FIVE MINUTE SERMON

BY REV. F. P. HICKEY, O. S. B.

THIRD SUNDAY AFTER EASTER

JOURNEYING TO HEAVEN (I Pet, ii., 11).

Even in St. Peter's day, my dear brethren, he found it necessary to warn his converts to refrain them selves from carnal desires, and to remember that they are merely strangers and pilgrims in this life. Sin banished man from the earthly paradise, and the painful, weary work of life had henceforth to be to seek and attain the heavenly paradise. We are meant for heaven: but we have to get there, to reach it; it does not come to us. So, whether we like it or not, we are wayfarers in this world, which is not a lasting home-we are simply strangers and

How many of us in our daily life are mindful of this? Let us see what a real wayfarer would do and would be like. The first rule of a traveller who wants to get over the ground is to travel light, with as little luggage and encumbrance as need be. "For we brought nothing into this world, and certainly we can carry nothing out. But having food, and wherewith to be covered with these we are content. For they that will become rich fall into temptation and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition. So says St. Paul to Timothy, his friend and wayfarer. (I Tim. vi., 7-9.)

And wayfarers watch the direction they should take, are afraid of losing it, seek trustworthy guides, and are on the alert against enemies; for these are enemies besetting many a journey, but none more so than the way to heaven. And these enemies frequently join us as friends—false friends, indeed, to the unwary. The wise wayfarer is not hasty in making friends, but should rather pray to be like Tobias—for God to be with him, and his angel to accompany him on

Anxious the wayfarer ever is to get on—to get on; and he fears the perils of the night, which is drawing on so rapidly. And if the journey has to be accomplished in that one day the day of life—how doubly anxious

is he as the light begins to wane!
And lastly, my dear brethren, a wayfarer looks forward and is long-ing to be home. And as he pictures his home to himself and the greetings of love that await him, fatigue is forgotten, and a new impulse invigor-

ates his weary limbs.
Enough of this description of the wayfarer, for how little there is in common between that and our own lives! If this is what we should be like, can we claim to be wise and earnest in our journey towards heaven? A traveller wants to get over the ground, to get on his way; and we have settled down, find the world comfortable, never doubt that we have a long lease of our house, are quite taken up with our friends, and busied accumulating wealth. For the desire of money is the root of all evils; which some coveting have erred from faith, and have entangled themselves in many sorrows. But thou fly these things whereunto thou art called." (I Tim.

vi., 10.12). And when do we take the ordinary precaution of a traveller to inquire for and find out the safest, shortest, and easiest way to heaven? The Scriptures, the Commandments, sermons, our prayers, would give us this knowledge and keep it clear in our minds. But we are too engrossed with the pleasures of the present to see to this, and day succeeds day, and there is no thought of the

journey. going conscience receives a shock when we find we have been making friends on the way to heavenfriends with the worst enemies of our souls; friends who do not hesi-tate to laugh at our religion, to sneer at Almighty God, to deny that we have a soul, and to ridicule the idea of heaven, and that we have to do our utmost to try to win it. Even then have we the courage to break with such friends, and to give our-selves to the service of God as real "strangers and pilgrims" in this

Moreover, we know not how little time is left to accomplish the journey. We know not what obstacle may detain us—how soon the night may fall, what clouds and storms may hasten the coming of the darkness. We risk being left out in the dark-ness, the missing our way, the fear, the desolation—we risk all this rather than take thought now and be in earnest, and push on before the

evening comes. And shame on us, my dear breth ren, the worst of all—have we not forgotten our fatherland and our home? How can this life be any thing but intolerable weariness to a man who lifts up his eyes, and looks and yearns for his home—the kingdom of heaven? Own it—how much influence has the remembrance of heaven on our daily lives? Thank God if its remembrance even keeps us from falling into sin. But should it not do far more? Should it not e the energizing motive to bid us be up and hurrying on the way? Should it not give us the strength to bear our burden patiently and manfully? Should it not detach us from the paltry, short-lived pleasures and pastimes that engross our interests here? My dear brethren, think Who is waiting for us in our home above:

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think of the Father watching for worthy of heaven, worthy of Him. And He looks down, justly expecting to see zealous and grateful pilgrims toiling along, despising and thinking nothing of hardships, heat, or dis-tance, but filled with the loving longing to see their Father in their home. May God grant us this good spirit, refraining ourselves as strangers and pilgrims here, our one thought, our one desire, to be to push on towards our heavenly home, to be with our Father for evermore.

BACK TO CATHOLIC FOLD

HIGH CHURCHMAN'S PLEA

From the Philadelphia Record, April 8 Ralph Adams Cram, a leading High Episcopal layman, of Boston, created something of a sensation yesterday when, in an address at the monthly luncheon of the Clerical Brotherhood, in the Church House, he advocated church unity on the basis of a return to the Roman Cath-

a wonderful knowledge of the line points of Catholic and Protestant Episcopal theology.

The address, which was probably the most radical of its kind ever heard here before a Protestant audience, was evidently in accord with the line of the Episcopal theology.

