

## FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

## SECOND SUNDAY OF ADVENT

## THE VALUE OF THE SCRIPTURES

"Brethren, what things soever were written, were written for our learning; that, through patience and the comfort of the Scriptures, we might have hope." (Rom. xv. 4.)

Our Lord Jesus Christ was the most efficient Being that ever walked the earth. His every word, His every act, accomplished something; and His methods were the wisest and the best. This all follows from the fact that He was God as well as man, and could not do anything through ignorance, nor perform any act in a way that was not the wisest. Hence, everything He did was the best to be done, and the manner in which it was accomplished was the wisest and brought the most results.

This was true of every action of Christ, of every word He spoke, and of all His inspirations. St. Paul, in the words of the text, refers to this when speaking of the Scriptures. Were these writings merely the work of man, the Apostle could not say that they have such unctious as he attributes to them. But it is because there is the inner force of Christ at work in them, which not only inspired them, but which also gives them a power more than natural. They were written for the learning of the people, he says, for their comfort and their hope. We could not expect more to be contained in the Scriptures. Nay, could we wish for more from them?

They were written for our instruction. What may we learn from them? It is practically impossible for us to describe the vast amount of learning we may derive from the Scriptures. The word of God teaches us who is God and who is man; it tells us why God made angels, men, and the universe; it narrates how He created them all. In phrase of the highest beauty, it opens out to us His great and wonderful attributes; it tells us of His love, of His desire to have us with Him in His kingdom after our worldly course is run. It unravels for us the method we should follow in life; sets before us the examples of the highest type of humanity; and extols the deeds of the conquerors of the world, the flesh, and the devil. It portrays for us our pictures as we should be, and serves as an incentive to urge us to become what we can with God's help. No one need be ignorant of what he should be, but he should strive to make himself what the word of God pictures to him as his real self.

The Scriptures also lay open to us truths of the highest order, of the supernatural order. Without the Scriptures we could never acquire those truths by reason alone, never learn of their beauty and infinitude. The kingdom of God would be nothing so very wonderful to us, if we did not have the Scriptures to tell us of it. We might imagine something relating to it, but the imagination could never soar to the heights of the things revealed to us in the inspired word. Faith enables us to admit these things—that faith that is above but not contrary to reason. We necessarily must feel, as we learn of these wonders, that they are worth striving for; that it was a good God who created us, giving us an opportunity thereby of seeing them, and enjoying them in Him for all eternity.

The Scriptures are also our hope, because they are God's word, and express to us the desire of this beneficent Father for our eternal salvation. They point out to us the examples of those whose hope has never failed them; they let us see where true hope will bring us. They are a perennial sermon of reasons for our hope. Times innumerable, they speak of the inerrant hope of the God-fearing person, of the infallible fulfillment of that hope by a most just God. They show us how we should never be without it, never breathe a breath except in it. And oh! how much we need this! Life's journey is a hard one to travel, clouds gather on the horizon and almost blind our vision; it seems sometimes that we can not last it through; or again, we doubt if the future is worth such toil. But we must not despair. God has provided us with a means that, if rightly used will lift the weight of our burden, or enable us to carry it with less difficulty. God does this for us through His inspired word and the works therein contained. He tells us why it is so, why we should struggle onward, and also what it will bring us. Nor does He stop here. He gives us the strength, if we do our best, to feel this and realize it. And, above all, He gives us perseverance. Scripture unfolds all this to the Christian. It never leaves him without hope—nay, it contains the reasons why he should hope.

Again, St. Paul says that the Scriptures comfort us. Indeed, they are the only true, real comfort we possess. They tell us what life is, what we must expect during it. But they also reveal to us that all this is not, nor will be, in vain. It is all a preparation for the future, where ill will be no more. We all suffer to some extent, so do we struggle. We are often without the things we would like, we have no bright earthly future before us. Our life is clouded, we see no ray of sunshine piercing through it. We open the inspired Book, and we

are comforted at the explanation of it all. We can read the life of our Saviour, the Martyr of martyrs, and learn to derive comfort from it. We almost can hear Him, as we read it, preaching His sermon on the mount, saying, "Blessed are they that mourn; blessed are they that weep; blessed are they that suffer and are persecuted." We can listen to Him, see Him on thousands of other occasions inculcating and teaching the same truths, giving us courage and urging us on. And then we see the example He sets us, and His glorious reward. He tells us that those who live as His faithful followers will be rewarded accordingly. Is not this a comfort? But the Scriptures abound in other examples as well, examples of men like ourselves, that he who will may read.

