FIVE-MINUTE SERMONS.

Second Sunday after Easter.

SUFFERING FALSE ACCUSATIONS.

He delivered Himself to him that judged Him njustly. (Epistle of the day.)

I suppose, my dear brethren, that

there is no grievance to which we are

subjected more common, and certainly

there are few more distressing, than

who sometimes will say a good word or two for our religion, still calmly as-

sume, as a matter of course, that we

believe and practice many things which we and all intelligent and hon-

est men detest and abhor. They say,

for instance, that we worship images;

that we pay money not only to have our sins forgiven, but even for per-

mission in advance to commit new ones; that we believe the Pope to be

Almighty God; that we maintain that

the end justifies the means; and so on

to any extent. It was only a few days

the Catholic Church was more guilty in the matter of permitting divorce

than other denominations. There seems hardly to be a falsehood about us

And we of the clergy are more ex-

posed to these slanders than any one else. They say, they take for granted, that we are hypocrites and deceivers:

that under a cloak of sanctity we prac-tice all kinds of vice; that we do not

these things and many others pass cur-rent in the world about us, so we are

looked upon by many as detestable wretches not fit to live. In us, especi-

ally, are our Lord's words fulfilled: "You shall be hated by all men for My

But it is not only from outsiders, or

in matters where religion is concerned,

that we have to put up with false charges and unjust suspicions. In our

own private character and actions we all find ourselves liable to them; we

find our neighbors and acquaintances

about us. Priests suffer in this way sometimes from their own parish-

the best way?

better and perhaps an eas

you an example that you should follow His steps. Who did no sin, neither was guilt found in His mouth. Who, when

He was reviled, did not revile; when He suffered He threatened not, but de-

livered Himself to him that judged Him

unjustly." He, the holy, the innocent one, was more wickedly and unjustly

accused and judged than any of us sin-

ners have been, or ever can be. Shall

we not then bear, if need be, the same treatment for His sake? To be spoken

evil of falsely is to be like Him; it is the mark, the badge of the Christian.

This is the example He has left us that

A Martyr.

Rev. Father Francis Bauguis, mis siouary at Western Su-Tchuen, China, writes a touching letter to the effect

that a persecution is raging in that

territory as fierce as that which raged in the first centuries of Christianity

throughout the Roman Empire. The

pagans made a plot to kill all the

Christians, but though the houses of

were forced to flee for their lives, the

actual death of only one is mentioned who was killed by a mob consisting chiefly of his relatives and the school-

master. The schoolmaster was the person among them who acted brut-

ally. He turned over the body when it was covered with bruises

and struck it with sticks so that the

blood spurted out to a great distance, while he cried out, "See what a fine

many were wrecked and the inmates

refuse to profit by it?

we should follow His steps; shall we

th Restored RUN DOWN ength nor Energy Miserable EXTREME. Hands COVERED

there are few more distressing, than that of being judged unfairly by others. As Catholics we are all specially liable to this; we all know how Protestants, even those who profess to be quite friendly to us personally, and who sometimes will say a good word or SORES CURED BY USING 's Sarsaparilla

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OUR BOYS AND GIRLS.

A Legend of Inchidonney.

The moon rose red in the Eastern sky, Afloat in a sea of mist, And, amber pale, the low West glowed Where the dying sun had kissed. And vended were the hills in purple haze, Which comes as night draws on. And the light o'er the waving billows far, In the mingled radiance shone."

God's peace seemed resting on land and sea. No sound was heard but the soft, musical splash of the waves as they broke in curling foam on the rocks of Inchidonney. The last twittering notes of the birds had died away; one by one the gleaming stars took their places in the blue sea above, and saw their bright faces reflected in the blue sea beneath, a heaving mass of jewels. Hill and dale stood clearly outlined in the clear, full mconlight. Altogether that spot on the Southern coast of Ireland. Certain it is, that not the least land was on this lovely summer night honored names of that Church were

"A picture fair as a vision rare Or a glimpse of a poet's dream."

