

FIVE-MINUTE SERMONS.

Sixth Sunday After Epiphany.

HOW TO MAKE CONVERTS.

The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. (Gospel of the day.)

By the kingdom of heaven is meant in this Gospel, as in many other places, the holy Catholic Church; the spiritual kingdom of God, which is of heaven, though on earth; and leaven is another word for what we call yeast, and is used in the making of bread.

Our Divine Lord, then, tells us that His Church, to which we belong, is like yeast; and His meaning, if we consider a little, is plain enough. It is, that as a little yeast is put into a mass of flour or dough, to raise it, as we say, so He has put His Church, which is in the beginning a very small thing, into the world, to raise the world to life and the knowledge and love of Him.

And certainly His comparison of the Church to yeast was fully justified. In the beginning the world was everywhere attracted and moved in spite of itself by the lives of the first Christians. The heathen could not help admiring their mutual charity, their patient and forgiving dispositions, their temperance and self-sacrifice; and they could not refrain from asking themselves and each other: "Who are these that they call Christians? What do they believe, and what do they teach? What is it that makes them so loving and so amiable, so calm and peaceful, so happy in all their troubles, so ready to assist and serve not only each other, but all the world beside?" But no one could answer these questions but the Christians themselves; so the heathen had to go and get instructed in this faith which had been made so charming to them. Thus they were converted, and in their turn became apostles in the same way to others.

So the leaven spread through the mass, the contagion, so to speak, of faith, piety and virtue was diffused over the world; people caught it from their neighbors. The Apostles had no need to make many converts in any one place which they visited. If they got a few, these few would take care of the rest. The little congregations which they founded grew and multiplied wonderfully, in spite of distress and persecution, by the force of the holy lives and good example of their members.

But was this way of growing only meant for God's Church in the beginning? No, by no means. Our Lord says that the leaven of His kingdom was to go on working "till the whole was leavened." Does it, then, still move the world in this way? If so, how rapidly ought the Church now to increase, when there are a thousand faithful for one in those early days?

Yes, my brethren, it ought. For in spite of the boasts which the world is making of its reformed religion, especially just now, and of its progress and civilization, it feels at heart very uneasy. It has fallen away from God, and lost the truth, and in its inmost soul it knows this; and it is looking for some one to bring light to its darkness, and to put its confusion in order.

Why, then, does not the Church increase more rapidly? Why does not the world now come to us as it did in former days of its anxiety and doubt? Prejudices it has now against us, I know; but it had it prejudices then, too. There are many slanders believed against us, but that has been so from the very beginning; our Lord warned us of this, and it is a mark of His true Church to be thus belied. So this is not the real trouble. No! the trouble is that most Christians do not by the good odor of their lives induce the world to inquire into their faith, and thus overcome its prejudices. We may argue till we are weary and every one else is ready to drop, but we shall never be as the first disciples were—the leaven of God's kingdom—till we show by our lives that there is something more in us than the natural feelings, good or bad, which makes up the lives of others. Christians who forgive and excuse their enemies, who have charity for all, who are chaste and pure in word and deed, who are humble and self-denying, those are the ones—and, thank God, such there are—who make converts; and if we want the leaven of the kingdom to spread and raise the world to Christ we must be like them.

People who use arsenical preparations for their complexion, do so at the risk of their lives. Ayer's Sarsaparilla is guaranteed free from any injurious drug, and is, therefore, the safest as well as the most powerful blood medicine in the world. It makes the skin clear.

Attacked by an Enemy. DEAR SIR:—About a year ago I had a very bad attack of dyspepsia. For nearly four months I never ate a meal without suffering pain after. I had got so weak I could scarcely walk, when one day I saw an advertisement for B. B. B. and thought I would try a bottle. Four bottles cured me completely, and I am now strong and healthy.

MISS JANET STUART, Muskoka Falls, Ont.

When you notice unpleasant sensations after eating, at once commence the use of Northrop & Lyman's Vegetable Discovery, and your Dyspepsia will disappear. Mr. James Stanley, Merchant at Constance, writes: "My wife has taken two bottles of Dyspepsia, and it has done her more good than anything she has ever used."

Five to One. DEAR SIR:—Last winter I had five large boils on my neck and was advised to use B. B. B. Before I had finished the first bottle I was completely well and think B. B. B. cannot be excelled as a blood purifier.

JOHN WOOD, Round Plains, Ont.

Mrs. Barnhart, cor. Pratt and Broadway, has been a sufferer for twelve years through could heart of, but receives relief through she tried Dr. Thomas' Electric Oil; she says she cannot express the satisfaction she feels at having her pain entirely removed and her rheumatism cured."

Minard's Liniment is the Best.

OUR BOYS AND GIRLS.

Saint Blasius.