These are but a few of the blessings the Scriptures contain for us. Man can not, since God's unction is in them, tell of their full richness. They are susceptible to truth, to beauty, to comfort, as every Christian soul should be, will get more from reading the Scriptures than any one can describe. Christians should ever have the Sacred Book near them for their enlightenment, for their comfort, and for their courage. Too few among us are familiar with the inspired word of God. We all love truth, and the truth gives us more comfort than anything else in life. We will find in God's eternal word contained in the Bible and Tradition, in reading the Bible, we must read it, as Christ intended, for our edification and help. This we can do, when we realize that it is God's word and contains only truths. And we must bear in mind that it is an instrument in the hands of the Church, as it was in that of the apostles, and must be used only for the ends that she suggests, and in the way she ordains.

## IMPERIAL WIZARD

## OF THE KU KLUX KLAN BIDS FOR MASONIC SUPPORT

Washington, D. C., October 14.—With an unmistakable bid for the sympathy and support of the Masonic fraternity and the anti-Catholic elements of the country, William Joseph Simmons, "Imperial Wizard" of the Ku Klux Klan, appeared before the Rules Committee of the House of Representatives this week to meet charges that the organization was guilty of inciting racial and religious animosities and mob violence.

Representative Upshaw, of Georgia, who is a member of the Junior Order of United American Mechanics which Simmons subsequently testified published the Searchlight, a rapidly non-Catholic paper, introduced the "Imperial Wizard" to the Committee, and took advantage of the occasion to criticize the head of the "Invisible Empire." Representative Upshaw read his speech of introduction from a typewritten manuscript, copies of which had previously been distributed among the newspaper correspondents and many of the spectators.

This certificate of character furnished in the "Imperial Wizard's" behalf by Representative Upshaw, described him as "a consecrated churchman," "a God-fearing citizen and patriot," and as "incapable of an unworthy act as any member of the Committee, the Speaker of the House or the President himself."

Representative Rodenberg, a member of the Committee, objected to the introductory ceremony as unnecessary, but Upshaw was allowed to finish.

## IMPERIAL WIZARD NERVOUS

Friend, foe, and neutral awaited with interest the statement of the "Imperial Wizard." All during the arguments of the proponents of an investigation, Simmons had sat with Upshaw, the Supreme Counsel of the Klan, Paul S. Etheridge; Grand Goblin H. H. Terrell, of the Washington "domain," and other advisers. He showed many signs of nervousness and provoked remarks from spectators because of the number of cigarettes he smoked.

When at last, following an adjournment to let the "Imperial Wizard" recover from an "indisposition," he began his reply to the charges against him and his Klan, the caucus room was filled with expectant onlookers. His personal appearance was the subject of comment. Simmons is a large man, probably six feet tall, and of good mould. He has a sanguine complexion and a tinge of auburn in his close-cut hair. His face is pleasant enough, but not of intellectual type.

Dressed in a black frock coat and dark trousers, high, close-fitting collar, Simmons presented a fair blend of rural lawyer and traveling evangelist. This impression was heightened by his somewhat nasal tones and inflections of voice peculiar to the exhorter. His constant mispronunciations of even common words, his grotesque errors of grammar and rhetoric, and his frequent appeals to God and his own honor as corroborations of his veracity and sincerity dispelled any lingering belief in his mental or moral brightness.

## HIS PLAY FOR MASONIC SUPPORT

The "Imperial Wizard's" play for Masonic support began with his opening remarks and were renewed at short intervals during his whole statement to the Committee. From his watch chain dangled a large

Masonic emblem. Apparently doubting the sufficiency of that hallmark, Simmons told of his membership in the Knights Templars of "that great Masonic Order." On more than a dozen occasions after this first parade of his Masonry, Simmons adverted to the subject, always attempting to present analogies between the Klan and Freemasonry.

Turning from his Masonic affiliations to his religious identification, in the course of his prefatory remarks, Simmons declared that he had a distinction that probably no other man in the world could claim. "I am a member of two churches," he said. "I belong to the Congregational Church and the Missionary Baptist Church. I was elected an honorary member of the Missionary Baptist congregation because of my great work for the people of the South."

