillment and then the road opened once more to him, and he is now a nitred Abbot of the Benedictine order in the Catholic Church.

Last of all, the Malling nuns themselves. There came a day when they, too, passed on under the old abbey gateway for the last time, to make a new home in Wales. They went, so far as they knew, because Malling was inadequate for their needs, and that the increasing numbers of their community made it essential that they should establish themselves in more expansive conditions than were possible at Malling.

But, as I look along the Abbey road and remember what was, and

recall what is, it seems that what really led the nuns from Malling was the call of the road, the road that leads to Rome. For the nuns, too, have heard the call and they are now Catholic Benedictine nuns at Talacre Abbey, the ancient seat of the Mostyns in North Wales.

They are all gone, and Malling no longer remembers them. The old days have a simple memory humble tombstone in the little plo in the abby garden where lie buried the late Abbess Hilda Stuart, the first and last Anglican Abbess of the nuns. For the rest, a Dominican priest lies buried at Davos Platz; Monsignor Benson lies in the grave in the garden of Hare Street House, and the Caldey monks and the nuns of Talacre Abbey tell the tale of whore the days, white read tale of where the dusty white road-way led from a quiet Abbey in a sleepy country town in Kent.

WEEKLY CALENDAR

Sunday, Sept. 11.—St. Paphnutius, Bishop of Upper Thebias, was one of the confessors who, under the tyrant Maximin Daia, under the tyrant Maximin Data, lost their right eyes and were sent to work in the mines. He defended the faith against the Arian heresy, accompanying St. Anthanasius to accompanying St. Anthanasius to accompanying St. It was lost in the complexion is a lost in the complexion is lost in the complexion in the complexion is lost in the complexion in the complexion in the complexion is lost their right eyes and were sent to work in the mines. He defended the faith against the Arian heresy, accompanying St. Anthanasius to acc held Paphnutius in such regard that each time he dismissed him he kissed respectfully the place where

kissed respectfully the place where his right eye had been.

Monday, Sept. 12.—St. Guy of Anderlecht, who left his home in Brussels to serve before Our Lady's shrine at Laeken, near Brussels. He befriended the poor and was famous for almsgiving. Once he yielded to the temptation to contar a business pursuit and left the shrine, but his ship was lost on absolutely unobtainable elsewhere. its first voyage and he returned to

approaching, when he returned to his native Anderlecht.

Tuesday, Sept. 18.—St. Eulogius, patriarch of Alexandria, a Syrian by birth, who wrote many excellent works against different heresies, especially that of the Eutychians. He died in 606.

Wednesday, Sept. 14.—The Feast of the Exaltation of the Holy Cross, of the Exaltation of the Holy Cross, instituted in honor of the victory of Constantine, inspired by the sight of a miraculous cross in the heavens and which was extended after the victories of Heraclius over Chosroes

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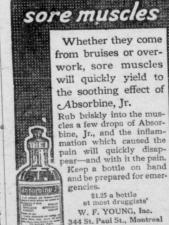
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REGARD VIRGIN BIRTH AS "OPEN QUESTION"

Aberdeen, August 18.—According to the law in Scotland, every minister of the Scots Presbyterian

city, after the legal declaration has been made there is a good deal of doubt in the minds of some ministers as to whether they do believe the same doctrines as those of the Presbyterian Church of Scotland.

The intricacies of this controversy than the same doctrines as those of the Presbyterian Church of Scotland.

Church is required, by statute, to declare his belief in the doctrine that Christ was born of a Virgin. But according to an open meeting, which has just been held in this

at all.

The controversy, if it can be But it is of interest to know that

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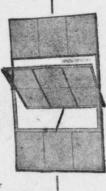
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