## FIVE-MINUTE SERMONS. Low Sunday

### STEADFASTNESS.

"Jesus saith to bim ; because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen and have believed." (St John Xx. 29)

When our Lord appeared to the dis-ciples and gave them the commission to forgive sins, and thus instituted the holy sacrament of penance, St. Thomas was not present; and when the other disciples told him what had happened, and that He had shown them the wounds in His hands and in His feet, he refused to believe them; he declared he would not believe unless he himself should see them also. He said : " Unless I shall see the print of the nails, and put my fingers into the place of the nails, nails, and put my hands into His side, I will not believe."

This disposition of St. Thomas was very wrong. He cught to have be lieved without hesitation. He had seen our Lord work miracles without number; he had seen Him give sight to the blind, even those blind from birth; make the deaf to hear and the dumb to make the deat to near and the dumb to speak; he had seen Him raise the dead to life, raise Lazarus after being dead and buried already four days. He knew that our Lord had predicted His resurrection. He ought to have believed, and he sinned in not believing. He was obstinate in unbelief, refusing to credit the testimony of his conpan-ions, whom he knew to be honest and

Our Lord in the kindness of His heart forgave him, and made him put his forgave him, and made him put his fingers into the print of the nails and into the wound in His side to convince him, and also to convince us by His testimony of the reality of His resur-mention. But at the semi time Hest But at the same time He rebuked him, and taught us all a grand lesson. He said : "Because thou hast lesson. He said: "Because thou hast seen Me, Thomas, thou hast believed blessed are they who have not seen and yet have believed.'

We have believed." We have the faith on the testimony of the apostles and disciples who re-corded it in the gospels, and who sealed their testimony in their own blood.

We have the testimony of all the dis ciples who repeatedly saw our Lord after His resurrection, sometimes a number of them, over five hundred at once.

We have the testimony of the Catho-lic Church; of all those millions on millions who have lived from that day to this; of the wonderful providence of God and His care of His Church until This ought to be enough. This now. This ought to be enought in the ought to be enough to make us say our act of faith, "O my God, I believe whatever Thy Holy Church proposes to to my belief, because Thou hast re-vealed it to her. Thou who canst neither deceive nor be deceived." This is the are of unbelief. Very

This is the age of unbelief. Very great numbers of men are occupied in trying to undermine the faith. The newspapers are full of infidel objec-tions. The press is teeming with works written expressly to destroy the faith. The filmsiest reasons are brought for-ward with a bold face as if they were unanswerable. The very fact that the things of God and religion are so high and incomprehensible is brought for

ward as the principal reason why they are not to be believed. We have believed once for all, on the truest and most solid evidence. Our business now is to "live by faith." To put in practice the precepts of our faith, and to follow the example of the Author and Finisher of our faith, our Lord Jesus Christ.

We are not of those who are to be "beat about by every wind of doc-trine." We are not to be moved by the vain babblings of men, who are wise in their own conceit and think they know everything, though they know very little after all. We will not imitate St. Thomas in his unbelief, and refuse to believe the wonderful things of God because they are so high and won lerful, but imitate him when in wonder and admiration he cried, " My Lord and my God." Believing in the testimony of God and His Church, and putting away all sceptical and imagina-tive doubts, we shall receive the bless-Rione

offended by sin. He has made confes-sion to his minister a necessary condi-tion for His forgiveness of the sinner, and were we to consider the offense and were we to consider the offense that sin is against God, we would recog-nize the fact that His yoke is sweet and His burden light. It is well for us to recall the words of the prophet: "Know thou, and see that it is an evil and a bitter thing for these to have left "Know thou, and see that it is an evil and a bitter thing for these to have left the Lord thy God." (Jer. ii. 19.) When we consider the offense, we should realize that the remedy that our Lord requires of the sinner is light indeed. It is for our Lord Himself to lay down the team of foreigness menonding to the terms of forgiveness according to His own good pleasure, and we have no