No sense of modesty restrained the Wizard from portraying his religious identification in the pride of his piety, his piety, and his benevolence. Most of his statement to the Committee on Wednesday and Thursday was an oration on his own virtues and the merits of the Klan which he organized to promote his ideals.

If he was voluble about his own transcendent qualities, the "Wizard" was by no means garrulous concerning the acts of proscription, persecution, and outrage with which previous speakers had taxed his Klan. He adopted the device of denying every charge, sometimes putting the burden on other organizations or himself turning accuser. He supplied no sort of evidence to support his denials. Instead, he called upon God to witness the truth of his statements or ticketed all the allegators against the Klan as "ridiculous," "absurd," "impossible," or "falshoods from false hearts." One favorite phrase was to describe the charges as without one "iota" of foundation.

## DENIES KLAN COMMITTED OUTRAGES

The New York World's story that Mrs. Elizabeth Tyler and Edward Y. Clarke, high officials of the Klan were arrested and convicted on charges of disorderly conduct when found in the nightclothes in a low resort conducted by the former were "untrue"—but being investigated. The published account of the sending of a letter bearing the seal of the Klan to a Beaumont, Texas, newspaper admitting the organization's responsibility for tarring and feathering a doctor, was "false." The seal was stolen and members of other fraternal organizations were declared by the "Wizard" to have been the perpetrators. The branding of a negro youth with hot irons was dismissed by the "Wizard" as not chargeable to the Klan, though the letters, "K. K. K." were sealed into the flesh of the boy's forehead.

Members of the Klan were absolved by Simmons from any connection with the mutilation of the court records and the theft of pages from the docket showing the trial and conviction of Mrs. Tyler and Clarke. These were taken by a representative of the New York World, he said.

In concluding his testimony, the Imperial Wizard made a supercilious statement that he had been offered by anti-Roman Catholics, not members of the Klan, a mass of data "attributing to the Roman Catholics and Knights of Columbus in America more outrages and crimes than the Klan has ever been charged with."

At this critical time, devotion to Our Lord in the Blessed Sacrament will fill the void created in the hearts of men by war and suffering. It will interpret the true principles of life, and detach men's souls from the things of earth and center them on their one true home which is Heaven.

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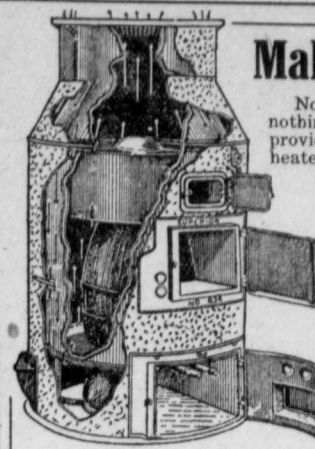
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## Eczema

Miss Bessie Stewart, Lanark, Ont., writes: "I first took eczema on my head, and had to have my hair cut. Then the eczema broke out on the fingers of my right hand. It was so itchy I couldn't keep from scratching it, and it began to spread. In reading an old Almanac that mother had, I noticed that Dr. Chase's Ointment was recommended for eczema, so I sent for a sample box. I used the ointment every night, and soon saw a difference. I got a full-sized box at the druggist's, and later another one, but I never needed the second, because after the use of the first box the eczema disappeared from both my head and fingers."



## Baby's Skin

Mrs. Everett Roberts, 44 Endicott Ave., Halifax, N.S., writes: "I used Dr. Chase's Ointment for my baby, who had ringworms all over his face. I tried almost everything I knew of without success until I used Dr. Chase's Ointment. This completely freed him of this annoying skin trouble in a short time. I would not be without this ointment in the house, and trust this may induce others to give it a trial and be convinced of its merits."



## Tender Skin

Many men suffer from skin irritations of an eczemic nature as a result of shaving. In its more aggravated form this is known as "Barber's Itch." If your skin is tender you will find it good to apply Dr. Chase's Ointment after shaving. Wash thoroughly with hot water, dry the skin carefully without rubbing, and apply the ointment. This heals the irritated skin, keeps it soft and pliable, and by its antiseptic influence prevents the spread of skin trouble.