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LONDON.

FIVE . MINUTES' SERMON.

Third Sunday in Advent.

JOY AND GRATITUDE IN ANTICIPATION OF THE FEAST OF THE NATIVITY.

Rejoice in the Lord always: again I say rejoice. . . The Lord is nign."-(Philip. 4, 4.) In the epistle of to day, the Church, in the words of the apostle St. Paul, bids us to rejoice and be glad. "Rejoice in the Lord, again I say rejoice the Lord is nigh." Only a few more days and we will see Him again. Welcome and adore Him, our dearly seloved Saviour and Redeemer in the beloved Saviour and Redeemen in the manger. Every good child rejoices on the anniversary of his parents' birthdays, for after Gcd, they are our greatest benefactors. But an immanger. Every good child rejoices on the anniversary of his parents' birthdays, for after Gcd, they are our greatest benefactors. But an immeasurably greater joy should fill our hearts in anticipation of the birth of Him, who, nineteen hundred vears Him, who, nineteen hundred years was made Flesh and appeared among us, for He loved us more than the kindest of fathers; made greater sacrifices for us than the best of mothers. His infinite love for us in duced Him to leave the throne of His glory and descend into this vale of tears; He hid His majesty, clothing Himself with our mortality, and placed Himself as the poorest, most destitude and helpless of children, in a manger, so that we, who were lost through sin, may not perish, but be saved and obmay not perish, but be saved and obtain eternal glory. Oh, miracle of divine leve and mercy! The infinite Immortality becomes mortal, so that we, who became subject to eternal death, may obtain life everlasting.
The Omnipotent, to whom Heaven and

earth belong, assumed the greatest poverty, so that we, who by sin have

fallen into the direct poverty, may be enriched by His heavenly gifts. The infinite Perfection subjected Himself to

pain, sufferings and death, to save us

who deserved hell, from everlasting pain. All that we are, all that we

have, all that can make us happy in

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time and eternity;—for all this we must be thankful to the divine Infant whose birthday we shall soon celebrate. How our hearts should beat with gratitude and love in anticipation of His coming! But we should not only rejoice at His advent, but show our gratitude by following His loving in vitation, by receiving Him into our hearts in holy Communion. See, he calls to us in the words of Holy Scripture, "Behold, I stand at the gate and knock, if any man shall hear my voice and open to Me the door I will come in to him and will sup with him and he with Me." (Apoc. 3, 20.) Verily, Jesus desires to sup with us, to unite Himeif to our sculs in the sacrament of love, the Blessed Euchar sacrament of love, the Blessed and state of the supplication of th a true amendment of life. Lat us adorn it with that holy efficacious love which does not merely say: O God, I love Thee, but which above all things keeps God's commandments, for "He that hath my commandments and keepeth them, he it is that loveth Me." (John 14, 21.) In all our thoughts, our words, our works, our actions, our pains and sufferings we should have out one motive, and that is to please God and perform His holy will. Let us resolve for the love of Jesus to overcome the sinful inclinations of our heart, to avoid the dangerous and mandent to love our neighbor as ourselves, to love even our enemies, to think and to speak well of them and to

Him so that we can truly say "I live, now not I, but Christ liveth in Me." (Gal. 2, 20.) But above all things let us gladden but above all things let us gladden the Infant Jesus by our charity towards our needy brethren. The poor shepherds who had not the goods of this world gave Him their hearts. The wise men from the East, besides giving Him their hearts, also brought Him their costly treasures. Let each, therefore, bring to the Divine Infant his gifts, according as heaven has be his gifts, according as heaven has be stowed them upon him, not to Jesus personally, but to our needy brethren, by assisting them according to our means, for of these Christ has said. "Amen I say to you as long as you did it to one of these, my least brethren, you did it to me." (Matt. 25, 40)

do good to them whenever and where

ever we can. In a word let us. ac-

cording to the admonition of St. Paul,

put on our Lord Jesus Christ, follow Him, make ourselves conformable to

Let us then, especially in these last days before Christmas, as a worthy preparation for this great feast, show our gratitude to our Divine Saviour by our charity towards the poor and inindigent, by our fervor in prayer, by indigent, by our fervor in prayer, by frequenting the sacraments, by earnest exertion in acquiring virtue, and striving after Christian perfection. Then truly He, whose advent in the manager we anticipate with love and acts of mercy, will also in His second advent on the judgment-seat call us with love and mercy to the heavenly with love and mercy to the heavenly mansions prepared for us, and invite us to partake with His angels, of the celestial banquet in heaven. Amen.

