6

### FIVE-MINUTE SERMON SECOND SUNDAY AFTER EPIPHANY

THE BITTER WATERS OF TRIBULATION IN MARRIED LIFE were set there six water-pots of stone."

When we read in Holy Scripture that When we read in Holy Scripture that the Saviour was present at a wedding, or at a banquet, we must not think that He did this because He took pleasure in eating and drinking or in cheerful com-pany; no. He did this with quite another motive; His desire was to do good by motive; His desire was to do good by word and example, and particularly to use the opportunity for the conversion of sinners and to win souls to the king-dom of God. At the marriage of Cana He performed His first miracle by chang-ing water into wine, thereby bestowing blessing upon the young married couple. Not all those, however, who enter the

narried state participate in Christ's plessing as these young persons did : married state participate in Orist's blessing as these young persons did : frequently Christ does not come to their marriage, and does not bless the married couple. And why not ? Because they neglect to invite Christ to the wedding; et to invite Christ to the wedding; enter the married state without God, without holy intentions, without proper appreciation of their obligations. For this reason very often they do not ind the happiness which they seek in married life; God does not give them the wine of happiness, but permits them to drain the water pots of tribulations. The six vessels of water at the marriage of Cana I would liken to six chief sources of trouble in married life, which I will now describe; telling you at the same time how these bitter waters of trouble may be changed into the wine of blessing. The first vessel of bitter waters, which such persons must drain who have entered the married state more from sensuality than from holy God, without holy intentions, without

re from sensuality than from holy otives, consists in the weariness which they will soon find in one another. Un-fortunately not many married people can say with the chaste Tobias: "Lord, Thou knowest, that not for fleshy lust do I take my sister to wife, but only for the love of posterity, into which Thy Name may be blessed forever and ever." (Tob. viii, 9.) Hardly has the honeymoon of such people passed when the sensual pleasure vanishes, then comes days of grief; instead of drinking the wine of pleasure, they now drink the water of trouble and eat the bread of tribula-tion. they will soon find in one another. Un-

To this is soon added discontent, and To this is soon added discontent, and this is the second vessel from which out being suited to each other, have entered the married state; who have and position, but not the fear of God. After the flart model in the flart of the second state is and other in the second state is and soul of the messenger who is intrusted with it. That am I; I am sent to my friends and neighbors with the message of their "redemption through faith."

To this is soon anded disconterin, and married persons must drink, who with-married persons must drink, who with-must not be separated from the life and soul of the messenger who is intrust. And inter the first weeks have passed in the encreased is not the fear of God. After the first weeks have passed in the encreased is negators with the messenger who is intrust. After the first weeks have passed in the encreased is negators with the messenger who is intrust. After the first weeks have passed in the encreased is negators with the messenger who is intrust. After the first weeks have passed in the encreased is negators with the messenger first and an eighbors of the sincerity of my faith. I would this day and every day trings free locasions for quarrels and dispected bases of their " redemption through faith." O God, I stake my life on the sincerity of my faith. I would this day and every day trings free locasions for quarrels and dispected bases to be forther ween them. The third vessel to be drained in the eacks peace and annuement elsewhere, a man does and ealy bloss to the solut would the day the satist as the faith of the sincerity of the sincerity sincerity of the sincerity sincerity sincerity of up faith. I would the day the sincerity of up faith as the consent in the eacks peace and annuement elsewhere, as quardering his mouse a nusement elsewhere, six squardering his mouse, file two the disconter has boon it would be if the sons share in the heroism of the faith the sons share in the heroism of the faith the sons share in the heroism of the faith the sons share in the heroism of the faith the sons share in the heroism of the faith the sons share in the heroism of the faith the sons share in the heroism of the faith the sons share in the heroism of the faith the sons the sons share in the heroism of the faith the sons share in the heroism of the faith the sons and in work the mass mot so peak quilt is squardering his mouse, no long is the mass mot sons the sit is squardering his mouse, no long is that