His own good pleasure, and we have no right to murmur. There is in the Old Testament re-corded a bit of history which is applicable very clearly to this objec-tion. In the Fourth Book of Kings, we read of Naaman, who was a general of the army of the King of Assyria. He was brave and rich, but a leper. He had heard of the prophet of God, Eliseus, and he went on a journey to see the prophet, and he on a journey to see the prophet, and he carried with him "ten talents of silver, carried with him "ten talents of silver, six hundred pieces of gold, and ten changes of raiment, hoping to be miraculously cured of his leprosy. So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus, and Eliseus sent a messenger to him saying, 'Go, and wash seven times in the Jordan, and thy flesh tew months, I can truthing state I tried with all my heart to be loyal to Anglicanism. I went into the Angli can ministry with the determination to be true. When doubts came I con-soled myself with the reflection that at all events I was preaching Catholic shall receive health, and thou shalt be all events I was preaching Catholic doctrine at least in part. Ritualist I clean.' Naaman was angry, and went away saying, 'I thought he would have came out to me, and, standing, would have invoked the name of the Lord his never was, since in my opinion Ritual-ism was not worth fighting for. It also seemed to me that it was as often have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me. Are not the Alabama, and the Pharphar rivers of Damascus, better than all the waters of Israel, that I may wash in them and be made clean?" So, as he turned, and was going away with indignation, and was going away with indignation. also seemed to me that it was as often prompted by Protestant motives as Catholic. I deemed it my highest duty as an Anglican to preach and teach the Catholic faith as I understood it, not Ritualism. It was easy to see that there was no authoritative statement for the beginning of the Ritualistic movement, and its existence to this servant came to him and said "Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it; how much rather movement, and its existence to this very day is in defiance to whatever semblance of authority there is. When attempts are made to justify it, appeal is made to a Church that extends be-yond Anglicanism, and it is therefore, of course, defiant of the one authority its officials recognize. what he now hath said to thee, 'Wash and thon shalt be clean.' Then he and thou shalt be clean.' Then he went down and washed in the Jordan seven times, and according to the word of the man of God, his flesh was restored like the flesh of a little child, and he was made clean." (IV Kings v, 1.) We can understand that if Naaman had We can understand that if Naaman had gone away in his anger, and had refused to do as the prophet told him, he would have deserved to be a leper for the rest of his life, and no one, understanding the circumstances, would have pitied him. And what shall we say of those persons who, knowing the condition num. And what shall we say of those persons who, knowing the condition that God has prescribed for the forgive-ness of sin-for the cleansing of the soul from spiritual leprosy, refuse to make use of the simple remedy pre-scribed for their purification and for-giveness? "iff he had hid thes downers giveness? "If he had bid thee do some great thing, surely thou shouldst have done it." Our Lord in the sacrament of penance does not require any very great thing from us.

#### DR. LLOY D'S APOLOGIA.

NOTED DIVINE, AFTER TWENTY - FIVE YEARS IN ANGLICA CHANGES HIS FAITH. ANGLICAN MINISTRY,

remaining an official of a religion knows to be false is wicked beyond St. Louis Western Watchman The conversion of Dr. F. E. question. To believe with Fathe Francis Paul that God requires him t Lloyd to the Catholic faith after twenty-five years' ministry in the Episcopal Church, during which he was recognized as one of the leading men of that denomination, has given rise to a that denomination, has given rise to a good deal of comment and speculation. A year and a half ago, Dr. Lloyd was elected coadjutor Bishop of the diocese of Oregon and his declination of that honor, explained by his action now, considerably mystified his fellow church-men at that time. Dr. Lloyd is at pres-ent with the Paulist Fathers of Chicago, with whom he express to work in giving

with whom he expects to work in giving missions to non-Catholics. He has just issued the subjoined statement of his reasons for embracing the Catholic faith. Dr. Lloyd is forty-seven years of age Dr. Lloyd is forty-seven years of age, a native of England and a graduate of Oxford University. His father is an Anglican clergyman and is at present rector of an Episcopal church, at Dun-