But when this minister presumes to tell us that "over there in the trenches where our boys faced the line of the Episcopal varieties there was no such the ritualistic branch of the Episco pal Church, which has for years thing as creed or dogma," he is going been more and more favorable to Catholic doctrine and which, it is hundreds of thousands of Catholic rumored is contemplating joining boys over there who continued to be the Roman Catholic body through a lieve in God and the truths revealed

DIVIDED CHRISTIAN CHURCHES

In the course of his remarks Mr. Cram showed the divided and scat-tered efforts of the Christian churches in trying to solve the great and perplexing questions facing the world in the present crisis of recon-struction. He then called attention to the doctrines of the Catholic Church, dwelling for a considerable time upon the sacraments of that body which he insisted were indisponsible in the preservation and practice of the Christian faith. He said that without a doubt the Anglican Church had to go back to the tenets of the middle ages, when Church and State, hand in hand, insisted upon the indissolubility of the marriage tie and when it taught that the Sacrifice of the Mass was that the Sacrifice of the Mass was the highest religious service, and that the forgiveness of sins in the sacrament of penance was essential to winning back the grace of God.

Concerning the Catholic teaching of transubstantiation, the speaker said that the arguments in its favor were not to be challenged. The doctrines set up against it, most of which had been set aside, he said, were not in accord with the spirit of Christ, and he quoted a number of Scriptural texts to show that transubstantiation was clearly spoken of by Christ and instituted by Him as a be judged by the size of a bank means of salvation

"The Anglican Church," said Mr. Cram, "bas not had a right philosophy since the Reformation. The only way that the world can be saved at this critical juncture is

saved at this critical juncture is through accepting a right religion and a right philosophy. It is necessary to have a right philosophy before any efforts of reunion are begun. The first step for the Episcopal Church to take is to accept the strict Catholic doctrines of seven sacraments, with the Mass, both as a Communion and a sacrifice, as the chief controling doctrine of all, and transubstantiation as the only pertransubstantiation as the only per-fect and sufficient expression of the nature of the Presence of Christ in the holy sacrament of the altar. The only thing that can save us from a new period of the dark ages is a reunion of Christianity on the basis of Catholic theology, sacramental philosophy and Catholic orders.'

ONLY WAY TO SAVE WORLD

CONGRATULATED BY BISHOP The speaker then went on to review the frequent efforts which had view the frequent efforts which had been made by Anglicans towards a union with the Roman Catholic fold. They were always concluded, he said, with certain provisor, and for that reason had never been effected. Certain Anglican Bishops, he said, would have liked their authority ratified by communion with the Church, with the right to do pretty. Church, with the right to do pretty much as they liked. But the Angli-can Bishops and clergy would have to realize, he said, that they must, in joining the Catholic Church, become what the latter reasonably insisted upon, devoted priests in the

Bishop Rhinelander, at the conclu sion of Mr. Cram's address, congratu-lated him upon its spirit and said he was sure it was greatly admired by all the ministers, even by those who did not altogether agree with him in the final analysis of it.

CHRISTIANITY AND DOGMA

We have long known that most His children. Alas! how seldom do we give Him a thought! Why, even throwing overboard what remained we give Him a thought: Why, even the poor prodigal thought of his father's house, and yearned for it.

Our Lord and Saviour purchased heaven at the price of His most Precious Blood; He ascended into the process of the so-called reformers. They still retain many of the old formulas, but these have been divested of their meaning for the heaven to prepare to the process of the product of their meaning for the seat while the individual feels free to heaven to prepare a home for us; He has placed us in this world in a state of probation, to show ourselves belief. Yet with all this rejection of sect while the individual feels free to positive teaching and of creed and dogma there is a growing demand for more freedom in the sects. Doubtless many of those who voice this depend and the sects. this demand have no clear notion as to where it should stop. They de-mand the abrogation of doctrines and of dogma, and they are them-selves most dogmatic in declaring that these amount to nothing in our

The papers report that a popular The papers report that a popular Methodist minister of Omaha in a lecture recently, declared that "the church will die unless it grows from some of the old narrow tenets and circumscribed doctrines of contraints of the old part of the old sectarianism and develops a broader view of the true meaning of Christianity." We presume the church he refers to is the church of John Weeley. We are aware that there is room for improvement in it. But its narrowness is man made. It concerns conduct rather than belief. We were not aware until this minister proclaimed it that the Methodist church had "Thou shalt nots" in its creed. We had thought that these basis of a return to the Roman Cath-olic fold.

Mr. Cram, who has made a life study of Christian tenets, manifested a wonderful knowledge of the fine points of Catholic and Protestant

eternal verities, there was no such special commission recently sent to Rome. The anti-ritualistic branch of the Church was visibly opposed to the spirit of the address, though praising its profound theological value and scholarly treatment. ion was more than the "square deal and the golden rule" which this minister says was their all. We do not know about others, but we suspect that thousands of non-Catholic soldiers had their belief in God and in supernatural religion strengthened by the ordeal through which they passed.

We would welcome any effort to broaden the tolerance of Protestant churches. But that can be done without abandoning creeds and dogmas. Recognition and (respect for the rights of their fellowmen who may differ from them in belief is perfectly consistent with a full belief in God and in all the dogmas of the Christian religion. Any attempt to make it appear otherwise is not going to assist in breaking down in: tolerance; and it sets forth a view of Christianity. If Christianity means anything at all, it means a belief in Christ and in His teaching. That is dogma, and any church that abandons dogma abandons Christianity itself. Of course, dogma is not the whole of Christianity; but Christian belief is the foundation for Christian practice. Without the foundation it is futile to try to erect the edifice of a Christian life. - True

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