love has vanished in the one of the other, it not infrequently happens that suspicion is aroused as to the fidelity of one or the other. When this idea has once taken possession of husband or wife innocent words are misconstrued. one or the other. When this idea has one or taken possession of husband or wife innocent words are misconstruct, avery morement is closely watched and falsely interpreted, idle and malicious gossip is easily believed, and if no good grounds for suspicion are found they are manufactured to the torment of all those concerned. And what will become of the children under such conditions of married life? How can children respect is the diverse in the soul of the s the children under such conditions of married life? How can children respect their parents, love and honor them, if they see that their parents do not re-spect, love and honor one another? How third they are an and good can children become virtuous and good members of society, if they see and hear how their parents quarrel and embitter one another's lives? How can the chil-dren be industrious, if they see that their parents are given to extravagance, the travelow of the to be the tobs the to be the time to drain the fifth of these vessels of trouble, namely the grief and anxiety caused by these poorly trained children. Finally they face the bitter waters of a lingering sickness, the death of either husband or wife, and remorse for an ill-spent life. Now we will see how all useana or wile, and remorse for an ill-spent life. Now we will see how all hese troubles may be avoided. First of these troubles may be avoided. First of all the picture which I have drawn should be taken to heart by the un-married who may learn a lesson there-from. Let them not enter lightly the married state, but let them ponder well whether they are called to this state or ref. Them he agenting in the apleation of not. Then be careful in the selection of not. Then be careful in the selection of a partner for life, and be not influenced by sensuality, wealth or beauty, but rather by virtue, honorableness and the fear of God. Invite Jesus to the wed-ding, i. e., make yourselves worthy of Him before entering the married state, so that Jesus may visit you and bless your union. And you, Christian hus-bands and wires, whose union has not been a bappy one, who instead of drink-ing the wine of happiness have tasted the waters of afficien, what may you do? I can give you no better advice than this: Bear your cross patiently, in the hope that you may thereby merit heaven! Do everything in your power to remove the causes for stiff and dis-content. Fulfill your duties faithfully. Amend your faults and pray unceasingly to God, that He may fortify you by His grace; have recourse to Mary, the Mother of Sorrows, and you will find that the blessings of God will come to you and change your trouble into peace and heanings. partner for life, and be not influenced and change your trouble into peace and happiness. Amen,

For Strains and Cuts Douglas' Egyptian Liniment is a Speedy Cure

Mr. S. F. Rowson, New Dublin, Ont., is a great believer in Douglas' Egyptian Liniment. In a recoent letter, he says: "I can recommend Egyptian Liniment as the best on the market. I had a horse that the Veterinary said had strained the cords of his tail. He gave medicines for him, but they were of no avail. I then used Egyptian Liniment and after two applications the horse recovered the use of his tail. I have also seen some remarkable cures made Try it yourself and see. also seen some remarkable cures made Try it yourself and see.

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A MEDITATION ON FAITH AND LIFE

Faith is a two-fold condition of mind First, by faith I accept the thoughts of God instead of my own; second, for that end I accept the teachings of Holy Church. What a mental life are the thoughts of God. What a school of heavenly wisdom is that brotherhood, called God's Church, "the pillar and the ground of the truth." Rev. Walter Elliott, C. S. P., in the Missionary What is my faith? It is my life. "My just man liveth by faith" (Heb. ii., 4.) Faith is a matter of life and death with me. "Without faith it is impos-sible to please God" (Heb. xi., 6). Mine should be a living faith indeed. It should be a firm conviction of all the teachings of holy Church, joined to heart-feit loyalty; loving to know Jesus Christ and Him crucified, deserving to know Him better and better ; consider-ing all other knowledge as but dung Rev. Walter Elliott, C. S. P., in the Mis The wisdom of man is folly before God.

The wisdom of manistolly before cod. Is this true to me? A mI intimately convinced that it is a precious favor to exchange wisdom for divine wisdom? Man says, I will not give up my station in life to my enemy; I am too wise for that. God says I will empty myself of the meinty of the Godhead wise for that. God says I will empty myself of the majesty of the Godhead and take the lowliness of my enemy; and that is divine wisdom. Man says, blessed are the rich; God says, blessed are the poor. Man says, blessed is joy upon joy; God, blessed is joy upon sorrow. Man says, blessed is the con-querer; God, blessed is the conquered. ing all other knowledge as but dung (Phil. iii., 8.) in comparison with know ing Him; absorbed His teachings; through Him Who is My Redeemer, knowing God, the Father, My Creator, God the Holy Ghost the sanctifier of my

are the poor. Man says, blessed is joy upon joy ; God, blessed is joy upon sorrow. Man says, blessed is the con-querer ; God, Blessed is the conquered. As our religion on the side of love is adoration of God in spirit and truth, so, as to its faith, it is a mental conformity to the life of Jesus : "We have the mind of Christ." Rightly to know Jesus Christ is faith Those who have the true faith are Those who have the true faith are called the faithful. This means loyal Oatholios, faithful to the Church and to her founder. Fidelity to Christ as a Master of life is my faith. As He taught, so do I believe and so do I live. As the was born and lived and died, that He "might bear testimony to the truth' (John xviii, 37), so am I oorn to believe so I live to believe, so would I die to bear testimony to my Master and His faith.