The beauty of the landscape, and the beauty of their changeless fidelity to their dear, old faith, still remained, amid the wreck of their hopes, to sustain the hearts of the suffering children of

ago that it was unblushingly stated in an assembly of one of their sects that On this fair ni On this fair night, so runs the legend, the Blessed Virgin left her home in the skies and came to pray in that beautiful spot. Clad in radiant robes, her serene face and calm, holy so gross or so absurd that some of them will not be found to believe and to eyes turned heavenward, and fair hands clasped upon her stainless breast, the Blessed Mother knelt. For whom was Our Lady praying? What need had she of prayer? No

What need had she of prayer? No need for herself, but much for the poor children of Erin, who, through want, and woe, and bitter persecution, and fierce temptation, kept ever their ten-der love for God's fair Mother. And so, it may be, she came to kneel there believe a word of what we teach; that And our only object in our profession is to exercise power or to make money; that the Almighty, looking down upon her, a suppliant in that land of sorrow, might the more readily grant her prayer for its unhappy sons and daugh-

Our kind, holy Mother, how beautiful she was, as she knelt there in the silver light of the moon, im-ploring strength and courage for her faithful children! No words can describe that angelic loveliness. As she prayed, a vessel, with snowy wings outspread, glided slowly shoreward. An Algerine pirate she was, coming, as oft before, to ravage and lay waste the coast. As she neared the land the captain spied the radiant form on the hill-top, and judging and even speaking unfairly ioners; the laity perhaps from the priest, and often certainly from each other. How frequently we hear people complain of slander or belying from rang out on the mild night breeze, that

Now all this is certainly very hard to bear. And yet as we go through life we cannot expect to be free from it: and we must try to find a way of bearing it as well as we can. What is impunity. But "the sword of heaven," though "not in haste to smite," this time did not linger. The moon and the stars immediately hid themselves in bearing it as well as we can. What is One way, and a very good way, of putting up with this trouble is to make allowance for the unavoidable pre-judice, ignorance and imperfection of those who say about us what we know shame behind a heavy veil of black clouds that in one instant stretched themselves across the sky. The waters, which a moment before had been lying to be false, who do to us what we know to be talse, who do to us what we know to be unjust. They may not, they do not know, this as well as we do. "Father, forgive them," said our Lord on the cross, "for they know not what they do." We think others are slanlike a mirror beneath moon, rose up in wrath to vindicate their Queen. Wave upon wave came rushing on, urged by God's mighty, awful anger. The lightning leaped across the inky dering or injuring us through malice; ten to one they think they are in the sky, and amid the encircling gloom the beauteous form vanished from the hill-top, while wind and wave and flame swept madly on, till at length one mountain wave lifted the vessel like a feather, and dashed her into a Probably we ourselves should act just the same way in their place.

Make allowances, then; give our neighbors more credit for good intentions: that is one way to put up with hundred fragments on the scowling this suffering which we cannot alto-gether avoid or put a stop to. But a above the roar of wind and water, and one recommended by St. Peter in to-day's epistle. "Dearly beloved," he surge. Suddenly, as it rose, the tem pest subsided, and the waters, still mut-Christ suffered for us, leaving

tering and quivering, sank to rest. Next morning when the sun flooded the hills with light, what a sight lay beneath his rosy beams! Thirty distorted corpses scattered along the beach!

Thirty bodies stark and white, Ah! so ghastly in the light, With sea-weed in their hair!"

Still does the fisherman on that coast show where the pirate sloop was shattered, still, reverently raising his hat. he will point out the mound on which Our Lady knelt, and call it "The Virgin Mary's Bank." EDAMEE.

RELIGIOUS MUTATION IN SCOT-LAND.

Presbyterians and the Holy Encharist. -Significant Declarations.

Catholic News.

There is a familiar story in the Bible — ever ancient, yet ever new. In childhood its simple pathos did not fail to move us; in maturer years we ever discover in it some new beauty some strange interest. We read, nor does the eye seem to grow weary; we listen to, nor does the sound pall on the ear: the Divine Master's story of that wayward son, who sought his portion and left behind him his paternal home; how he wandered into a far-off country, the strange vicissitudes he underwent, till even he was fain to fill his belly with the husks the swine did eat, ere he sought again the plentitude of his paternal home. And he spake a parable unto them. Three centuries ago, from their paternal home, from the bosom of the Church of while he cried out, see what a more pig we have killed: What fine thick blood! This is how we will pierce the hearts of all Christians." The martyr lived for a few days after this ill-treatment, and was able to receive the last ment, and was able to receive the last follow the biddings of passion, lured the biddings of passion and below the biddings of passion. sacraments. He was resigned to the will of God, and died pardoning his murderers, as Christ died on the cross.

