## FIVE-MINUTE SERMON

THE EPIPHANY

THE TESTIMONY OF THE SPIRIT For whoseever are led by the Spirit of God they e the Sons of God. (Rom. viii. 14.)

For whosever are led by the Spirit of God they are the Sons of God. (Rom. viii. 14.)

The end of our pilgrimage, like that of the three wise men, my brethren, is union with God, through Hia power and His being present every where, a lways exists, whether we are His friends or not. But the state of grace is the union of love. By that union God rules our souls. By that union the Holy Spirit of God, the third person of the most Holy Trinity, really dwells within us. In the state of grace we are brought into loving contact with the divine Spirit. Now the Apostle, in the words of our text, wishes to teach us one effect of that wonderful union. "For the Spirit himself giveth testimony to our spirit that we are the sons of God." That is say, when the Holy Spirit enters into your heart He announcesHis coming, He sasures you of His friendship, He excites within you a sentiment of fills laffection for your Heavenly Father. How could it be otherwise? Could God be long in our hearts, and we be altogether ignorant of it? Of course He does not take away the natural fickleness of our minds; the star sometimes shines faintly, or even for a while disappears from view. God does not reveal Himself as He is; He does not reveal Himself as He is; He does not interfere at all with His external in the holy church; He does not substidoes not reveal Himself as He is; he does not interfere at all with His external in the holy church; He does not substi-tute His interior action on the soul for that exterior action of visible authority and sacramental symbols. It is, indeed, by means of this external order that the by means of this external order that the Holy Spirit enters into our hearts; it is, besides, only by means of the church's divine marks, her divine testimony, her divine influence in the sacraments, that we can be quite sure that Almighty God has come down into our souls. Yet the Holy Spirit really has a secret career within us. "Deep calleth unto deep"; that is, the infinite love of God calls into life our little love. He has His inner church in our souls, so to has His inner church in our souls, so to speak; or rather He brings into His apiritual and hidden temple all that is outside, spiritualizes the external order, outside, spiritualizes the external order, joins the purely mental with the sacramental, and, having set our faces in the right direction and started our feet moving in the right road, He sets us to thinking right, He stirs up noble aspirations, He purifies our feelings, and finally gives us testimony that it is really Himself, the Spirit of God, who has thus

Himself, the Spirit of God, who has thus been at work making our inner life such as befits the sons of God.

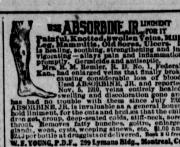
Now, my brethren, as I said before, this testimony of God within us is not like the splendors of Paradise bursting upon the soul; nor is it so very plain as to be able to stand alone without the external criterion of His Church as a testimony of God's friendship, except new and then in the case of some great saint. Yet there are many things in our inner life that, if we study them over a little, show that God has been acting upon us. What else is that wonder of the world called the faith of Catholics? Who else but the Spirit of God could give such power to believe very mysterious truths, such a stability to wavering minds, such a humility of belief to proud minds? And what except divine love could be as sweet as the taste the soul enjoys in the reception of the ascraments? Call to mind the utter transformation of soul that so often takes place at First Communion; remember the flood of divine influence at your Christian marriage; remember how after that death bed scene your at your Christian marriage; remember how after that death bed scene your how after that death bed scene your broken heart was cured of its despair when you turned to God; remember how at missions or during seasons of penance, or at one or other festival, it seemed to you that heaven was beginning before its time. All this is God's work on your life. The tender emotion at hearing the divine promises, the loving regret for sin, the joy of forgiveness, the imagination filled—plainly by no human means—with images of celestial peace, the understanding as clear of doubts as heaven of clouds, the will of doubts as heaven of clouds, the will strong and easily able to keep good resolutions, sometimes the very body sharing the lightness and vigor of the soul—what is all this but the embrace of the Holy Spirit? And if one says he does not feel it, and yet hopes he is in the state of grace, I ams wer that he will not be long deprived of it. Or it may be he is tepid; his soul is not able to feel any more than a hand benumbed with cold; his ear not hearing because his attention is too much fixed on the voices of the world to hear the voice of the Holy Spirit. His eye is too much daszled by the false glitter of the world to catch sight of the star that leads to our Lord's feet.

#### THE BIBLE "WITHOUT NOTE OR COMMENT"

How the Bible "without note or

How the Bible "without note or comment" serves in missionary work is well shown in an article in the Catholic Times (London) noting points from the 107th annual report of the British and Foreign Bible Society. The constitution of the Society, the writer says, directs that its operations shall be confined to printing, salling and distributing the Bible and portions of Scripture "without note or comment." The only English version to be so used is the Authorized Version. Besides propagating this English Bible the Society undertook the preparation and distribution of versions in various foreign languages. This is now the largest part of its work.