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helped homeward by the violent hatred of the Catholic Church of a North of Ireland Protestant minister, from whom I was forced to separate on the simple and only ground of accepting an introduction to a Catholic priest, "Ye shall be hated of all men for My Name's ache?" mang in my cars any an introduction to a Catholic priest, "Ye shall be hated of all men for My Name's sake," rang in my ears, and for the first time there sprang into my life a deep love for the Catholic Church. " In the spring of 1870, while pre-sent at a gathering of Anglicans, rector and people, and still under the stress of a growing and despening con-viction, for the first time the question of the validity of Anglican Orders came to me, and while looking at the lovable face of the Anglican rector, I found myself face to face with the awful thought that perhaps, after all Mr. B. was not truly a priest. The meeting over, I hurried to my room and wrote to John Henry, Cardinal New-man. I told him of my new-found dread and craved his guidance. He directed me to a Catholic priest. I obeyed him. I was duly prepared to be received, my eyes being set on the priesthood, when on submitting the whole matter to my father, I drew back in obedience to his wishes. From that time hence to within a few months, I can truthfully state I tried with all my heart to be loyal to

the Living Church. Where is that Church ? How can it speak to me? He that heareth her heareth Christ, and he that despiseth her despiseth Christ. In Peter's ship there is truth, there is safety ; thus the Blessed Mas-ter preached to the aultitude on the sea-shore ; thus He preaches ever ; where Peter is there is the Church. "Again, every Christian body, save the Catholic Church, is losing or has lost its reverence for the Bible, and those who made of the Bible a fetich, awakening now to the falsity of their understanding of it, have gone to the extreme of repudiation. The Church maintains her original position, holds it in profound reverence as of old and mess it more extensively than ever be-fore.

based that faith not on chance opinions of men, but on Christ, the Divine Teacher. The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot, of Harvard, that religion can be nothing better than a mere working hypothesis, and like science, be forever shifting its teachings according to the discoveries of the day. Such religion is not re-ligion; it hardly deserves to be called ethics, for ethics claims to reach down to the fundamental laws of life. "Finally, the conceit that the Angli-

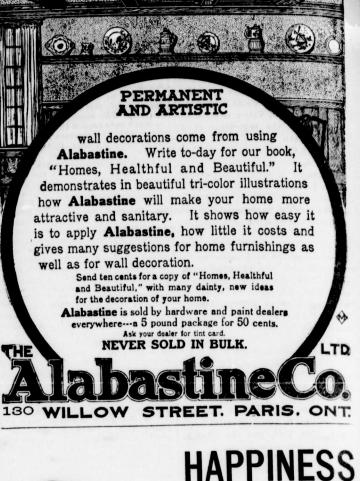
over appreciation of the part the indi-vidual must play in the divine economy of his Church. Christ could, if He chose, raise up the very stones to be sons of Abraham and He does not demand that any man should be more than what the Spirit of God shows him that he ought to be. Christ is competent to take care of His Church and has promised that the gates of hell shall not prevail against it.

" The dreams of broad churchmen "The dreams of broad churchmen that Anglicanism will be the rallying point of so-called liberals, the dream of the so-called Anglo-Catholics that it will be the rallying point of a dis-tracted Christendom are equally founded on an unwillingness to face

means of expressing itself, an authority that may be exercised and appealed to at any time. Who has the right to speak for the Anglican Church? When facts as they are and to recognize the natural consequences of tendencies as inexorable as laws that make for death. The hope that has for so many years buoyed so large a number of Arglicans and made them allay speak for the Anglocan Church r when challenged, its speal is always made to the unattainable, the impossible, something which Anglicanism is utterly unable to bring into being. A head persistent doubt has grown more vain and fleeting. The Rev. Dr. Hunting-ton, rector of Grace Church, New less Church has no more authority than any chance combination of in dividuals. The dream of a future corton, rector of Grace Church, New York, the greatest product of Episco-palianism in the United States has reporate reunion of Christianity can never displace the personal conscious-ness of a present responsibility to Jesus Christ. It is not for us to know or to say what the Spirit of God cognized this truth, and with honesty confessed it in a letter to a young contessed it in a letter to a young Episcopal clergyman, recently pub lished in the Living Church of Milwau-kee, and the Church Standard, of Philadelphia. He says: "I have labored for peace; and now in the very communion which some of us have is going to do, much less to dictate and anticipate His sacred plans in sancti fying the world and bringing mankind into the unity of the faith. That honcondry hoped might prove the rallying center, there come these ominous tokens of a possible disruption such as est though mistaken, men may be in-struments of God for the upbuilding of His Kingdom, no man can question ; but that one who knows a larger truth can be loyal to himself or to God by would make my dream that irridescent thing the critics have always insisted that it was.".

