

## FIVE-MINUTE SERMONS.

Thirteenth Sunday after Pentecost.

## DANGERS OF VENIAL SIN.

I know thy works that thou art neither hot nor cold. (Apocalypse iii, 15)

It is plain that these words of Holy Writ describe a person in the state of venial sin; or rather one who is in that state willfully and quite carelessly about it. Now, my brethren, I do not wish to make you scrupulous, but there is no mistake about this; all experience shows that persons careless of venial sins are pretty sure to slip down into mortal sins. Indeed (on the other hand); about the only ones who manage to keep clear of mortal sins are those who are fearful of falling into venial sins. Save the pennies and the dollars will take care of themselves; or, waste the pennies and the dollars will waste themselves. Scripture applies this as follows, "He that despiseth small things shall fall little by little." If one keeps the dogs and goats out of the garden the cows will have small chance to get in. Keep a watch on the venial sins and the mortal sins will keep out of sight.

And does it not stand to reason that, if one is habituated to look keenly after little sins, it is morally impossible for him to be carried away by great sins? If you are anxious and distressed because your soul seems less pure, less holy, less beautiful than it ought to be, with what horror will you be filled at the bare thought of becoming a regular slave of the evil spirit? And how much easier is it, brethren, to keep a sharp lookout for a few little trifles, rather than to be always running the risk of eternal woe!

And now I will tell you of some of those who are full of venial sins, and pretty sure to be sooner or later in a state of mortal sin. Those who are content with their Easter duty—a soul content with a spiritual meal once in twelve months cannot have very vigorous spiritual health or a very strong appetite for divine things. Those who are often late for Mass—once in a while they will miss it altogether, and for no particular reason, except that they feel it a great bore to have to do anything for the love of God. Those who continually neglect their morning prayers; even though they make an effort to say their night prayers, they have omitted deliberately the most necessary religious act of the day. Those who are addicted to idleness; for that is one of the worst occasions of sin, both mortal and venial. Those who are stingy, especially to their near relatives and the poor; to love money is to love something our Lord has a great contempt for. Those who are touchy and resentful; for they cannot live in peace with anybody, and peace is necessary for our spiritual welfare. Those who tell improper stories, and are fond of hearing others do it; but as to this class, I am not sure but that they are in mortal sin already. "Can a man put fire in his bosom and not be burned?" Those who are fond of gossip; for God will not permit us to trifle with our neighbor's good name, and gossips and tale bearers are often not in mortal sin, only because, malicious as they are, they are just as stupid. Those who, though they don't get drunk, yet hang around saloons, and those who are fond of drinking and treating; and this is a case, my brethren, where only judgment day will tell where venial sin ends and mortal sin begins.

Dear brethren, the only really safe way of dealing with God is the generous way. Arouse yourself with high and noble motives to be a real friend of God, faithful and true in things little as well as great, and religion will seem something new and ever so much pleasanter to you. Otherwise you will not have the comfort of being sure of God's friendship at all. You may be like an old lady who once told me very sorrowfully about how her daughter died. "I was watching at her bedside," she said, "and, after a long spell of suffering, she dropped off at last into a gentle slumber. I turned down the lamp and stepped softly into the next room, waiting to hear her call me when she woke up. An hour passed, another hour, a third, and still she slept on. Finally the doctor came, and so we had to wake her up. But oh! when we came to the bedside we found her dead, cold and dead, while I thought her asleep." So your soul may seem to you only sleeping, only lukewarm in God's service, only careless about your religious duties; whereas it may be all the time, if not in the very state of spiritual death—mortal sin—at least in the torpor which goes before it.

## TALKS ON RELIGION.

## PRAYER AND THE SACRAMENTS.

The talks on Divine Grace should have impressed upon our readers the fact that we cannot take a step towards salvation without God's help. "Without me you can do nothing." He gives us the power to make a beginning and then imparts strength for us to persevere. "For it is God who worketh in you both to will and to accomplish according to His good will." (Phil. ii, 13)

Those who seek an end must, if in earnest, seek the means necessary to attain it. The desire to be saved implies the seeking of the means of salvation. Prayer and the Sacraments are the means—the channels of divine grace. "Every best and every perfect gift is from above, coming down from the Father of Lights, with Whom there is no change nor shadow of alteration." (St. James i, 17.)

Our Saviour taught the prayer, "Give us this day our daily bread." This bread means not only the food necessary to support the body, but also the spiritual food, the grace of God, which is essentially necessary for the life of our souls.

Prayer and the Sacraments are intended to supplement each other and to work together. There are exceptional cases in which God will supply all that is needed to pray alone; as, for instance, when the Sacraments cannot be received. In the same way there are times when the Sacraments

will confer grace without prayer, as for instance on infants who are baptized and on sick people who are unconscious when they receive Extreme Unction.

The exceptions should not be taken for the rule. A person who would frequently receive the Sacraments but who would pray very little or very carelessly, would receive very scanty graces and would be in great danger of receiving the Sacraments unworthily. Then persons who might pray much and be neglectful and cold, in receiving the Sacraments would probably find few answers to their prayers.