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OUR BOYS AND GIRLS.

Mistakes

It has been said that the only people who never makes mistakes are in the graveyard. Next to the desirability f making no mistake is that of getting of making no mistake is that of getting the most good from our mistakes. Horace Greely once said: "I have made plenty of mistakes in my life, but they were always new mistakes." It is not only the part of wisdom to avoid making the same mistake twice, but to also study the disposition and tendencies that lead to mistakes, and seek to make correction there.

Forming a Life Chain. promptly on a practical idea. He and a party of his schoolmates were skating on thin ice and one of his companions broke through. "Form a life chain, boys," said Stephen, and, lying face downward on the ice, he directed one of the boys to lie down as he had and hold tightly to his ankles. The ankles of this one were in turn grasped by another lad, and so on, until a "life chain" of six brave boys was formed, and just as the drowning boy was dis appearing for the last time Keane seized his coat and at great risk of his own life pulled him out. Thus was a life saved by promptly acting upon an idea . - New Ideas.

The Garden of God

The sweet young sister of a little boy vas dying. The child had heard that was dying. The child had heard that if one could secure but one single leaf the Garden of God, every illness could be healed. No one had dared to attempt the quest, however, for the way from the Tree of Life, which grew in tempt the quest, however, for the way was hard and a great angel guarded the gate of the garden against mortals. The child loved his suffering sister so well that he resolved to find the garden and plead with the angel for the healing leaf. So over the rock and moor and hill he went until in the golden sunset the beautiful gate appeared, and he t arfully made his request to the angelic sentinel.

"None can enter this garden," replied the angel, "but those children for whom the King has sent, and He

has not called for you."

"But one leaf," pleaded the child,
"one little leaf to heal my sister!
The King will not be angry. He cannot wish that my sister should suffer so and die and leave me alone. Have pity, great angel, and hear my

The angel looked down on the little plearts as a worthy throne for said: "The King has sent my start as a grace. Purify it by a good confession, said: "The King has sent my start as did: "The King has did: "The King has sent my start as did: "The King has did keep her, will you promise me to see that she shall never again lie tossing on a sick bed in pain?"
"How can I?" said the wondering

"Not even the wisest physichild. cians can keep us from pain always.' shall never be unhappy? Nor do wrong? Nor suffer sorrow? Nor be cold or hungry or tired? Nor be spoken to or treated harshly?" asked

And do not deprive yourself of pro-

the angel "Not if I can help it," answered the

child, bravely. "But perhaps even I could not always make her happy."
"Then," repited the angel, "the

where grew the living Tree and where flowed the crystal river and where stood the bright mansions and where walked and talked immortal children under a light more beautiful than that of the sun and with friends more loving thon those of earth and where love and thon those of earth and where love and blessing reigned forever. He looked until his eyes widened with surprise and glowed with joy, and turning to the augel he said softly:

"I will not ask for the leaf now.
There is no place so beautiful as this:

there is no friend so kind as the Angel of Death. I wish he would take me,

So the child turned; back under the so the child turned; back under the stars which shous like celestial eyes upon him. And as he went a ray of holy light fell upon his path and wonderful music such as he had never before heard filled his ears, and he knew that the golden gain had opened to rethat the golden gale had opened to re-ceive his sister. And it was so that when he saw her silent form upon her little bed at home he was comforted.— The Tablet.

GOD IS GOOD.

