FIVE-MINUTE SERMON. Third Sunday of Advent.

THE VICE OF SCANDAL. "And He confessed, and did not deny." (Gospel of the day.)

Brethren: It is too bad that Catholic laymen do not realize the important mission God has confided to them in the workings of His Church among men. How much they can and ought to do not only for the salvation of their fellow-Catholics, but for those outside the Church, is a fact seldom considered. Yet this is a truth: Catholic laymen by their good example, owing to the peculiar delike controlling through their good example, owing to the peculiar and daily opportunities thrown in their way, can bring back to the practice of faith not only negligent Catholics, but also many honest Protestants whom

a priest could never reach. Now, Catholic men, God has given yo a great and precious gift when He blessed you with a divine faith, and it is a gift for which you will some day have to render an account. It is true you are not called upon to go out on the streets and proclaim before the public the faith that is in you, to boast of your Catholic ity; but you are obliged to confess before all men, by your example, by the modesty of your conduct, by the purity of your speech, by your honesty in business, by your charity to the poor, by your respect and reverence for God and things holy, that you belong body and soul to a faith that teaches unrightness of life and abhors iniquity. This is the you are called upon to make and this is the confession which many Catholic men in our day fail to make, and by their failure bring discredit upon the religion of Christ, disgrace upon the Church, and ruin upon their own souls.

You do not realize, brethren, your own power to influence others. See what advantages you possess. You have a faith that is unerring. You have a religion that is an infallible guide. You have principles founded on that faith which will always direct you in the right path. You have the examples of the heroic lives of the saints to encour-age you, and the advice and counsel of earnest Bishops and priests to instruct and assist you. Where others are weak you are strong, strengthened with the cramental grace, with a faith that is

But the great folly with many Catholie men is this, that they fancy their only work on earth is to look out for themselves, enjoy life to the full, and then by some miracle of God's mercy scramble into heaven as best they can. Let every man take care of himself, is a false and heathen maxim, and one unworthy of a Christian to whom God has freely given the faith.

Besides this, brethren, while there are many who do not confess the faith openly and honestly, who by their want of uprightness fail to make the influence of their faith affect those about them, there is still another class who may be said to actually deny their faith. That sounds strange to your Catholic hearts, but, brethren, thank God there are few who squarely and openly deny their faith, and such a denial is usually preceded by a total rejection of nearly all the commandments.

But there are many who practically deny it, many who turn a deaf ear to its moral teaching, many to whom the faith is a kind of problem, an hypothesis, true enough in theory but too exacting in practice. They are the Catholic men who rarely approach the sacraments who rarely approach the sacraments; they are the Catholis men who feel no remore at missing Mass; they are the Catholic men who make light of religious-observances. The men who, when they come together, aping the manners and the swagger of the worldly-minded, consider it a smart thing to boast of and low undiffer about how grapless and how indifoke about how careless and how indiferent they are to the practices of their This is particularly a mean and cowardly faith in some young men, who, while believing in their hearts, converse and act as if they did not believe. Brethren, your faith is too precious a treasure to be treated lightly, and the things connected with it are too sacred not to prize it highly. Your calling as Catholic laymen demands that you should first cherish it yourselves and then make its influence felt by others.

MIRACLES OF CHRIST.

"If you do not belie My words," said our Divine Lord, "believe My works."
"Go tell what you have seen," said He, to the disciples sent to Him by John. "The blind see, the deaf hear, the lame walk, the poor have the Gospel preached to them." So argued our Lord with a cold and unbelieving world. The world around Him had heard of His miracles, and free every exerter that reame with and from every quarter they came with their ills and their woes, to throw them-selves at His feet and implore His mercy. Countless were the numbers He healed and sent back glad and joyful to their homes. "Their faith had made them whole." Only a few of His miracles are recorded. We know they must have been numerous as the stars of heaven, since virtue was going out of Him at every step, and St John says, if all the miracles He did were to be told, this earth could not hold the books it would take to relate

He was the Son of God, and as such had equal power with the Father and the Holy Ghost. As man He was poor and helpless and had "not whereon to lay His head," but as God He was almighty, and was enshrined in the glory and the power of the Blessed Trinity. As man He was good, tender and compassionate toward His fellow-men, and sympathized with them in their sorrows, and felt for them in their woes, and as God He was merciful to them and lifted them up and made their hearts light and their spirits cheerful by the blessing He bestowed. The miracles of Christ were performed for the confirmation of His word; that was the all-true, all-consoling, and all-saving word as made known in His doctrines and the principles He enunciated. He could talk of divine love, but He would exemplify them by human mercy and human love. Thus He would reach the soul by means of the body, and thus He would prepare men for eternal peace and happiness by giving them earthly peace and happiness through the miracles He wrought, in



their behalf. His divine power has tri-umphed, and is perpetuated as we see through the Church which Heestablished, Catholic in the Czar's realm: and which He clothed with power to preach and teach in His name, and to heal the sick and sore of heart, and bring peace and joy to troubled souls.