The means which God gives us to obtain grace will be efficacious if we do our part properly. Some people may say that they do not get any great graces from the Sacraments—that their Confession and Communion produces very little fruit. The reason, generally, is that they say few prayers, make a hurried preparation and a hurried and careless thanksgiving. Every effect has a cause; lukewarmness or coldness do not spring from the Sacraments or from prayer, but from the lack of preparation on the part of those whose hearts are far from God.

Prayer and the Sacraments are in a sense dissimilar, though both are the means of grace. Prayer is the universal channel of divine grace while the Sacraments are essentially external. There are many external things connected with prayer, as books, rosaries, pictures and people joining in public prayer, but prayer itself is quite interior—it is "the raising up of the mind and heart to God." Our Lord said of those who fail in this: "This people honor Me with their lips, but their heart is far from Me." St. Matt. xv, 8. The scaffolding is important, but it is erected only as a means to raise the walls and to construct the building. So books, and beads, and pictures are means to raise the heart to God. The builder is foolish who is particular about his scaffolding and who is careless about the walls and the building proper.

External aids to devotion are very important and few can get along without them and it is well to use the best form of prayers and indulgences devotions, but we should not forget that they are to be used as means to raise our hearts to God.

Prayer is a general source of grace. It is a road to every rational creature no matter how poor or how unknown the supplicant may be. "The prayer of Him that humbleth himself shall pierce the clouds, and until it come nigh he shall not be comforted, and it will not part until the Most High behold." (Exodus xxxv, 21.)

The Sacraments are the special endowments of God's Church—the special means of grace which our Lord has established to supply the wants of those who are the members of the Church he has established. "In that day there shall be a fountain open to the house of David and to the inhabitants of Jerusalem." (Zach. xiii, 1.) The Sacraments are thus open fountains of grace, seven springs of the one great fountain of grace, the Most Precious Blood of our Lord, reserved exclusively for those who have become members of the Church of Christ by baptism. Baptism is the door, and there is no other door by which men can be admitted to the sacraments.

By the right of creation and redemption, we are the children of God. We are His children in a higher sense by a spiritual adoption as members of that corporate body which He has established on earth, and it is as members of that body that we have a right to the grace of the sacraments. Those who are not of the Church can pray. God gives them the grace to pray, and He hears their prayers or else there would be no way open for their conversion. He gives them sufficient grace according to these needs and the disposition of their hearts, but they cannot be partakers of the special grace of the sacraments because these are the fountains "open" and provided only for those who are actual and active members of the Church of Christ—for Catholics.—Catholic Universe.

## THOSE PILGRIM FATHERS.

John D. Rockefeller has again taken to preaching. The beauties of the Bible and the glories of the United States as a place of freedom were the themes upon which he has just re-awakened to eloquence. Meanwhile over in Atlantic city the methods of his Standard Oil Company in driving others out of business and corrupting officials so that they may wink at violations of the test law for illuminating oil are under indictment. Still it is good to find a rich man so disposed to grace as to be moved to preach the beauties of the Gospel. While there is oil there is hope, since

While the lamp holds out to burn, The vilest sinner may return, provided he return the money he has acquired by unscrupulous methods of making it.

In addressing the Sunday school children at Cleveland, Ohio, Mr. Rockefeller dwelt inspiringly upon the pristine virtues. "This country," he said, "has grown to its present strength from the strength of a few Puritan Fathers, who first settled here. It was this spirit of the Pilgrims, this love of truth, respect for it, the desire for right living, which laid the massive foundation of the United States."

Mr. John D. Long, former Secretary of the Navy, speaking on this very subject at the First Church of Plymouth, Mass., on the tercentenary of the Pilgrim Fathers, differed very widely in his estimates of those "saints."

"The saints in Plymouth Colony can be counted on the fingers," he said. "Some of the very elect were false to their trust and used their positions to feather their own nests—false to their trust than any president of a modern insurance company. Within the first decade social vices infested the community; drunkenness, bickering, slander, licentiousness and even crimes against nature were common. All this took place in a community of very limited numbers. No New England

## Tiny Babies

grow into big, rosy, sturdy children on Nestlé's Food. It agrees with baby's delicate stomach—nourishes baby's fragile system—protects baby against colic and cholera infantum—and brings baby safely through the dreaded "second summer."

## Nestlé's Food

is a perfect substitute for mother's milk.

Write for a FREE SAMPLE—enough for 8 meals.

THE LEEING, MILES CO., LIMITED, MONTREAL.

village of today need fear comparison with the early Plymouth Colony."

The colonists who brought the virtues of Christian living, civic liberty and popular government here were those whom we call Lord Baltimore and William Penn. They did not preach the doctrine that a dead Indian was a good Indian, or that it was right to take without payment the land that the aborigine owned. They did not fly from one persecution only, like the Pilgrims, to set up another, but to "live and let live." To live and let live is not exactly understood nowadays by moralists of the Kooker-feller type, who rather follow the ways of the Pilgrim Fathers.—Philadelphia Catholic Standard and Times.