God knows me better than I know myself. He knows my weakness—
what I can do and cannot do. So I desire to be led, to follow Him, and I am
quite sure that He will thus enable me to do a great deal more in ways which seem to me almost a waste in life, advancing His cause, than I could in any

vancing His cause, than I could in any other way; I am sure of that.

Intellectually! am weak; in scholarship, nothing; in "a thousand things, a baby. He knows this, and so He has led me and greatly blessed me, who am nobody, to be of some use to my Church and fellow-men.

How kind, how good, how compassionate tart Thou, O God! O, me Father, keep me humble! Help my to have respect for my fellow-men to recognize these several gifts is from Thee.

CHATS WITH YOUNG MEN. SENSIBLE LIVING.

I have been asked by a young correspondent to give him some rules for living, and by that he means physical, not spiritual: living. For spiritual advice he well knows he can go to his confessor. Now there are no definite contessor. Now there are no definite regulations to be given a young man as to what he shall eat or as to what he shall drink, but I would always advise him to avoid what disagrees with him. I used to be told, when I was a lad, that I must eat fat meat. was a lad, that I must eat fat meat. I simply could not do it. It made me I simply could not do it. I have sick to partake of what the boys at Christ's Hospital, when Charles Lamb was at school there, used to call 'gags." When I grew older I discharge that the bildren generally did covered that children generally did not need much fatty food, but that older people might partake of it with advantage in order to keep up the heat in their bodies which they needed. I should say, therefore, eat any good food that you like, and plenty of it. Don't attempt to half starts yourself to save a little money. starve yourself to save a ittle money or to obtain the means for extravagant dress. If you do not nourish your body properly you will lack energy and will not be good for much, and besides, what you lay aside by denying yourself at least three square meals a day will, no doubt, have to be expended in bills for medicine. Meat is usually cheaper than drugs. I do not mean by this that you should not abstain at certain times, when you feel the animal in you is getting the better of your juagment and your

denied yourself proper nourishment.

Low living and high thinking used to be a phrase much in use among certain New England philosophers, but in endeavoring to live up to this motto they indulged in all sorts of whimsical vagaries that did not help themselves or any one else. One of them, at least, who made a great deal of talk, and who left behind him no written word worth perpetuating, was very glad, in the end, to live on the earnings of his daughter. He never himself earned enough to support his family properly. How could be on a diet of apples, parched corn and cold water? He simply mooned about, and had a number of cloudy theories about religion, education and the like,

spiritual nature, but as you are pro bably not intended for a saint or a hermit you must be well fed in order

to perform faithfully and industriously

that came to naught. You can not create steam without proper fuel, and good food is necessary to make the human engine work properly. Therefore, I say, do not at-tempt to live on corn-meal mush en-tirely because it is cheap, if you get anything better. In the matter of drink there is one thing that you do not need, and that is intoxicating liquor. Like Rip Van Winkle, you are better without it. It destroys the appetite for better things. Besides, it is the most expensive thing in the

And do not deprive yourself of pro-per sleep, either by burning the midper sieep, eitner by burning the mid-night oil or by dissipation, which is infinitely worse. If you can get eight hours sleep every night, take it and be thankful. There was a foolish follow the wide road to perdition. Out of love for Jesus let us resolve to perform religiously and conscientiously the duties of our state of life. Out of love for Jesus, let us above all keep His greatest commandment, the commandent to love our neighbor as our.

"Then," repited the angel, "the and be thankful. There was a foolish story told when I went to school, about a student who used to hold in his hand a metal ball when he was from the Tree of Life to heal your sisball would fall and make a noise, and this would arose him so that he might this would arose him so that he might go on with his work. My impression always was that he should have gone to bed when nature said it was time, so that he might arise fresh in the morning to pursue his studies with a I'll bet dollars to doughclear brain. nuts, as the saying goes, that he never accomplished much. He pro-bably dled young.—Benedict Bell in Sacred Heart Review.

CATHOLICS AMONG CHRISTIAN SCIENTISTS.