## A PIOUS PRACTICE.

A PIOUS PRACTICE. Archbishop Walsh of Dublin, takes occasion of his Lenten pastoral letter to make known to the faithful of his diocese that a marked spiritual favor has been conferred upon them by the Holy Father, as a reward for habitnal public manifestation of their devotion to the Blessed Saora-ment, and as an encouragement to persevere in it. "On being recently informed by us," says his Grace, "of the edifying practice that has long been widespread amongst the faithful of the diocese, in both town and coun-try, of piously saluting Our Lord in the Blessed Sacrament by some ex-ternal sign of reverence, when passing a church or oratory in which the Bles-sed Sacrament is reserved, his Holiness felt himself moved to express in some special way the satisfaction with which stay with those he believes to be in schism until he can bring them back together to the fold of Christ is like a man maintaining it to be his duty to break the commandments because by beginning to keep them he would lose influence with the rest of his family when he desires to satisfy them all together. 'He that is not with Me,' declares our blessed Lord, 'is against Me, and he that gathereth not with Me, scattereth.' However wise we may be in our own con ceits, God's way of working demands constant and unqualified allegiance of each individual conscience. The end, however good it may be, can not justify a means which demands the violation of ds the violation of must leave to God and His over ruling Providence the destinies of His Church. special way the satisfaction with which he has heard of this, and his desire to encourage our people to perseverance in so laudable a practice. He has now done so by issuing an extraordinary faculty authorizing us to grant in his name an indugence of 100 days, to be gained by the faithful of this city or dionese auch time that in passing a question of one's individual duty to Christ and His Church. One who is truly a Bishop or truly a priest can be false to Christ. Was not an apostle a betrayer ? The Catholic Canneb been their pious and edifying practice to do." The pious practice thus warmly approved and indulgenged by the Sover-eign Pontiff is not confined, we are glad to say, to either Dublin or Ireland at large. It prevails in many portions of this country and still more gener-ally perhaps, in Canada notably in the the Province of Quebec. The practice it need not be said, is thoroughly con-gruous is, indeed, merely a consist gruous : is, indeed, merely a consist ent recognition of the Real Presence on the part of those who profess their belief therein.-Ave Maria.



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# APRIL 6, 1907.

CHATS WITH YO Meeting People Who Ca Young men often shrin people of prominence, they feel that they have r experience to converse because they think that

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to the multitude of them from their aim. "Why is it," they a terrible price is great prizes of life ? necessary to set asid one pleasant thing the way ? Why shi to take them all in -me tool like it do we feel like it, do the the most attractive along, and still be a thing worth while ?' Think what it me middle life or later constantly sacrific

the less, that which that which is please The trouble with or a profession, of the pleasant, the that we never get i cess. We do not g these things for r change and rest. business of pleasur teriorates, becaus work, was made t work, was made t worth while, not pleasure hunting. make a business ure loses its zest, and the man begin

North American Life Solid Continent

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fore. "The Catholic Church has never denied her Lord, nor has her faith in the truth and perpetuity of the Gospel of Jesus Christ failed because she has based that faith not on chance opinions

to the fundamental laws of life. "Finally, the conceit that the Angli-can "Church can be brought back to the fold of Christ by individuals that see the light and try to hold it back rather than follow it is founded on an

prononneed by our Lord : are they that have not seen and 'yet have believed."

## TALKS ON RELIGION.

#### CONFESSION-CONTINUED.

We now come to the disposition of the penitent, that his sins may be re-mitted by absolution. The conditions for pardon on his part are contrition, confession and satisfaction. Contrition means hearty sorrow for past sins. with a firm purpose of amendment. confession is to accuse ourselves of our confession is to accuse ourselves of our sins to the priest possessing jurisdic-tion. Satisfaction is doing the penance given us by the priest. There is, to be surce, a great deal to be said for the full explanation of these conditions. The question is often asked: Why should confession be required before

should confession be required before we can receive pardon? Our sins are known to Almighty God a thousand times better than we know them ourselves, and it is from Him that the forgiveness really comes; why then should we declare them to the priest, who is

