

JANUARY 27, 1900.

PAULIST MISSION TO NON-CATHOLICS.

For the Catholic Record.

The Reverend Thomas Francis Burke, Paulist missionary of New York City, closed a series of mission exercises in the church of Our Lady of Grace, Dickinson's Landing, on Wednesday last.

The extraordinary and splendid results of the mission to the Catholics, but more particularly of the lectures that followed for the special benefit of the Protestant section of the community, deserve more than a passing notice. They show that the field is wide open for the work and in this connection it is rather an interesting coincidence that at the very moment that Father Burke was delivering his convincing arguments for the faith that is in him to a church crowded to the doors, with Protestants, Dr. DeCosta, so lately received into the true fold of Christ, should be proclaiming to a Montreal audience, as he did last Wednesday night—that "the golden hour of the Catholic Church is now arrived, that she alone is the universally acknowledged guardian and teacher of the Bible in its entirety and in its integrity, that to her must America look for the hope, happiness and safety of the future." For the first time in Eastern Ontario the work of bringing to the non-Catholic mind the solid substantial food of divine truth, has been undertaken. The result has more than justified the attempt. The Question Box was most freely used by the Protestants for the elucidation of numerous points concerning which doubt and error had long prevailed. A deep earnestness was apparent and as the zealous apostle of St. Paul who labored so devotedly, bids farewell to the parishioners of Dickinson's Landing and to the non-Catholic community as well, after having led them to the hill-tops of peace and of grace, he will carry away with him a fervent prayer for the blessing of God upon his truly apostolic labors. Father Burke closed the non-Catholic mission with a lecture on "Why I am a Catholic" of which the following is the text:

WHY I AM A CATHOLIC.

"I am a Catholic because I believe in Jesus Christ. I believe that those longings in my soul for union with God must be satisfied. I believe that Jesus Christ has the words of eternal life. I believe that He, being the Son of God, knew what to teach and how to teach it; and consequently, what He said is law forever. Though heaven and earth shall pass away His words shall not pass away. I can only believe, therefore, in one Christianity and that must be the original Christianity which came from the lips of Jesus.

"Where is the man who in the lapse of years has not now and again felt that there is within his soul a longing for satisfaction, happiness and rest? No matter how engrossed in business and domestic cares; no matter how deaf to the calls of his conscience; no matter how desolate of hope and affection his life may be, or how deep within the abyss of sin and despair he may have sunk, there are times when he must realize that for his soul his Creator has ordained a higher and sublimer end than can be found in the things about him.

"Everyone here has some duties of business or home life to fulfill. Day after day the round of these offices is accomplished. At times there may seem to be nothing else for which to live. But even the busiest of us experience moments, not many perhaps, and then only at long intervals, but still sure and evident, when a flash strikes across our spirit and tells us whether it is tending upon the right path or the wrong; whether it is marching to victory or defeat.

QUESTION OF CONSCIENCE.

"Every sincere man aims to direct his soul upon that path which leads to its triumph. The question of religion is bound to present itself to each soul. How shall I fulfill my highest duty—my duty towards God? The question is one of conscience—no more, no less. Any man deserves the respect of his fellows when he acts in harmony with the promptings of his conscience. It is the final court. Each one must answer; each particular soul must be satisfied. This satisfaction for a creature such as man, endowed with reason and free will, resides only in the union of the soul with its Creator.

"Thou hast made us for Thyself," says St. Augustine, "and our hearts are unrestful till they find repose in Thee." The full repose will come only when the eternal veil is drawn back and a new world, more enchanting than any picture of the imagination, loiter than any conception of the intellect, surpassing all the cravings of hope, in all the effluence of glory, dawns upon the soul; but still there is a present duty for all, the duty with God. That the soul may truly live there must be a continuous forward movement.

LIFE IS PROGRESS.

"Progress is the rule of all life. We see it in nature; we see it in art; in the growth of the child; in the development of the man; in the societies of the world; in the conquests of the intellect; in the triumphant products of genius. And in all progress there exist three essential elements. The first is a principle, a germ, from which and around which the whole structure is built. The second is the realization, the birth, of that principle into action. The third is an organism by which the action, once born, may continue in life.