It was founded by a group of zealous enthusiasts in the days when, far more widely than is the case at present, the British public believed that, if one could put a Bible into a man's hands and persuade him to read it, he would infallibly discover from its pages "the truth, the whole truth, and nothing but the truth" about God's revelation to man, the code of Christian duty, and the way of salvation. It was a theory that had to exist in face of the hard fact that Bible readers were fatly contradicting each other about the meaning to be drawn from the sacred pages. But even those who held it must have believed what they said in a very limited sense, for if the written Word were so easily and certainly intelligible, it was surely something of an impertinence to



bring to its help a host of commentators, interpreters, preachers and ministers, and to set beside it, as explanations of what has already clear enough catechisms, articles of religion, and books of homilies.

bomilies.

THE BIBLE IN CHINESE

But though it was tacitly admitted that such helps were useful and even necessary to educated readers in Europe the Bible Society has clung for over a hundred years to the rule that not one word of explanation or introduction must be added by way of preface to versions of the Bible which it has poured out by millions of copies into far-off lands, where the whole character of the people makes even what is plain enough to us unintelligible or misleading to the native reader. Thus it appears from the 107th report that last year a million and a half of Bibles, Testaments, and portions of Scriptures went to China. Now, again and again in the Missionary Conferences held by the Protestant missionaries of China it has been urged that a Bible printed in Chinese, without one word of explanation, is not only useless but positively misleading. At the Shanghai Conference of 1890 speaker after speaker took this line, in the face of an opposition from the adherents of the old Protestant view that the Bible is self-explaining, even to people who have only pagan ideas connected with God, and for whom the ideas of atonement, salvation, and the rest are enigmas; or to take another class of difficulties, to people who like millions of the Chinese, have never seen a sheep and whose literature and folklore say nothing about a shepherd of any kind, and who reading that "The Lord said to my Lord, sit thou on my right hand,,' will wonder what can be meant, the left being for those strange people of China the place of honor.

se strange people of China the place

The same objections to "the Bible The same objections to "the Bible without note or comment" were made by some of the speakers at the great Centenary Conference of Protestant missionaries held in London as long ago as 1888. Thus, speaking in the name of many of his colleagues, Mr. John Archibald said:

MISSIONARIES' DIFFICULTIES

"Missionaries want permission to "Missionaries want permission to issue some explanation with the Bible. There is nothing to show those people what the Bible is, what it claims to be, where it was issued, and what it is about, and the man who has it cannot make it out. \* \* \* Chinese is a very bad vehicle for conveying Christian truth. These who have translation put Christian ideas into Pagan tongues without some explanation. The very term 'God' the native reader has no idea of, and whatever word you use gives him a wrong impression. So with regard to grace, mercy, and other things, if you simply translate these words you do not convey the truth, but you convey something which is not the truth."

" TO IMITATE THE BOMANISTS" There were protests that to add notes would be "to imitate the Romanists," and the awkard question was asked who was to write the notes for the Bibles produced at the cost of subscribers of many different denominations. So the production of millions of unannotated Bibles goes on, and each year cargoes of them are sent to China, where, by the way, not one man in ten can read by the way, not one man in ten can read an ordinary book and make anything of

by missionaries, who presumably can give an enquiring reader some explana-tion. But the bulk of the work is done by a small army of colporteurs. "Colporteur" is a word that is almost sacred
to Bible Society reports and similar
documents. Why it is used is a little
puzzling. It is a French word, the plain
English for which is hawker or pediar.



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In China the hawkers are (if travelers are to be believed) men who are not fitted by education to do wore than dispose of their wares, and certainly are not trained missionaries. They are given a scale of prices that makes their sales a heavy drain on the subscription list of the Society. The books are almost given away. We are told in the report that a Chinese New Testament sold at one penny cost five pence to produce. Apparently to this must be added a proportion for freight office expenses, and the colporteur's or hawker's wages. In any case, the price of one penny is less than the cost of the same quantity of paper in China. One does not wonder then at the statements made by more than one writer on China that Bibles are freely bought, but not always to read.

They are cut up for wrapping paper. One native banker was found using Bible pages for rolling up money. Thousands of Chinamen are walking about in slippers the paste board soles of which were once in the Bible Society's warehouse. This partly accounts for the disspearance of the acores of millions of Bibles that have been account into China by the British and for the disspearance of the scores of millions of Bibles that have been dumped into Chins by the British and Foreign Bible Society and the various other organizations that work on the same lines. If the Bibles had all been beept for their proper use there would be by this time not a house in the Chinese cities, not a junk on the Chinese rivers' without several copies.