But am I worthy to be Christ's fellowvictim of the truth of God? I claim to be His disciple; am I really so in heart and life? O, God, deepen the earnest-ness of my faith, that I may be more

say nothing of the Real Presence. How well should I know Jesus? As well as a painter who is making a por-trait knows the original. I am commis-tioned by the grace of faith, to make my very soul a living portrait of Jesus Christ, and this supposes a perfect knowledge of the original. sorthy of that most honorable of titles. St. Paul says: "We would gladly imtrait knows the original. I am commis-sioned by the grace of faith, to make my very soul a living portrait of Jesus Christ, and this supposes a perfect knowledge of the original. And the portrait that I am is to be have his last wish gratified. Thereupon part into you not only the gospel of God, but also our own souls" (i Thess ii., 8).

perity vanishes, and finally poverty and misery make their appearance and the words of the prophet Exechical are ful-filled: "They shall eat their bread in care, and drink their water in desola-tion" (Exech, xii, 19) Then generally the fourth vessel of bitter water appears; jealousy. When love has vanished in the one or the other, it not infrequently happens that Nothing is plainer from history, than

THE CATHOLIC RECORD

XAVIER

I refused, and would never have con-sented. It is, perhaps, for this reason that they deprived me of the hour's walk granted to all the prisoners. They would not even give me the note-paper to which I had a right, and which would have permitted me to announce to yon my arrest. I had only my brevi-ary and my rosary. What a magnificent occasion to do penance, to meditate and to pray ! I was able to make an excel-lent retreat, happy to suffer persecution for the Christian faith. Released from prison, I am not cast down, and I re-main ready to work, to battle and to Asthma Catarrh WHOOPING COUGH CROUP BRONCHITIS COUGHS COLDS main ready to work, to battle and to suffer again for God and for souls." — London Catholic Times. ALL DRUGGIST A MIRACLE OF ST. FRANCIS Vapo Cresolene Co. During the past month the incorrupt

During the past month the incorrupt body of the Apostle of the Indies was exposed at Goa, on the occasion of the Eucharistic Congress held there. The following account of a very wonderful miracle which took place there the last time the body of St. Francis was ex-posed will thus have a special interest. It was written for Rev. Dom Bede Camm, O. S. B., of Erdington Abbey, England, by the lady whose servant was cured. She is not a Catholic, and this cured. She is not a Catholic, and this fact adds to the value of her testimony. fact adds to the value of her testimony. Following is the lady's statement, ex-actly as she wrote it: "My husband, Mr. W. J. Tate, a mem-ber of the Indian Civil Service, had a Roman Catholic servant who, after being about twelve years in our ser-vice, became very ill. He was treated for some months by the hospital doctors CONVERSION OF FIVE ANGLI-

CAN DIVINES NE OF THEM IS REV. JOHN D. KNOX, A DESCENDANT OF THE ONE OF THEM IS REV. JOHN D. ANTI-CATHOLIC SCOTCH CAL-vinist