"To make my meaning clear, an illustration may be taken from nature—for example, the growth of a tree from a seed. Let us call an acorn the prin-

ciple—but if the acorn be allowed to remain without the proper nourishment and care, this principle never enters into action. Plant the acorn, however, and supply it with the necessary conditions of moisture and sustenance, and immediately the action of growth begins. From this is gradually evolved an organism by which life is continued until the oak, rearing aloft its mighty branches, stands for its course of years, and so fulfills its destiny.

"This, however, only by way of illustration. For such is the rule of all things in nature and society. Living means a going forward, a march to fuller, riper being.

THE LIFE OF THE SPIRIT.

"For the spiritual life, that life which is the distinct, separate, definite experience of the soul, the rule is the same—progress or death; triumph or defeat. Now, we have said that there are three elements in all forms of progress. What are these for the life of the soul? The principle has been decreed by the eternal will of God, manifest in that spiritual yearning which, to a greater or less degree, possesses each single soul. In its essence the principle is one of love, love in the highest expression of itself, union. "Thou hast made us for Thyself." To possess us, not because He needs us, but out of love for us, His creatures, is God's desire, and therefore—the principle at the base of the spiritual life, a life which is as real to every man as to the life of his body—consists in this uniting of the human soul with the Divine Being. Man lives, we say, when body and soul are conjoined; the soul truly lives only when encircled by the embracing love of God. Such is the principle.

CHRIST, THE LIFE GIVER.

"The second element necessary for this progress is the realization of that principle in action. This realization in its fullest sense is found in the personality of our Lord and Saviour, Jesus Christ both God and man. He alone has tasted the full sweetness of Divine union. "I and the Father are one," He says. And the soul of each one of us partakes of this sweetness in proportion to the closeness of its union with Jesus Christ. His words, addressed to the apostles on the eve of that terrible testimony of His love, were spoken not only to the chosen few gathered about Him at the supper table, but to every soul that enters upon the walks of life: "I am the vine; you the branches; he that abideth in me and I in him, the same beareth much fruit, for without me you can do nothing." "As the Father hath loved me, I also have loved you. Abide in my love."

"Christ is the most complete manifestation of God's love for man. Throughout the Old Law, except to a favored few God was wont to appear as the All-Powerful, the Almighty, the Ruler speaking in the voice of thunder. But the New Law inaugurates an era distinguished mainly by love in the coming of our Lord.

"So the all great were the all loving too. So through the thunder comes a human voice. Saying: 'O heart I made, a heart beats here. Face, my hands fashioned, see it in Myself. Thou hast no power, nor may conceive of Mine. But love I gave thee with Myself to love. And thou must love Me, who have died for thee.'"

"Here we have the pure kernel of Catholicity, the Divine union through the mediatorship of Christ. It is demanded by reason and Divine will. I have said the question was one of conscience. If, then, a man realizes that his reason and the will of his Creator require that insofar as he is able, he must seek after Divine union, he must also recognize that there is a second duty just as imperative resting upon him, namely, to discover and use the means placed at his disposal for the perfecting of his soul.

THE CHURCH A LIVING BODY.

"And just here comes in the third element in the spiritual life, the organization by which the life, once begun, may continue. This organization is the continuance of the mystery of the Incarnation of Christ. The God became man had a mission and work to perform—the salvation of all men. Christ came upon earth and passed from the earth—but Christ was to live in every Christian. If His work was to be of any avail—then it was to continue, and to continue in the way in which He started it. Just as a nation is instituted for the good of the individual citizens who go to compose it, and just as we see that were these citizens left without a head, without laws, without representative bodies to formulate and enforce the laws, the nation would come to wreck and ruin. So Christ Himself, in a higher order of things, saw that, although His teachings were for the good of the particular souls, yet were these souls left to attain and apply the doctrines without a directive power, His work would be vain and the souls He came to save would be lost in the labyrinth of confusion!

"Those who believed Christ gave their assent to His teachings because He was a Divine, infallible teacher. Men sought for the truth—and in matters of religion they must be absolutely certain of it. Unless the teachings of Christ were to fade from the earth, then He must have left a living, a divine and infallible teacher for all time. Nothing else will satisfy man. A dead book—capable of being misinterpreted by man—must have an infallible interpreter, if it is to be of any avail.

THE CHANNEL OF FAITH.

"How shall we know what to believe? We must know it in the same way that it was known in the days of the apostles.