When Catholics express their doubts about the good done by this wholesale scattering of the Bible in Chins, although they have the support of practical-minded Protestant missionaries themselves in their criticism, the reply often is that naturally "Rome" wants to keep the Bible from the Chinese people. One would have supposed that Dr. Morrison's Bible was the first ever seen in China, though that pioneer of Protestant Bible versions for the Far East states plainly in his memoirs that they used the Chinese Bible of the Jesuit missionaries as a help in preparing his own translation. Catholics object not to the reverent use, but to the reckless abuse, of the Scriptures. One would have thought that the experience of a century, the protests of even Protestant missionaries themselves, might by this time have led the Bible Sciety to consider its methods. But one may say of the scriptures themselves, might by the THE CHINESE BIBLE OF THE JESUITS

time have led the Bible S sciety to consider its methods. But one may say of those who direct its policy what Napoleon said of the Bourbons—"they have learned nothing and forgotten nothing."

The society does not confine its activities to the pagan lands of the East. Last year it exported a million and a half copies of its publications to the Continent of Europe, and a considerable portion of these went to Catholic countries. We are told that the colporteurs were busy at Oberammergau during the tries. We are told that the colporteurs were busy at Oberammergau during the Passion Play. One would have thought that they might have reserved their energies for some place where the Gospel Story is unknown. What have those Bavarian peasants to learn from the agents of the English Bible Society—those men and women of Oberammergau who lives in lifelong touch with the great truths of both Testaments?

THE OLD PROTESTANT TRADITIONS But the Protestant tradition still sur-rives that the Catholics of the contin-nat are ignorant of the truths of the

Bible.

And the society's report tries to foster this tradition. We are told that in the Austrian Tyrol it is a crime to sell

the Austrian Tyrol it is a crime to sell a Bible, and the report says:

"The work of the society in the Austrian half of the Dual Monarchy has always been a struggle against adversity. Enemies, concealed or open, have waged war against us for three generations, and are as bitter and inexorable to-day as they were a hundred years ago. During 1910 Austria absolutely closed, some of its fairest provinces to the work of our society. In Upper Austria, in Salzburg, in the Tyrol, and in Voarlberg the governors distinctly The distribution is partly carried out decline to admit colportage. They give decline to admit colportage. They give no reasons for refusing, but no one is in doubt regarding the power behind their thrones. Among the other provinces of the Empire there is no tone in which we enjoy complete liberty, not one in which we are not hampered by a set of medieval restrictions and regulations which no free people would televise for a mement."

The plain fact is that in the Catholic provinces of Austria the hawkers who are dumping these Bibles of British manufacture are not wanted. The Tyrolese are a free people in the fullest sense of the word, but they are amply provided with Bibles by the press of their own capital and university city of Innsbruck. To talk of its being a crime to sell a Bible in the Tyrol is to indulge in the old-fashioned English Protestant nonsense about Catholic countries. Bibles are sold there every day, and the Tyrolese peasant knows more of Bible truth than the average British farm laborer.

We are told how the colporteurs sell

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We are continually hearing from grateful people who have had experiences like that of Miss Alice E. Cooper, of Niagara Falls, Ont., who writes:

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"Nazarene was the mother of Christ, Nazareth was His father."

"'Thou are the man' are words said by Judas to Christ."

"Before the cock crows thou shalt deny Me thrice was said by Christ to one of the thieves hanging beside Him in the Crucifixion. "The Mess of Pottage referred to the

"The Mess of Pottage referred to the Lord's Supper."

Many more might be quoted, and these revelations of hopeless ignorance of the Bible are from examination papers of the Protestant University of Michigan. In the light of such facts one may suggest that, the Bible Society might save some of the money wasted on China, and on sending unwanted. Bibles to Tyrol or to Lourdes or Oberammergau, and try to introduce a few copies into some of the non-Catholic schools and universities of America.

### BLESSED JEANNE D'ARC

CONTINUED FROM PAGE THREE or, and she passed slowly over the people who had come forth to see her die:
The wagon halted in the great marketplace where there were ten thousand
persons waiting to see her burned alive.
Presently she mounted the scaffold.
Her hands were tied behind her; she
looked up and around, proclaimed that she had been true; and then she saw the great faggots light beneath her, the great laggots light beneath her, and the flames began to toss their heads and to leap around her, swaying about her, licking at her clothes. A cloud of smoke hung like a funeral pall over her smoke hung like a funeral pall over her head. Then, above the shouts of the people, and the screams of the children, the hissing of the flames and the noise of all about, pieroing this funeral canopy and rising above it all, was a lifted voice, and its sound seemed to penetrate right into the land beyond the stars—a pleading voice crying out; 'Jesu Marie! Jesu Marie! Jesu! Jesu! Jesu!

A SOUTHERN PLANTER'S HOS-PITALITY AND ITS FAR-REACHING CONSE-QUENCES

The golden jubilee of Sister Mary de Sales (Smith) celebrated at the famous old Visitation Convent, Georgetown, D. C., brings to light a singularly beautiful episode in the family history of the verable nun.