 ve. to the life of Jesus: "We have the mind of Christ."
<sup>11</sup> Rightly to know Jesus Christ is faith.
<sup>12</sup> Suppose that I did not know Him. What an inconceivable calamit." Suppose that I did not believe Him to be God.
<sup>13</sup> What a gap in my mental life, or rather what an aimless drift all mental life would be without the Incarnation, to say nothing of the Real Presence.
<sup>14</sup> How well should I know Jesus? As well as a painter who is making a porisioned by the grace of faith, to make withor the function to the strait knows the original. I am commissioned by the grace of faith, to make withor to the strait knows the original. I am commissioned by the grace of faith, to make withor to the strait knows the original. I am commissioned by the grace of faith, to make withor the strait knows the original. I am commissioned by the grace of faith, to make withor the strait knows the original. I am commission to the strait knows the original. I am commission the strait knows the or for our belief and teaching. Such authority now seems to us only to be found in the Roman Catholic Church, hence, our submission to it. We hope we may be credited with a desire for honesty and acquitted of either pique, self-will or the loss of mental balance which have been so widely attributed to ns. ARTHUR COCKS, H. F. HINDE. "Datchet House, Datchet, Windsor, tion, brighton, have intimated that they have made their submission to the Cath-olic Church. Rev. H. R. Prince, late curate of the Church of the Annuncia-tion under Mr. Hinde, was received into the Catholic Church at Erdington Abbor. Birminghow on Thursden Scatt October 3." In both churches of these clergymen there were large and attached congre NO JAPANESE NEED APPLY 29, and Rev. Oliver Partridge Henly, who had for some time past been assist-ing the elergy at St. Bartholomew's, was received on October 1 in the Church of Our Lady of Seven Dolours, Bognor, by Very Rev. Alphonsus Coventry, O. S. M., prior. Mr. Henly was formerly vicar of Wolverton St. Mary, Stony Stratford, but was deprived for ritualistic reasons by the Bishop of Oxford. He was ordained in 1854, and served curaciles in Chelsea and Westminster. Out in Honolulu the Y. M. C. A. has ng the diergy at St. Bartholomew's, was received on October 1 in the Church of Dur Lady of Seven Dolours, Bognor, by Very Rev. Alphonsus Coventry, O. S. M., Vorther Market St. Mary, Stony Stratford, but was deprived for ritualistic reasons by the Bishop of Oxtord. He was ordained in 1884, and served curaciles in Chelsea and Westminster. The fifth convert is Rev. John D. Knox. a descendant of the anti-Catholia Chelsea and Westminster.

given prominence ? " May we say at once that we have " May we say at once that we have not resigned our benefices on the ground of the Bishop's prohibition of benedic-tion or exposition, but because we are convinced that underlying that prohibi-tion a denial of the Catholic doctrine of transubstantiation was involved? If this became a necessity for us to con-sider whether we would make a stand for that dogma or, by submitting to the Bishop's directions, lay ourselves open to the charge that either we did not set in our studies or that we treated the is nor studies or that we treated the Japanese." Mr. Ozaki, the Mayor of Tokio, a keen observer of men and events, in a lec-ture before a number of Japanese Savants in Tokio said: "The Catholic Church is most sublime institution with which the bistory of mankind is acquainted. Be-cause of its insistence on the prin-ciple of authority, the Catholic religion is the one to be recommended to the Japanese." Mr. Ozaki quotes the

**JANUARY 14 1911** 

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**JANUARY 14, 1911** THE READER'S COR!

CONDUCTED BY " COLUMB. The British General Elec over and gone, leaving the where it found them. The on ent difference is that the Lab came back three stronger and Nationalists have added two to t ber. John Redmond, the "Doll tor" must have spent a hap The two factionist leaders, O'l Healy, went out to smash him result that they got smash selves. They were to win twe from the Irish Party but ins lost four. And so there is wee wailing in the Ante-Irish es land enters with a hopeful h the new year that is likely to fruition of the hopes of a Home Rule is one of the thi Claus dropped in Erin's Maybe before his next "ar shall see a really united Empi her. John Redmond, the "Dolla

must puzzle these to real t momentous epoch in her histor should be rife in the Irish camp. But you may take word for it, dear reader, Irel her own mind, knows what and will get it. It is true, un whether Gork aitr and county

and will get it. It is true, un ly, that Cork city and county ed against the United Party is a reason for it. It is O'I sonality, not his polities, the Cork for him. His record of added to the inevitable sor sequent on the increased i Lloyd George's Budget, plus sore made his revolt success

Lloyd George's Budget, plus; ance made his revolt success lirish County. Outside this tion of the county he was def and foot. In the three or i tuencies he personally co was in a minority of more f one. And his lieutenants better. As for his so-called ents" you could safely pack a four wheeler. The only

a four wheeler. The only countiny besides himself was and he got his conge from N The rest are nonentities.