The faith is the same now as then. The truths we are commanded to believe are not changed. My brethren, put prejudice aside altogether for a time. Ask yourselves the question: If you had an important message to communicate to men, would you trust it to a written page? Is not the ordinary means of communication the human voice? We write letters, indeed, but only as a substitute for personal communication. Would you not naturally suppose that Christ should have communicated His truths to a teacher such as Himself, living and infallible? And so, indeed, it was. There is no fact more clearly stated in Scriptures. There was absolutely no other way of teaching men in the beginning of Christianity; and for many since those days this, too, was the only method.

"The Scriptures themselves answer our question in the unmistakable language of St. Paul. Commenting on the words of the prophet Joel: 'Whosoever shall call upon the name of the Lord shall be saved,' he asks, 'How shall they call on Him in whom they have not believed? Or, how shall they believe Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent? Faith then cometh by hearing and hearing by the word of Christ. Could anything be plainer? Faith cometh by hearing; hearing the result of preaching; preaching, the privilege of a mission, the mission emanating from God.

"Jesus did not leave one single document behind Him. When He left this earth not one single sentence of the New Testament had been written. Christianity existed for nearly ten years before a word was written; it existed for nearly sixty years before the last book written; it existed for nearly four hundred years before the canon of the scriptures was fixed; it existed for nearly one thousand five hundred years before the Bible could be read by the great part of the people, for before printing was invented it was impossible that the mass of mankind could be taught to read, or that Bibles could be provided them, even if they could have read them.

"It is, therefore, undeniably evident that the sacred scriptures—divinely inspired though they be—peerless as they are in their unparalleled position as divine documents in a way in which no other documents, however infallibly true, are divine, and priceless as they are in their value, are, nevertheless, not one thing—there is one thing they cannot be—they are not and cannot be the rule of our faith. The rule of faith must be one and the same thing in every age, and that cannot be the rule of faith to-day which was not the rule of faith from the beginning of Christianity. But in the beginning of Christianity the scriptures of the New Testament could not have been the rule of faith, for the simple reason that those scriptures did not then exist.

DOUBT OR CERTAINTY?

"Faith is necessary for salvation and certainty is necessary for faith; and I look for certainty in the religious world. I see one society, some of its members affirm the Trinity in unity; some deny it. Some affirm the Divinity of Christ; others deny it. Is that certainty? I see another society in which some of its members admit seven sacraments; others admit only two. Some believe in hell; others disbelieve in it. Is that certainty? I see another society, some of its members affirm the Blessed Sacrament; others deny it. Is that certainty? Some affirm their ministers to be sacrificing priests; others deny it. Is there one truth in the whole hierarchy of revelation—except the existence of God—which someone outside the Catholic Church does not deny? We must have certainty—infallibility.

"Where shall I find it? It can only place—the only Church that I can find to give me that is the Catholic Church. In fact, she is the only Church that claims to do it. I have tested her credentials, her proofs, and they are valid, and I see in her verified the reality of the commission given by Christ—a living, divine, infallible teacher!

"All power is given unto Me in heaven and on earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and I am with you always, even unto the end of the world." Again: "He that heareth you heareth Me; and he that despiseth you despiseth Me." If any man neglect to hear the Church let him be to thee as a heathen and a publican.

"And so it was that Christ instituted His religion as an organic power—not as a mere idea—a mere influence arising from His own example. His own words and actions. Catholicity is both an idea and an influence; but she is more; she is a living, breathing force. Recognizing that His teachings could be handed down intact only by a living present institution, that is to say, one with an organism to continue throughout time, He gathered about Him the first officers of His spiritual kingdom and appointed them as His representatives, the teachers of His truth, the distributors of His graces, the spiritual rulers of His people, with powers that were to descend from them to the generations of the priesthood yet to come. It was a Divine institution; but, as He Himself was human as well as Divine, and because He took upon Himself humanity for the saving of man, so in the Church which He founded there was to be a human side as well as a divine, and through her the work of salvation was to continue.

MISTAKE ABOUT THE CHURCH.

