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FIVE-MINUTE SERMON

SECOND SUNDAY IN LENT

THE DIVING PHENENCE IN OUR CHURCHES
Lord, it is good for us to be here. (St. Mat. voil. 4)

The Gospel of to-day tells us of the wonderful Transfiguration of our Lord upon the mountaines and John. "His spood as this as the sun, and His garments became white as snow," And Poter, wrapt in wonder, yet conscious of the privilege of being present at such at time, exclaimed: "Lord, it is good for us to be here." Jesus has withdrawe His visible presence from us. We cannot, like St. Peter and St. John, behold Him with our bodily eyes, nor with our ears can we hear Him speaking the words of life. It is better for us that it should be so. In our present stiral at imperfects affect in the signature of the suppression of the privilege of being present form the words of life. It is better for us that it is should be so. In our present stiral at the words of life. It is better for us that it is should be so. In our present stiral at the words of life. It is better for us that it is should be so. In our present stiral at the words of life. It is better for us that it is should be so. In our present stiral at the words of life. It is better for us that it is should be so. In our present stiral at the words of life. It is better for us that it is should be so. In our present stiral at the words of life. It is better for us that it is should be so. In our present stiral at the words of life. It is better for us that it is should be so. In our present stiral at the words of life. It is better for us that it is should be so. In our present stiral at the words of life. It is better for us that it is should be so. In our present stiral at the words of life. It is better for us that it is should be so. In our present stiral at the words of life. It is better for us that it is should be so. In our present stiral at the words of life. It is better for us that it is should be so. In our present stiral at the words of life. It is better for us that it is should be so. In our present stiral at th

and wine. Decision where the remains continually in our churches, there in the tabernacle, by day and night, claiming our adoration and our love. In Holv Mass He is daily raised

alone can do. You also flad both prophets and Apostles (same as other men) working miracles —which again properly only God can do. These men did not do either of these things by their own powers, but by a power specially communicated to them by God. Similarly with the priest, Christ said: "Whose sins you shall forgive they are forgiven," etc., and we believe that this power given to the Apostles was intended to continue with those who were appointed to succeed the Apostles, viz., the bishops and priests of the Church. As to the question: "Why cannot we ask God direct to forgive our sins?" Answer: We certainly can do so, But if God has appointed that this forgiveness should be imparted through the sacramental administrations of the clergy, then clearly to the clergy we clergy, then clearly to the clergy we

ciently repentant, and so the priest gives him absolution. But if in fact the penitent is not sufficiently repentant, the priest's absolution has no effect. In that case his words do not forgive, because God does not forgive.

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recignized; nence on the one hand Communion was given to children under the form of wine only, while it was taken to those absent from the church under the species of bread only. By degrees the custom of communicating only in the bread form came into vogue. The Church recognized this usage as sufficient, and also as more convenient, and so it gradually became the law. Catholics never imagine for a moment that they are being cheated by receiving one kind only. This is a Protestant idea, and there is no solid ground for it. Of course the Church could allow both kinds, but nobody in the Church wants it, because all know that in receiving the Eucharistic bread alone they receive Christ fully and entirely, and do not lose anything thereby.

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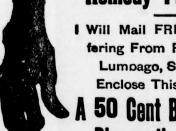
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turn his back on liberal Protestantism.
Before long he became dissatisfied with
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from my youth to view in such an un-



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