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Hold was resigned to the biddings of passion, lured them forth. They sought their portion and departed. It were a task too great, nor yet a congenial one, to follow their vicissitudes. The history of the Reformotion and the story of Protestantism is a tale of sorrew to Catholic doctrine of the Communion of Saints and of Purgatory. Not less striking in its testimony to the ritual if the Catholic doctrine of the Communion of Saints and of Purgatory. Not less striking in its testimony to the ritual if the Catholic doctrine of the Communion of Saints and of Purgatory. Not less striking in its testimony to the ritual if the Catholic doctrine of the Communion of Saints and of Purgatory. Not less striking in its testimony to the ritual if the Catholic doctrine of the Communion of Saints and of Purgatory. Not less striking in its testimony to the ritual if the Catholic doctrine of the Communion of Saints and of Purgatory. Not less striking in its testimony to the ritual if the Catholic doctrine of the Communion of Saints and of Purgatory. Not less striking in its testimony to the ritual if the Catholic doctrine of the Communion of Saints and of Purgatory. Not less striking in its testimony to the ritual if the Catholic doctrine of the Communion of Saints and of Purgatory. Not less striking in its testimony to the ritual if the Catholic doctrine of the communion of Saints and of Purgatory. Not less striking in its testimony to the ritual if the Catholic doctrine of the Communion of Saints and of Purgatory.

content to feed on the husks of swinethe horrors of rationalism-the despair of infidelity—have much of warning, nought of edification. Yet, in anticipation of the prodigal's return, of the time when, overcome by want, he shall retrace his steps towards the home he had discarded, we may follow with interest the course of religious thought in Scotland. As forboding that happy issue, the signs of the times have much of interest and gratifica-

It is somewhat difficult to estimate with any degree of certainty, the posi-tion which the Church Society Conference which sat in Glasgow recently holds in regard of the Church of Scotprominent in its discussions. Its pro-ceedings may certainly serve as a fitting criterion by which to gauge the religious influences that are at work in our country. If those proceedings have left any impression on my mind it is that the Church of Scotland has been weighed "in the balance and found wanting." Her ministers have looked around them and have found naught but spiritual ruin and destitu tion — a laxity of doctrine and an ab-sence of devotional life that appals them. The evil of non-church going has assumed proportions that threaten to result in a general disintegration of Church and creed. To quote the words of a member, "There is a serious want of faith on the part of all classes in the supernatural and Christian re-ligion:" and again, "The Church is suffering from a gradual weak-ening of the devotional habit." In their efforts to stem this tide of irreligion, which threatens to sweep away the Church, the members of the away the Church, the members of the conference have paid an elequent if unwilling tribute to the Catholic Church. For in the measures which have been promised as embodying the only remedies for the evils they would be a distinct and combat, there has been a distinct tendency to revert to the practice of that Church. Perhaps the most striking testimony of this reversion was given in the discussion on "The Celebration of the Holy Communion and the Daily Service." Sacramental worship has been for eighteen centuries of the very essence of the spirit of Catholicism—
the very "bete noir" of latter day
Presbyterianism. Let Dr. McLeod's
paper as published speak for itself; we
can here but indicate its character. Speaking of the Holy Communion: "Whatever else we do when we meet together in the congregation of the faithful, we fail to do that which He most distinctive act of worship, if we refrain from celebrating this holy or-

dinance. . . The sacramental commemoration on the part of the Churchin unity with her Lord and before the throne of the altar, her intercessions based on that commemoration, and her subsequent reception sacra-mentally of the food of her spiritual nourishment in the Body and Blood of Christ - these constitute her divine The position of service. the Eucharist as the distinctive rite of

Christian workship has been universally recognized by the spiritual instinct of the Church, and throughout all history, except indeed in quite recent times and within comparatively narrow sections. The truth of this remark indeed is not invalidated even by a reference to the history of Presbyterian churches since the Reformation. It churches since the Reformation. It must be sorrowfully admitted that in these churches the supreme aspect of the institution, that which we may call the institution, that which we may call its Godward aspect, as a service of its Godward aspect, as with the Lord and before the Father, has been almost wholly obscured." In to some strictures that were reply passed upon him for the Romanizing spirit of this paper, in which the writer averred that "the breach of Presbyterianism with Catholic custom was de-liberate," Dr. M'Leod says that the writer "would seem to be prepared

also to justify a break with apostolic doctrine. The final appeal on this question must be to the institution of the Lord." In indicating the reasons that call for this testimony, and the encouragement which urged him to set it forth, Dr. M'Leod's words are remarkable. "One reason was found in the neglect of Divine worship, alleged on all sides to be increasing. That neglect largely arose from the fast that the Divine worship at which their congregations should assist had never really been offered. When the hearing of sermons, which too often take merely the form of useless and unedifying rhetori-cal displays, was made the supreme object of going to church, it was not matter for surprise that in an age like ours many people should come to act upon the instinct which told them that the good they were supposed to get in church they might equally get at

Our countrymen are awakening to the fact that in place of the bread of life, instituted for their nourishment, they have for three centuries been satisfied with the dry stones of rhetoric.