"Some of you, perhaps most of you, regard the Church in her exterior

alone. What strikes you most forcibly is the outward appearance of this vast society or the influence exercised by her in social and civil life. Her sacred edifices, with her significant ritual and her devotional liturgy; the part the Church plays in the destinies of the civilized world; the great army of men and women spread over the earth and yet linked together by a bond of faith which disregards language and crime, all professing the same doctrines, all united under one head; this body existing throughout the centuries, despite the changes of the powers and the nations about it; the columns of perverted history; the immorality of some of its members; despite the intrigues of some of its high officials, the persecutions of the pen, of the tongue and of the sword—all this makes you and all men wonder and admire. You see in her an immense, a mighty institution of the world. But, viewed in all these variegated lights, her true character is still hidden from you, still invisible, and will remain so until you consider carefully what is her most fundamental work.

THE WORK OF CHRIST'S CHURCH.

"Let us see whether we can find this true and characteristic work. Throughout the whole economy of God's love for man, the union of the divine and the human is the heart-centre of life. Christ is God, and at the same time man—divine and human. His institution, founded for the distribution of His gifts, is partly divine and partly human; and both of these great truths, the Incarnation of the Son of God and the perpetuation of that mystery in the divine organization of Catholicity, have their existence for the purpose of supernaturalizing the individual soul, of causing human nature to partake of the divine.

"And so we can understand the words of Scripture and of the principal writers of the Church when they say that, by the operation of the Holy Ghost within us, we are changed, we become as God, because we partake of something divine. "God was made man that man might be made God," says St. Augustine. "The Son of God was made the Son of man, that the children of men might be made the children of God." And again: "Who loves the earth is of the earth; who loves the world is of the world; who loves God—what shall I say, brethren—not I but the Word of God will tell you—who loves God becomes God. I have said you are Gods and sons of the Most High!"

"This participation in divine things takes place by the free bestowal of God's gifts upon the soul, that is, by the work of grace. We must understand what is meant by this doctrine of grace in the soul. For this doctrine is at once one of the most consoling and one of the most fundamental of Catholicity.

"When the Scriptures and the Fathers tell us that we partake of the divine nature—that we become as God, it is not to be thought that our nature is lost in God or absorbed by Him. The expressions of their holy enthusiasm may now and then appear exaggerated, but at the same time the words are used in no merely rhetorical or figurative sense. There is a real transformation in a man because there is something added to his nature, in inward spiritual power. We say a great change has come over a man when he turns from a life of wickedness and becomes a healthy member of society. We say that "he is a new man." This may be called a figurative use of terms. But in the operation of grace upon our nature it is different. Man then truly becomes a new creature; he is reborn; regenerated. The gift of grace is divine, and so in the reception of grace God so enters into the man who responds to His will as to become, by a union of living spirits, an indweller of the human soul.

THE MYSTERY OF GRACE.

"This action is, of course, a mystery. We cannot reason it out. It is not a matter of comprehension, but of faith founded upon the fact of revelation. Yet to a certain extent we may understand it. If you love someone dearly, and that love is reciprocated, you have what is humanly called a friendship. Now in what does this really consist? Is it not in truth that there is a union of souls, that one soul partakes in a degree of the other? For this reason it is, you confide in your friend, imparting to him your secret thoughts, your sufferings, your joys, your ambitions, because you feel that all these are his possessions also. Thus it is you feel any injury inflicted on your friend as if it were directed against yourself. If your soul and his are one; you partake, as it were, of his very being.

"The process of grace is, it seems to me, not very different, except that it is in the supernatural order. Grace is the friendship of God. Or we may take an illustration from the physical world—once used by St. Thomas. You all know the action of heat upon iron. If you take up a piece of iron, you find it dark and cold and black; but place it in the fire, gradually it becomes warm, hot, finally all aglow, and, as it were, saturated with the burning heat, so that in a true sense, we can say that the iron becomes itself a part of the fire. So is it with the soul of man, black with sin, cold for the want of love; when it is encircled by the grace of Christ, slowly but surely it takes on the nature of that grace as the iron took to itself the nature of fire—it becomes completely absorbed by grace; and grace is love; grace is a thing divine. And this is the sense in which we say the human soul is united with the divine being of our Redeemer. That is what St. Paul means when he desires "that that which is mortal may be swallowed up by life."

INDIVIDUAL AND CHURCH.