Qur Lord said He would be with His Church all days, and that His apostles (and their successors, therefore) would lay their hands upon the sick and they would be healed, which promise had been verified by the numberless cases of illness which the priests of God have cured in response to certain souls asking them, according to their faith. Is this not a repetition of the miraculous power of Christ, and does it not prove that the priest and Christ are one, or as the Fathers say, that the "priest is another Christ?" How the people then should welcome and reverence these chosen men whom Christ has called and set apart, as He says, from the rest of men, and how all in the spirit of true and heartfelt faith should avail themselves of their wonder-

In the days of Christ, His look, as in the case of Peter, was the cause for repent-ance, and His word entranced and held spell-bound the multitudes who followed Him. So after our Lord's ascension, the apostles exercised almost like powers and swayed thousands by their con-vincing words and by the miracles they wrought in confirmation of them. Faith-strong, heartfelt, sincere, earnest faith—was the required condition made by our Lord for the exercise of such power, and with this faith even mountains could be moved. We see this faith exemplified and exercised by the people and the apostles after our Lord's ascension and the coming of the Holy Ghost, for numbers, we read, flocked around the apostles beseeching them to relieve them of their maladies and miseries, and the sick were even laid along the wayside, that the shadow of the apostles might fall on them and bring them the desired cure. "Silver and gold we have not," said Peter to the crippled beggar imploring an alms at the temple, "silver and gold we have not, but what we have we give to thee, and so, in the name of Christ, arise, and walk!" and the man arose and danced for joy, and went into the temple to pray. The miracles of Christ are renewed and repeated in His Church, and thousands every day re healed or helped by her faithful min-

Let us, like the thousands in our Lord's time, and like the millions and millions since, believe in Christ, in His words and in His works, and with like faith let us pelieve in His Church and acknowledge the divine light in her words and the divine power in her works. Christ is in the Church and the Church is in Christ, and as long as time lasts this union will continue, and Christ will be a Saviour and a consoler to his people. He will show them mercy and love, and shall heal their every infirmity. Thus He will prepare them by His goodness to them here for that union with Him hereafter, where darkness, sorrow and death will not be known, but all will be light, and joy, and life in the possession of the Beatific Vision of God forever in heaven.

NO USE BLINKING THE FACTS.

The Living Church (Protestant Epis- the Roman Catholic priest when copalian) in its issue of Nov. 13, " regrets to learn by letters received from England, that the Rev. Henry R. Sargent, late of Holy Cross, West Park, N. Y., has gone to England for the purpose of making his submission to the Roman Communion." Thus, our esteemed con-Communion." Thus, our esteemed con-temporary tells of another conversion from the ranks of Protestantism to the true fold of the Catholic Church. Meanwhile, it comforts itself by saying that the Graymoor community, received into the Catholic Church from Protestant Episcopalianism, was "a mere handful," and it quotes Dr. Van Allen of this city as saying in his parish paper that 200,-000 Poles have lately broken with the Pope and established an old Catholic Communion in Russian Poland; that

When a policy of ecclesiastical tolera-tion was adopted some time ago in Russia there was at once a notable influx from the "Orthodox" Church into the Catholic fold. The Russian journalists could not understand why the move-ment had occurred, and they criticized with considerable severity the conduct of the "Orthodox" pastors. They were, the writers declared, too apathetic, and did not take pains to instruct their flocks properly. The "Orthodox" elergy properly. The "Orthodox " elergy were aroused to more energetic action They wrote articles in their own de-fense and affirmed that the lapses from the "Orthodox" Church were due to mere temporary excitement and to the impulse the Romeward movement re-ceived from a few leading spirits who had previously been adherents of the Catholic Church in disguise. But as time passes on there is no diminution in the number of conversions. Men and women are "coming over to Rome" in many parts of the Empire, and figures prove that the total increase in the ranks of the Russians who recognize the Holy Father as the head of the Church is very large. An official re-port has just been published of a visita-tion made in Siberia by Dr. Cieplak, Assistant Bishop of Mohilew, and according to this document, the Bishop has been busily engaged in founding new churches and has established something like a dozen new congregations. If per-fect religious freedom prevailed in Russia the position of the Catholic Church would speedily become very strong in the country.

As to Dr. Van Allen's glittering generalities about the "movement" in Portugal and in Spain against the Church, we have heard of them for a long time; but they are distinctly anar-chical and atheistic and we don't see how the pious doctor gets much comfort from them, except on the ground that anything that hits and hurts the Catholic Church is to be commended—a principle which we are sure he would be the first to disavow.