only His minister ? This object has really been answered in the foregoing paragraph. It may be well, however, to recall the words cf our Lord: "Whose sins you shall forgive they shall be forgiven; whose sins you shall retain, they shall be retained." It is evident from this text that the Apostles and their successors were to exercise the power of forgiving sins as judges. Before a judge renders a ver-dict, he has to hear the case, and understand the circumstances and necessities of each case. His position and his commission necessarily carry with them authority to hear each case, and since the position of the priest is a judi cial one, it is plain that penitents must lace before him the case on which his judgment is to be exercised, that is, judgment is to be exercised, that is, they must confess their sins, and be their own accusers. It is evident from the code prevail-

rector of an Episcopal church, at Dun-bar, Pa. Until his resignation, some weeks ago, Dr. Lloyd was rector of St. Peter's church, Uniontown, Pa., and was at one time rector of St. Mark's church, Cleveland. He was formally received into the Catholic Church at St. Mark's church Chinger, by Rev. received into the Canolic Chirden at St. Mary's church, Chicago, by Rev. Father O'Callaghan, who has been his intimate friend for many years. His wife, who was baptized in the Presby-terlan Church and educated in a Catholic convent, was received with him. They have seven children, the oldest fourteen years of age, who will be ac-cepted into the Catholic Church with out further baptism, their father having

baptized each of them. The following is Dr. Lloyd's official statement of why he became a Catho

lic: "I have always believed in Jesus Christ as He is represented by the New Testament; that He is the Way the Truth and the Life; that He has founded and speaks in a Living Church, the perpetuation of His incarnation. I read that the same obedience is de-manded by Him to the voice of this Living Church as to Himself. This Divine Master declares that if anyone will not hear that Church, he become as a heathen and a publican. It is the search of this Living Church that has

brought me where I am to day. "Early in life an intense desire to save my soul took possession of me. No less intense was the ever-increas-ing conviction that God had made provision to that end in that world, and such that the honest seeker might surely find it. Honest seeking always finds, for God helps the seeker. It has been so in my case.

"My face was first turned toward Christ as Master at the blessed knees of a Catholic minded mother, and though as far as I know now, she did not teach it to me, it must have been due to no other than maternal influence that in my

judgment is to be exercised, that is, they must confess their sins, and be their own accusers. It is evident from the code prevail-ing in society that the person offended has the right to lay down the terms conditional on his forgiveness. God is on the west coast of Scotland, I was

to the Light that enlighteneth every man that cometh into the world. The wisdom of man is folly unto God. "Much has been made of the question

conscience in the smallest degree.

when he desires to sanctify

Father

"A living Church must have

of Anglican Orders. It seems to me to be utterly impertinent to the greater question of one's individual duty to false to Christ. Was not an apostle a betrayer ? The Catholic Cnurch, as I learned before, and know with certainty now, could wish that Anglican orders were valid; it would remove one of the were valid; it would remove one of the great difficulties in the way of reconcil-iation. There is no desire on the part of the Catholic Church to deny any fact; it is only that she is bound to recognize and state facts. The Greek Church agrees with the Roman Church in its opinion, of Anglican orders, as is proved by the recent ordination in New York of a former Anglican clergy-man. It is plain that however compli-mentary Greek Bishops may be, they mentary Greek Bishops may be, they refuse to jeopardize their orders by admitting into communion with them an

Anglican without re-ordination. "But if Anglican orders were valid, my duty would be the same. Oriental heresies, as a rule, had genuine Bishops and priests; but their crime of divid-ing the Body of Christ was not less beinous because of that, but more. The vital question is one of obedience to

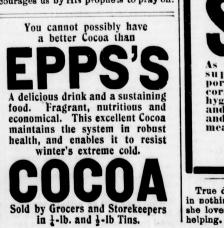


A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto, Canada. References as to Dr. McTagart's profession-istanding and personal integrity permitted

<sup>57</sup> : Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross. ex-Premier of Ontario. Rev. John Potts. D. D., Victoria College. Rev. Father Trefy, President of St. Michael's Network States (St. Michael's). Nev. Wm. McLaren, D. D., Principal Knox

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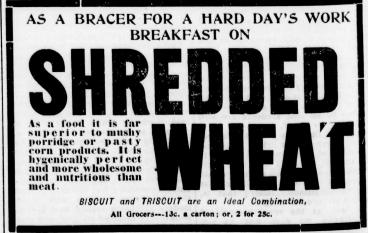
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