She was born on February 16, 1837, in the Convert Verable daughter of

London County, Va., the daughter of Hugh Smith, High Sheriff of the county, and Elizabeth Jones, also a Virginian. Their total family nucleored six sons and

New York—who had come to the place as a witness in a trial, and was capitrated by his keen intellect, his straightforward honesty, and his wonderful oratorical powers. Talking with Professor Hughes on religion, Mr. Smith was greatly strengthened in his desire to become a Catholic, but he could not then get the books recommended by the priest, as the merchants refused to bring a Catholic book in the town.

A few years more went by, and one day in Alexandra, Mr. Smith went into a candy store to buy bon-bons for his little ones. On the counter lay a prayer-book, a cross on the cover. Picking it up, he asked eagerly of the shop-keeper: "Are you a Catholic?"

"Thank God, I am," answered the Widow Appick; and to his further questions about Catholic books, she volunteered to take him to the priest's house, where he would be well surplied. The priest was Father Dubuisson, a Jesuic, Mr. Smith went immediately under instruction, and was soon received into the Church. He now sought Catholic schools for his children, all of whom save the eldest son, had been baptized.

The future nun entered Georgetown Academy of the Visitation in 1850—16

The future nun entered Georgetown The future nun entered Georgetown Academy of the Visitation in 1850—It had been more than half a century in existence then—and in 1856 she was graduated with honor. Four years later, she returned to enter the novitiate.

After her canonical year of noviceship, she made her perpetual vows on August 10, 1861. It was the time of the Civil War, and the heart of the young novice had many a crucial test during these terrible years—culminating in the

novice had many a crucial test during these terrible years—culminating in the death of her good father. His noble ploneer work in the Catholic cause had made scarcely any visible progress, on account of the dearth of priests. He had, however, once or twice in the year, a priest to say Mass in his own home. He was taken ill in 1863. His anxiety to see a priest was well known in the town, and a blacksmith, in order to be able to go North to proque one, took able to go North to procure one, took the oath of allegiance to the Feder-The man went direct to Georgetown

The man went direct to Georgetown, and obtained a letter from Sister Mary de Sales to General Meade who was stationed at Alexandria. The General not only gave the priest a pass, but allowed him the use of his own horse and buggy, with liberty to stay in Middle-burg as long as he desired. The Father stayed three days, and prepared the soul of the good and faithful servant of God for death. For nine months, his God for death. For nine months, his cloistered daughter was kept in an agony of suspense. In June, 1864, she learned that his soul had gone forth to God on May 21, three weeks before.

Sister Mary de Sales has inherited her father's magnanimity and other noble qualities. Gifted in many ways, and generous in her activities, she is still more devoted to the spiritual life. Endowed with a special power of winning children, she has been employed at the Academy in French and English classes, in drawing, painting and music; and in drawing, painting and music; and ahe is remembered with love and blessings by many who are mothers and even grandmothers of families, as well as by hosts of souls who serve God lovingly, in the shadow of the sanctuary.

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to remember that delays, besides being dangerous, only add to the cost of procuring a policy of life insurance.

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was fourteen years of age, asked her hand in marriage. According to the ideas of time, Anne Marie was of a marriageable age, but her mother had other views, and discouraged Monsieur de la Roche Courbon's attentions. The child, she was little more, wept and entreated, but her pleadings being disregarded, with extraordinary resolution she took the law into her own hands. 144K44444444444

she took the law into her own hands.

On October 22, 1737, she informed the Superioress of her convent that her mother was going to send a carriage for her. At the stated time the carriage appeared, and Anne Marie, accompanied by her governess, drove away. Suddenly the governess noticed that they were following what was to her an unknown road, and she was about to stop the driver, when Anne Marie, quietly drawing a pistol from under the cushions, pointed it at the woman's head. In a few words she informed her that she was on her way to join M. de la Roche Courbon, whom she intended to marry, that the driver was in secret, and that if her governess raised an alarm she would In consequence of the iniquitous laws passed against religious orders by the French-Government a number of monastic buildings have been awept away in Paris, and commonplace six-storied houses are quickly replacing these homes of prayer and the shady gardens that surrounded them.

These rapid transformations not only represent a crying injustice, the fact that peaceable, law abiding citizens are deprived of their property and sent adrift; they are also deplored by archeologists and antiquarians, who, apart from any religious feeling, are indignant at the barbarous destruction of these historical or picturesque landmarks.

Among the religious buildings to which are attached many interecting nome of the landers, 'In Types' and the landers of the landers to shall copyring the Bryon's distinctivity and the landers of the landers of

If you would avoid the contracting of low habits, keep from association with those that practice them. Contact is contagion—and contagion is

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