Nor was this discussion unique in its leaning towards the discarded doctrine and ritual of the Catholic Church. The Rev. Dr. Hamilton's remarks on "Prayer for the Blessed Dead," and their gradual advance-ment in glory, had much that was in sympathy with the Catholic doctrine of the Communion of Saints and of

lic ears. The depths of degradation to immense value, doctrinally and devowhich the religious spirit of our own country has come, till even it has been season. And this in a country where season. And this in a country where the sacred festivals of Christmas and of Easter have been but a name, and the holy seasons of Lent and Advent a subject of reproach and derision! Yet the old leaven is not yet purged.

The spirit that made our forefathers outlaws and fugitives, that drove them from their homes to worship their God in the solitude of the mountains and and branded them as with a felon marks, still lingers, fain to depart. The Cross of Christ still stinks in the nostrils of righteous and God-fearing Christians. Dr. M'Leod and the other members of the Church Society Conference are at pains to inform us that they view with horror the doctrines and practices of Popery, and that the doctrines they advocate are as distinct as the poles from the doctrines of the Church of Rome. The distinctions they make partake of a logical subtlety which it is not quite easy to follow. Nor does the force of their reasoning on this point seem to commend itself to many of their co-religionists. The protest against this new invasion of Popery and sacerdotalism have been many and bitter. The Church Society has been denounced as an "association bind the minds and the consciences of their people under priestly control. One is perplexed indeed, amid the confused medley of opinion the work of the conference has called forth, to grasp what the doctrine of the Church of Scotland really is. What by one writer is propounded as a fundamental doctrine by another is playfully characterised as a nostrum. But enough That Dr. M'Leod, of Govan, should be a member of a Church which embrace in its fold the renowed of Ladywell i indeed sufficeent guarantee of its laxity of doctrine and latitude of thought.

Be the direct results of this confer ence what they may, we have at least abundant assurance that the spirit of inquiry is abroad. The evidences that portend a crisis in the religious history of Scotland are many and obvious.

The quickening of religious thought and the renewed vitality of spiritual life cannot but have results consistent with the divine promise, "Knock, and it shall be opened unto you." "Magna est veritas et prevalebit." The Church of Christ has preserved inviolate her heritage. She has evidenced her con-sciousness of the possession of truth by the stability of her doctrine. The influence of human passion and the weak nesses of human nature may have separated from her fold many whom she should number among her children. Yet she has swerved not. She has never deviated from the standard of appointed should be done by us, united with Himself, and as the highest and can but work its own destruction, and that the more sincere the inquiry after truth, and the more pronounced the courage to follow that inquiry to its logical development, the nearer must be the approach to that unutterable standard. A lesson of experience is familiar to us. When in the Church of England the movement began which culminated in the publication of Tract 90, its promoters were imbued with no friendly spirit to the Catholic Church. The outcome of that movement is matter of history. were rash to anticipate such a speedy development of religious truth in Scotland. Yet we hail the first tokens that the prodigal, in a far-off country is in want. The fulfilment of the parable, the time when the heart of the wanderer will turn with yearning to the home of his Father, is in the hasten by our prayers the breaking of that blessed dawn when the dead shall come to life again, the lost be found and our beloved country shall return to the unity of the Catholic Church, one Fold, one Shepherd, return to her Father's Home. "Even so, come quickly Lord Jesus." J. T. quickly Lord Jesus."

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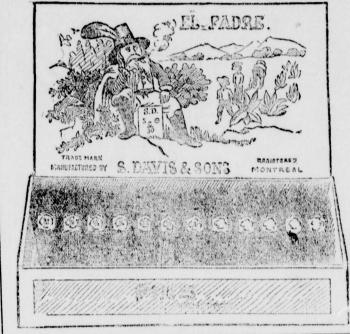
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