"From this consideration we come to

the true light in which the Church should be viewed, that is to say, as the guardian of each immortal soul. Enter any Catholic church and listen to the words that fall from the preacher's lips; or read from any of the books which are written by Catholics as guides in the intricate ways of life; or consider for a moment the manifest effects of the sacraments; or examine the prayers daily offered up in the Mass, and I assure you, you will find that the whole economy of the Church is at work in protecting the soul from sin and insuring its advance by obtaining for it the grace of God. Cardinal Newman in one of his lectures to Anglicans speaks on this subject and so clearly that I must here quote him. "The Church," he says, "overlooks everything in comparison of the immortal soul." Good and evil here are not lights and shades passing over the surface of society, but living powers springing from the depths of the heart. Actions are not mere outward deeds or words, committed by hand or tongue and manifested in effects over a range of influence wider or narrower, as the case may be; but they are the thoughts, the desires, the purposes of the solitary responsible spirit. She knows nothing of space or time, except as secondary to will; she knows no evil but sin, and sin is something personal, conscious, voluntary; she knows no good but grace, and grace again is something personal, private, special, lodged in the soul of the individual. She has one and only one aim—to purify the heart; she recoils who it is who has turned our thoughts from the external crime to the inward imagination; who said, that 'unless our justice abounded more than that of the Scribes and Pharisees, we should not enter into the kingdom of Heaven; and that out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man.'"

REASON OF CATHOLICITY.

"Christ in love appointed the Church the help and the assistant of man. In reality this is the ultimate reason given by every Catholic for his faith. Whatever may have been the initiating movement which led him into the Church, or if he has always been numbered with her children, whatever may be the most attractive feature for him within the vast society—her authority, her stability, her art, her music, her charity, her civilizing influence, her moral power, her opposition to tyranny, her defense of justice, her characteristic unity—in all and each of which he sees reflected the Divine exemplar; whether drawn by her painting as Overbeck, by her architecture as Pugin, by her philosophy as Brownson, Ward or Hecker; by her conservatism as the Spanish nobleman, Donoso Cortes; by her liberty as Frederick Ozanam; by the study of her history, and the Fathers, as Cardinal Newman; or by whatever motive of the immense variety that could be named, every Catholic when asked the one final ground for his belief, will answer according to the dictate of his conscience: 'I am a Catholic because the Church was instituted to bring my soul into union with God.'

BATTLEFIELD OF THE CHURCH.

"The Church's real dominion is no where else than in the heart of man. There are her battles fought, there are her victories won. A single soul is of more value to her than all temporal prosperity or all worldly conquests. Were she to be offered to-day the power over all the intellects of this world, on condition that it should be paid for by the commission of one sin, she would shrink from even the thought of listening to the offer. Aye! were she like her Divine Founder, led to the mountain top, and were the voice of the tempter to sound in her ear saying: 'All those kingdoms stretching out before you in the magnificence of wealth, in the abundance of prosperity will feed unto you if you but cause one man, not any of those in the high places, not a Pope nor a king, but the poorest, meanest creature inhabiting the poorest hole in the lowest quarter of the globe; if you cause him to commit one sin I will give you all.'—like her Divine Lord she would not hesitate to bid the tempter begone from her. And this for the simple reason that it is now, as it was then, the Divine Master Himself who speaks, for has He not said: 'Lo! I am with you always, even unto the consummation of the world.'"

THE SACRAMENTAL SYSTEM.

"In no part of the Church's work as established by Christ is this care of the individual soul more manifest than in the administration of the sacraments. They are the special means that draw down grace. They are the tributes of nature herself in subserving a supernatural end in the communication of divine things to the soul. Catholicity is all-embracing. She makes use of everything good, internal and external, in order to bring about the sanctification of man. Each sacrament is its own special way, by its divine power, bears man aloft until his soul is enabled to commune with the soul of Christ. In all times in his life man is called to this sacramental union, but the consummation of his joy is realized when he receives Jesus Christ Himself, body and blood, soul and divinity. This is the summit of God's love. A renewal of the mystery of the Incarnation in each individual. Here at last that yearning of the soul finds its complement. Here is the most complete act of man's worship, the deepest act of God's goodness: the climax of faith: the reason of Catholicity.

"Who can describe the love and joy that rest in a soul united in communion with Jesus Christ.