The festival of this saint is kept on February 3. He was Bishop of Sebaste, in Armenia, and suffered martyrdom for his faith in the year 316. Many wonderful cures were performed through his intercession, and on that account he is particularly honored and invoked by the sick.

Amongst the remarkable cures wrought by his prayers was that of a boy, who was nearly choked to death by a fish-bone sticking in his throat, from which the saint freed him. Hence came the practice observed in many places, and approved by the Church, of the blessing of throats on this day.

At the end of Mass the priest first blesses two candles, using a form of prayer approved for this purpose, and found in the Roman ritual. Then the people come forward and kneel at the Communion rail, and the priest holds the candles crossed on their necks, praying at the same time in Latin: "Through the intercession of Saint Blasius, Bishop and martyr, may the Lord free thee from sore throat and from every other evil. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

I know of some parishes in this country where this devotion to Saint Blasius has become very popular amongst persons that do not belong to the Catholic Church as well as amongst Catholics. In one of these towns in particular, the priest has so many to bless that for some years past he tries on this day to get two or three priests to help him on Saint Blasius' day. Beginning immediately after Mass, he used to continue blessing throats till 12 o'clock and after; eating his dinner, he returned again, and was kept busy at blessing throats till 3 or 4 o'clock in the afternoon.

And why do even Protestants and others continue to come on that day to the Catholic church to have their throats blessed and bring their children? Because for many years it had been noticed that when diphtheria, croup, or other maladies of the throat broke out, those families escaped whose throats had been blessed on the feast of Saint Blasius; or, if any of them happened to have the disease, it was only in a light form.—Catholic Messenger.

A Plucky Boy. During the troublous times immediately preceding the breaking out of the Civil War, there lived a boy named Louis W. Frost who at the time was residing with his aunt in Chelsea, Mass. He was much interested in public matters and decided to become a naval officer.

With this idea in view he set out on foot for Boston. Here he called upon Edward Everett, and after stating his object boldly asked a letter from Mr. Everett to some influential man in Washington. He received a letter to Commander Wise, a son-in-law of the orator, who was then stationed at the Capital.

From Boston Frost trudged on towards Washington. He had a little pocket money. With this he was able to buy an occasional lunch, lodging where chance overtook him, sometimes in barns, and occasionally in the house of a sympathizing stranger to whom he told his story.

The engineer of a freight train became interested in the lad and invited him to ride with him in his cab. In this way he travelled fifty miles to Philadelphia.

From there he walked to Annapolis, where he suddenly found himself halted by a sentry, who told him he could not pass on to Washington without a permit. The guard took the boy to the colonel in command of the camp. The officer hearing the boy's story gave him \$5 and forwarded him by train to a point near the Capitol.

Arrived at Washington, Frost went to the Capitol and sent a card to Senator Charles Sumner of Massachusetts, who saw the boy and arranged to receive him later at his rooms. In the interview with the Senator, Frost told him frankly: "I have come to Washington to be appointed a midshipman."

Sumner tried to convince the boy how useless his mission was, but Frost persisted until the great man became interested and referred him to President Lincoln.

At the White House the persistent youth was prevented by a watchful door-keeper from seeing the President for a time, but seizing an opportunity, the boy ran by the guardian and was received pleasantly by the President, who had overheard something of the altercation at the door.

When Lincoln heard how Frost had walked from Boston to secure this appointment, he expressed much interest. Handing the lad a card, he directed him to see Secretary Welles. The President had written upon the card: "This boy says he must get into the Naval Academy; and I think he must, if possible. Can Secretary of Navy do anything for him? His name is Lewis W. Frost. A. LINCOLN.

March 6, 1862. With this document, Frost visited the Secretary of the Navy, who damped the lad's hopes with the announcement that there was nearly two hundred applicants for appointment to the

A HAPPY HINT—We don't believe in keeping a good thing when we hear of it, and for this reason take special pleasure in recommending those suffering with Piles in Betton's Pile Salvo, the best and safest remedy in the world, the use of which cuts short a vast deal of suffering and inconvenience. Send 50 cts to the Winkelman & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you. Minard's Liniment is the Hair Restorer.

PROTESTANTS AND CATHOLIC TRUTH.

Ave Maria.

Good thoughts were expressed in a paper on "The Attitude of the Educated Protestant Mind toward Catholic Truth," read at the first session of the Convention of the Apostolate of the Press in New York, by Prof. W. C. Robinson, of Yale College. He said that since he became a Catholic, thirty years ago, he had associated with conspicuous Protestants in all walks of life, and that he found they knew comparatively nothing of the doctrines of the Church. What Protestants needed was knowledge, not argument. "Numerous instances," he said further, "lie along the path of every intelligent Catholic who comes into contact with the earnest, conscientious multitude around us, and force upon his mind the conviction that their great need is light and knowledge, and that our duty toward them in their present condition is to place before them a correct and complete statement of the Church's doctrine, in language so simple and intelligible that they cannot fail to understand. The day is past when attacks on so-called 'Protestant errors' can serve any useful purpose. Any statement of Catholic truth, to be really serviceable to the people I describe, must be not only correct, but complete."