Grounds more relative than this must be cited to offset the undeniable fact that the Catholic Church is making converts from Protestant Episcopalianism at a rate which the Living Church and its friends now find somewhat disconcerting, but which perhaps they them-selves will some day acknowledge to be providential - the hearts of true Christians answering to the prayer of our Lord before His death, that "they all may be one."-Sacred Heart Review.

COMMENDABLE WORK OF THE K. OF C.

The Knights of Columbusin Meridian, Mississippi, are "the men of the gap"—to use an old Irish metaphor of com-mendation. There is an institution in Meridian known as the Meridian Women's College which announces it-self a "safe college for girls" and as "non-sectarian and open to all denominations." Quite recently from this non-sectarian institution, so-called, there emanated a leaflet which read as fol-

One paragraph from the oath taken by

into office "I do furthermore promise and declare I will when opportunity presents make and wage relentless war secretly or openly against all Protestants as I am directed to do to extirpate them from the face of the earth - that I will spare neither age, sex, nor condition—that I will hang, burn, boil, flay and strangle, waste and bury alive these in-famous heretics; rip up the stomach and the wombs of their women and dash their infants' heads against the wall in order to annihilate this bad race; that when the same can not be done openly I will secretly use the strangulation cord, the steel of the poinard, the leaden bullet, in order to kill off this stubborn race and all this be done regardless of there is a movement in Portugal against "Vaticanism and Jesuitry" and that "even Spain's blind adherence to the See of Rome is shaken."

We wonder where Dr. Van Allen got his facts. Here is a paragraph from the



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with all its fury, and finally may my soul be tortured in an eternal hell for

Please investigate this matter. Josiah Strong says Catholicism is one of the great perils of our country.

AN EFFECTIVE ADVERTISEMENT. On the back of the leaflet appeared in On the back of the leanet appeared in prominent type the advertisement of the Meridian Woman's College, of which Professor J. W. Beeson, A. M., is the president. In the process of circulation the leaflet fell into the hands of the Knights of Columbus of Meridian who at once appointed a committee to wait on Mr. Beeson, and find out if he were on Mr. Beeson, and find out if he were the author of this infamous slander of the priesthood of the Catholic Church. A prompt denial of the authorship of the leaflet was Mr. Beeson's reply, and the no less prompt publication in the Meridian Despatch of a letter disclaiming all responsibility for its circulation. The college, it seems, does job-printing as a "side line," and this was one of the jobs paid for by the advertisement of the college which appeared on the bock the college which appeared on the bock—rather a flimsy excuse, we should say, for publishing such a monstrous lie.— Sacred Heart Review.

A PLEA FOR MORE FREQUENT "VISITS."

How many times a day do we pass by the church or perhaps very close to it? asks an exchange. Every time we do, or even once in a while, do we step in to pay our respects to its lonely pant? I am afraid not, judging from the deserted conditions of our churches almost any time you go in to them. How many hours of the day pass that our dear Lord, a prisoner of love for our sake, does not receive a visit from one soul. Waiting and waiting, night and Waiting and waiting, night and day, begging us to come and tell Him our troubles, to give Him our greeting, to receive His blessing; by a few minutes of our time to show that we have not forgotten Him Whose Kingdom is

not of this world. I must step in and see such a person, she (or he as the case may be) is all alone and it must be lonesome. Do we exception of Sunday) we have n to step into the church and ask Jesus to bless us.

There is nothing that should appeal

more to Catholics than the lonely Savior Who is ever present on our altars. The King of kings deserted by all. To think that we, whom He has blessed, in countiess ways, should so desert Him; in fact, I am afraid some of us begrudge | II King St. West



heat of the day," it will add immeasurably to your comfort and peace of mind to know that you are fortified against the wintry months of old age.

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Him the time it takes to hear Mass on Sunday, as we do not get there on time, and are out before it is over. How this must hurt that tender Heart. We expect so much and give so little.

Just a few minutes, but we will never know, until we appear before our Judge, what blessings we have received and stored up for ourselves during those visits to the Blessed Sacrament. If Christ has said that even a cup of cold water given in His name will not go unrewarded, 1029—Sacred Heart of with what loving remembrance will 1035—Sacred Heart of He not consider our visits to Him when 3235—Mater Dolorosa deserted by all others. Now the next time you are near a church, do not pass ever hear anyone say this about our dear Lord, or do their actions indicate that such are their thoughts? I am atraid not. We have time to shop and gossip with almost every one we meet, will feel a lightness of heart, a joyful strength of the pass they out are hear a clutter, with the pass tit by, but step in for a few minutes, and to make their them in the pass tit by, but step in for a few minutes, and to pass the pass to the pass t on almost every known subject under the sun; yes, we can even find time to sin, and yet out of a day of twenty-four hours, ever out of a week (with the earth, and the joy afforded the lonely execution of Sunday) we have yet into some time.

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