"Give to the poet transcendent powers of expression, and though his verse be as sweet as the song of the night-

gale he cannot tell of it; give to the artist unsurpassed skill in coloring, and though his brush be like the magician's wand, he cannot depict it; give to the musician, unequalled delicacy of touch, and though there is borne from the strings a song as gentle as the murmur of the waters, he cannot relate it; give to the orator a golden eloquence, and though his words fall as the honeyed dew from heaven, he cannot describe the exultant joy that rests in the heart united in Holy Communion with Jesus Christ. It's home is the secret recesses of the soul; there it lives palpitating with every heartbeat, inspiring every good and noble deed, the gift of the Victor Christ to the victorious human soul.

"Because of this, thy work, O Church of God, I love thee. Spouse of Jesus Christ, I love thee for the good thou hast accomplished. Thou art the inheritance of the ages. Thou art the loved one of the most saintly souls. Thou art the cherished object of the greatest minds. Thou art the saving power of humanity. Thou art the teacher of the nations. Thou art the infallible voice of God Himself. Thou art the Divine expression of love upon earth. Thou art the defender of mankind. Thou art the bulwark of morality. Thou art the power of Jesus Christ bearing human souls to the heights of spiritual loveliness and beauty. Therefore, O Church of God, I love thee.

"I gaze back throughout the centuries and see the hosts of Apostles, and martyrs, and heroes, and missionaries toiling, suffering, dying for the faith that was in them, and I know that Thou alone of all institutions can command such deeds for God's glory and the soul's welfare.

"I gaze into our hospitals and upon the battlefields of the nations and see thy priests unselfishly working for souls and see thy ministering angels bending over the wounded, changing the dying curse into a blessing and thanksgiving; and I know that Thou alone can command these things to be done for the love of God.

"I gaze throughout the world and see millions of human beings through thy incentive striving with all their strength to bring their souls into union with God. Because of all this, O Church of God, I love thee! Grand is thy history—noble thy work—glorious will be thy future.

"Go forth into the twentieth century conscious of thy mission as heretofore and the sons and daughters of men shall be gathered into thy fold. Go forth to preach the word of Jesus Christ into a people yearning for peace and joy—and in thee will the prophecy of old be realized, Arise, Jerusalem, for thy light is come and the glory of the Lord is risen upon thee. And behold darkness shall cover the earth and a mist the people; but the Lord shall arise upon thee and His glory shall be seen upon thee.

"The Catholic Church exists, and so exists as to justify her name—"Catholic"—universal. She exists throughout the world. Some forms of religion are confined to nations; some to races; some to people of one language—but she embraces all. In her are found people of every nation and tongue, of every disposition and of every condition of life. The poor and the rich, the high and the lowly, the great and the small, the strong and the weak, are united as no power of human invention could possibly unite them; bound together by a chain which could be forged only in heaven in the divine furnaces of love. Whatever are the facts of revelation this fact is before your eyes. The least it deserves is your most serious consideration.

"Some seem to imagine that a Catholic must accept arbitrary doctrines manufactured by men. In no sense is this true, but it is true that, with the Apostle of the Gentiles, when imprisoned and awaiting death as a witness to the truth he had received, each Catholic can say: 'I know whom I have believed, and I am certain that He is able to keep that which I have committed him against that day.' It is true that each member of the Catholic body, with a security born of the word of God, with a certainty for which he is ready to lay down his life, knows that the Church can propose nothing to his belief which is not divinely revealed. It is therefore true that Jesus Christ alone is our Teacher. His word is truth and truth is our master. Him you had I am striving to follow. He is the vivifying power of all religious life. He is the beginning, the continuation and the end of Catholicity. He alone can fill the void in the heart unsatisfied with the joys, unbroken with the sorrows of life—the all-availing Christ, the perfect Man.

THE "CRYSTAL CHRIST."

"As a pillar beautiful and intact, with its grandeur unimpaired and its symmetry unimpaired, standing alone amid the ruins of a temple, so does the figure of Christ loom up among the races of men. As one of our own American poets has spoken of Him, He is the 'Crystal Christ.' All the heroes, sages, philosophers are passed in review, but in each some blemish, some stain is discovered until Christ comes, spotless, untouched, immaculate—the Crystal Christ. But above all, you and I adore, worship and love Jesus Christ, the God-Man, who went out alone deserted and despised, to offer up His life for us upon the cross of Calvary, and, therefore, I appeal to you, to each one of you in particular, as you love your own soul, as you love Him Who died for you, to pray that you may know His truth, His will, and that knowing it you may follow it. Your prayer will be answered, and then also will be realized the prayer of Him to Whom you pray, which, after the petti-

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