Well said! Catholics very often forget that the most forcible refutation of religious error to a sincere, inquiring non-Catholic is a full and lucid exposition of the truth. To argue is often to irritate. Surely one who has truth on his side can afford to be temperate, and should never lose sight of the fact that those whom he seeks to convince have first to be enlightened. There can be no doubt that many Protestants would embrace Catholicity if they knew and understood what the teachings of the Church really are. The "city seated on a mountain" must be pointed out to them through the mists of ignorance in which they are enveloped. Correct and complete expositions of Catholic doctrine are the only efforts in this direction at all likely to be successful. As Prof. Robinson declared, "attacks on so-called Protestant errors can serve no useful purpose." The bones of dead sects have been rattled long enough. The need is information, not argumentation, least of all denunciation. The man who embraces the opportunities constantly offered of placing before inquiring non-Catholics clear statements of Catholic truth, and who lives up to the faith of his profession, can do more toward the conversion of the United States than he has any idea of.

Catholics of Scotland. The Catholic directory for Scotland for 1892, published by the authority of Archbishops and Bishops, and very carefully compiled by Rev. Donald Chisholm of the cathedral, Aberdeen, contains some very interesting statistics, showing the steady advance which the Catholic Church has made in the North, particularly since the restoration of the Scotch hierarchy. There are at present 357 priests in the six dioceses, 340 churches, chapels and stations, and 321 departments of day schools. The total Catholic population of the country is 352,749; by far the largest proportion, 230,000, being located in the Archdiocese of Glasgow, Edinburgh ranking next with 52,000, the smallest being Aberdeen with 11,749. In the year ending September 30, 1890, 163 Catholic day schools presented for examination, by the government inspectors, 43,088 scholars (the total in the school registers having been 52,883), and earned a grant of over £33,937. The income of those schools from all sources was £69,417, of which \$10,766 was paid in fees by the children.

We'll write it down till everybody sees it. Till everybody is sick of seeing it. Till everybody knows it without seeing it—that Dr. Sage's Catarrh Remedy cures the worst cases of chronic catarrh in the head, ear, nasal, and eye. In perfect faith, its makers, the World's Dispensary Medical Association of Buffalo, N. Y., offer to pay \$500 to any one suffering from chronic catarrh in the head whom they cannot cure.

Now if the conditions were reversed—if they asked you to pay \$500 for a positive cure you might hesitate. Here are reputable men, with years of honorable dealing; thousands of dollars and a great name back of them and they say—"We can cure you because we've cured thousands of others like you—if we can't we will pay you \$500 for the knowledge that there's one whom we can't cure."

They believe in themselves. Isn't it worth a trial. Isn't any trial preferable to catarrh?

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There is a picture in the room, a picture of the Sacred Heart of Jesus, not an artistic painting but a common rough looking lithograph awkwardly colored. When I enter that room, looking for something, my eyes in their wandering way fall upon that picture. The picture is hanging there whether anybody is in that room or not, whether anybody is kneeling and praying before it or not, always the same. Yes, and when afflictions come over me, when earthly sorrows or temptations trouble me, when sin committed bears heavily upon my mind, and seeking consolation and help in my iniquities, I fly to this room and bend my knees before this picture sending my ardent prayers to the throne of the Lamb: to Him, who is or is intended to be represented in this picture—the picture is always the same.

Always the same is that picture, it is my consolation, because I learn from it. Always the same is the Lord, whether the tempest is raging and darkness prevailing, whether the light is shining bright, whether we give to Him a poor tribute of honor or neglect Him altogether, always the same is the Lord, offering His Sacred Heart to us open for the repentant sinner, open to the poor suffering and afflicted souls which seek consolation, aid, rest and shelter with the Lord, our Saviour. Protestants with a cold sophistic mind will condemn the use of religious pictures even if they do not believe in the absurd lie so commonly spread, that Catholics adore them. These pictures speak to me, these pictures teach me a great lesson; better far, and more electrifying, than a long tiresome philosophical sermon, as I heard them long, long ago a Protestant myself.

This is Meant for You. It has been truly said that half the world does not know how the other half lives. Comparatively few of us have perfect health, on the effects of cold and exposure, such as rheumatism, neuralgia, lumbago, sore throat and all inflammatory pain. Nothing compares with it as a handy pain cure for man and beast.

The Knights of Labor aim to protect their members against financial difficulties, etc., Hagyard's Yellow Oil protects all who use it from the effects of cold and exposure, such as rheumatism, neuralgia, lumbago, sore throat and all inflammatory pain. Nothing compares with it as a handy pain cure for man and beast.

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