It is a sad thing to hear of Catholics so ill-instructed in their religion and so little grounded in the practice of it as to be drawn away by Christian Science, which is most un-Christian, and which scientist denounce as wholly unscientific. Like clouds without water, such persons are blown about by every wind of doctrine; they are so credulous that the alleged miraculous cures of the exponents of Christian Science, which rest on no better testi-mony than those of the venders of patent medicines, are accepted as proof that these "New Christians" are the true Christians.

The difficulties experienced by two Catholics who have fallen under the hallucination of Christian Science are thus stated: "The command of Our Lord to heal the sick is no longer fulfilled by the Church; the neglect of it shows that a part of Christs ministry is now done away with." "The Christian Scientists have found one weak spot in the power of the Church, and they exercise a prerogative that cer-tainly belonged to the early Christians namely, the power of healing bodily infirmities." Do you see no difficulty in these statements? we are asked. We do. They are erroneous state-ments, and the difficulty about them is that they cannot be fully refuted in

to have respect for my fellow men to recognize these several gifts is from Thee.

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It is astonishing to find Catholics

of restoring health to the body when God sees it to be expedient. Remark-able cures so often follow the reception of this Sacrament that we have known Protestent physicians to express solid. Protestant physicians to express solici

tude for its early administration. "The sacred formula which accom panies each anointing of this Sacrament," says Dom Guéranger, "has at the same time that it drives away the remnants of sin, which is the chief cause of all man's miseries, whether of soul or body. Such is the interpretation put by the Church on the words of St. James (v, 15); and we have continual proofs that our Divine Master has not forgotten the promise of twofold efficacy which He gave to this Sacrament. Hence it is that, after having anointed the several senses of the sick person, the priest addresses God in earnest prayer that He would restore strength of body to him (or her) whose soul has received the effi-cacy of the heavenly remedy. Nay, the Church looks upon the restoration to bedily health as so truly a sacramental effect of Extreme Unction that she does not consider as miracles, properly so called the cures produced by

its administration. To say that "a part of Christ's min-istry is now done away with "because His representatives no longer heal the was done in the early ages of

the Church is to speak foolishly.

It was not the bodies of men that Our Lord came to heal, but their souls. "The prophecies and His own words," as Bishop Hedley remarks, " point to a far wider field of wonder-working compassion than was offered by the blind and the lame who gathered around His progress through Judea and Galilee." Christ was to establish a Church and institute sacra-Christ was to ments, by means of which the won drous work of our justification was to be effected, all the wounds of our souls healed, and all the obstacles removed that prevent union with God, our last

One of the chief characteristics of the Church, and one of the grounds of one church, and one of the grounds of our faith, is miracles, as every Chris-tian is aware. These shall never cease. It is true that they are not so generally wrought as they were in the first ages of Christianity. It was necessary for the immediate followers of Our Lord to be able to present credentials proving that they were His disciples, ambassadors of the Most High. But as the Church spread throughout the world the great miraculous movement died out. It was natural that it should. Christ prcmised that certain signs should follow them that believe, and such signs have never failed. Witness the extraor never failed. Witness the extraor dinary cures incessantly wrought at Lourdes, and the authenticated mir-Lourdes, and the authenticated mir-acles performed by saints of our own century. As St. Augustine said, any one who asks for prodigies in order to believe is himself a prodigy. The essential error of the Christian Scientists lies in substituting temporal

Scientists lies in substituting temporal for spiritual blessings. These "New Christians" are like the Jews of old, who valued the loaves and fishes more han the words of eternal life. -Ave Maria.

MAY BECOME A NUN.

Miss Josephine Drexel of New York city, beautiful. barely out of her teens and heiress to \$10,000,000, is thinking of taking the veil and giving her fortune to the Church, says an Associated Press despatch. It is said she has been greatly influenced to this end by her aunt, once known as Mother Catherine, who was a great heiress and became a nun several years ago. The two have been traveling together for some time in

south.
Miss Josephine Drexel is theidaug ter of Mrs Joseph M. Drexel of 103 Madison avenue. She is one of three sisters. The other two married, each a son of Admiral Dahlgren, of Washington.

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