O'Brien holds his seat in

O'Brien holds his seat in entirely by the Tory vote. Redmond they supported only he made good his boas twenty seats from Redmo would be pretty safe in off-and-water Home Rule mes deed nothing at all, becar say he had no mandate to 1 constitution at the bidding whose power in Ireland So O'Brien got the Tory w twenty seats didn't pane

twenty seats didn't pan regards the Cork rural co

much may be put down

"The men of earth, afte for war, and later for gallan for, money." — George Ra "The Equinox."

"When you read a biog ber that the truth is never

It must puzzle those of m who depend for their Irish r the cables of the Associated must puzzle these to read th momentum methods to read th

North American

You can't learn to win until you learn to lose. Temporary failure is a chrysalis from which many a full-winged success has soared.

of Canada

partments of its business.

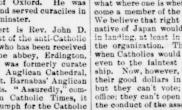
Head Office -- Waterloo, Ontario

ber that the truth is never cation." "When a man teaches does not know to someb has no aptitude for it, an certificate of proficiency, undergone the education man."--George Bernard S CHATS WITH YOU THE CATHOLIC YOUN

GLORIOUS MISSION IN INSPIRING DIS FATHER CONROY, ----

The annual Communic Catholic Young Men's 2 was the Sunday within the patronal least of t Conception. The sermon, an inspi was delivered by Rev. C. M. of St. Vincent's mantown, whose theme w sion of the Catholic You spoke, in substance, as fa "You are the light of your light shine before m

your light shine before m I4-16.) The present occasion auspicious, marking as it gress of your noble on emphasizing its spirit. to be with you to night:



Chelsea and Westminster. The fifth convert is Rev. John D. Knox, a descendant of the anti-Catholic Scotch Calvinist, who has been received at the Benedictine abbey, Erdington. Birmingham. He was formerly curate at St. Saviour's Anglican Cathedral. Southwark, and St. Barnabas' Anglican Church, Southfields. "Assuredly," com-ments thel London Catholic Times, it is a wonderful triumph for the Catholic Church to bring within her fold a clergy-man who not only can claim as his an-cestor such a furious assailant of her-dectrines and her priests, but who actually bears his name." As has been mentioned in The Catho-lic Standard and Times, the Bishop of Chichester forbade the services of Bene-diction and exposition in the Anglican churches at Brighton. Mr. Cocks first-ing that the matter at issue was the doc-trine of transubstantiation. The deci-sion at which they finally arrived was made known in the following letter, which they had addressed to the press: "Sir : May we say at once that we have not regimed our beafform the yna addressed in provide the services of benes. "Sir : May we say at once that we have not regimed our beenfles. We have already "May we say at once that we have not regimed our beenfles. Which have no trouble the artification and this desired ond they hand addressed to the press: "May we say at once that we have not regimed our beenfles on the ground the summa the fullowing letter, "May we say at once that we have not regimed our beenfles on the ground the discriminating methods of the Y. M. C.A.—Catholic Union and Times.

" Your obedient servants,

M. l'Abbe Gegout, whose imprison-ment at Toul for non-payment of a fine and costs, and subsequent liberation





# tions are given, but perhaps not enough stress is laid upon the fact that think-ing men can hardly be expected to attend church unless the ministers

EMPTY CHURCHES

There has been of late a good deal of discussion as to why church-going is so slack among the various religious com-munities in England. Many explana-

edge of her teaching, it is sarcely likely that he will derive much benefit from listening to it. Not until the pulpit is certain will the pews be filled.—London Catholic Times.

### A Common Profanity

It is gratifying to note that the agitation against using the sacred name designate card and dancing clubs is growing. In a recent number of a college magazine we find a timely article on the subject which is to the point. Says the writer: "How dis-gusting it is in glancing through the Cally papers to see set out before the world that Saint—or the Blessed— or the Holy—will have a card party or dance on such and such a night. . Ill-breeding is, of course, at the bottom of the whole matter." It may be ill-breeding, but it also shows an utter disregard for sacred designate card and dancing clubs in

Knowledge alone by no means generates love for souls, love of diffusing the truth or reputing error; and it to often mis-takes love of dispute for zeal for souls. There is ever a danger that dootrinal Knowledge shall be purely an intellect-ual condition. Grateful for Permission to Go to Prison M. l'Abbe Gegout, whose imprison-formularies were intended to be inclusted M. l'Abbe Gegout, whose imprison-

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