## THE FEDERATION MOVEMENT.

Among a number of notable utterances at the recent convention, in Buffalo, New York, of the Federated Catholic Societies, the sermon of Bishop Canavin, of Pittsburgh, was conspicuously forcible and lucid. "Our strength," he declared, "does not consist in numbers, or in fiery speeches, or ringing resolutions, or vehement protests, so much as in the Christian character of the men behind the declarations, and the religion and patriotism which inspire our hearts."

Discussing the province and work of the laity in progress of our holy religion, the Bishop said:

"We wish our laymen to be apostles. We wish them to conquer by the good example and strong argument of the Christian virtues which adorn their lives and rule their words and actions. Poor men, even obscure men, filled with the spirit of Christianity, and ruled by its influence and laws—men formed upon the catechism and preaching of the word—will, by their very presence, command a veneration and respect which is elicited neither by power nor position."

And here is a succinct definition of this whole scheme of Federation:

"It means the union of Catholics of every race and language in the United States for the preservation of Christian principle and the progress and elevation of men to higher spiritual life and more unselfish citizenship; it means that we stand together for the defence of right and the redress of great wrongs in the family, in the school, in the social, economic, civil, or political conditions of the country. It represents and fearlessly proclaims Catholic public opinion on the most important questions of the day."—Ave Marie.

## A Retreat in a Protestant Chapel.

A Protestant chapel is an unusual place in which to hold a priests' retreat. This year the annual retreat of the clergy of the Scranton diocese was conducted at Glen Summit Springs, Pa. The only available building at the Springs was the Episcopal chapel, the use of which was tendered to the priests and accepted. The retreat was preached by Rev. F. X. Brady, S. J., of Baltimore.

## THE BEAUTIFUL WOMEN.

Chicago Tribune. One woman went out on the way of shame. And the whole world marvelled and read her name. And praised her beauty, and gaped and cheered. When light and flattery, she appeared. But one little woman, in hidden gray. Went down to the suffering night and day. And never for her was the trump of fame. And never a cheer as she went or came. One woman went out on the path of lies. And the whole world praised her lustrous eyes. And paused and listened when she would speak. And marked the roses that graced her cheek. But one little woman, in dinky black. Went down where the weary were on the rack. And carried the woes of the sad and lone. And comforted many—and was unknown. One woman set foot on the road of wrong. They blazoned her deeds in a joyous song. That told of her daring, her charm and will. And the world went humming and singing it. But one little woman, in homely gown. Went seeking for sorrow about the town. And smiles came to gladden where she found tears. But never for her were the thrilling cheers.

But somewhere the record is fairly kept. Unless at his task the angel slept. And doubtless there, when the warder reads The book of her daring, her charm and will. In shining letters will stand each name Of these little women who had no fame. But who went patiently day by day To do their work in the Master's way. And further than all of the outmost suns Will ring the names of the Beautiful Ones.

## Tobacco and Liquor Habits

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2. Truly marvelous are the results from taking this medicine for the liquor habit, no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge street Toronto, Canada.

## THE DIFFERENCE IS ONLY ONE OF DEGREE.

One of the hardest tasks which fall to the lot of the clergy in particular and those interested in Catholic education in general, is that of convincing some Catholic parents of the dangers besetting the faith of their sons who attend non-Catholic colleges. The difficulty, however, lies wholly with the parents and consists in the fact that they do not wish to be convinced of the truth.

Perhaps the institution which fosters the greatest danger in this direction is the University of Chicago. B. Pitt. Rev. Dr. John Shaw of the Second Presbyterian Church, Philadelphia, in a recent address in that city characterized its students as "the most irreligious" he had ever met. This is a very severe indictment evidently so considered by the authorities of the institution for they entered a vigorous protest against the charge.

Evidently, however, Dr. Shaw knew what he was talking about. Proof of the fact is found in the columns of the Chicago Chronicle, which spreads the unsavory reputation of the University. Commenting on a recent issue on the statement of Dr. Shaw, it says that Dr. Shaw ought to be a good judge of such matters, as he lived for many years in New York before he came to Chicago, and is well acquainted with the religious atmosphere of all the great universities, but he was safe in making his remarks anyway, because the leading Baptist authorities have said the same things and worse." 228

This ought to settle the matter so far as the institution in question is concerned. But Catholic parents should remember that what is true of the University of Chicago is also true in some measure of all non-Catholic institutions of learning. The difference is only one of degree. The dangers are identical.

The Catholic student in these schools is inoculated with the germs of irreligion principally in two ways. First by associations, and, secondly, by textbooks. At the very best the former are religious indifferent, while many of the latter are colored with the thoughts of their infidel and atheistic compilers. And it will not be denied that a great many of our Catholic young men are affected by these influences. Their after-graduation life is the best evidence.

What, then is the conclusion for Catholic parents? In the briefest possible words it is, keep your sons out of such institutions.—Church Progress.

A letter containing \$1,053 was left at the Bishop's house, Sherbrooke, Quebec, the other day. The accompanying document explained that the money, which had been stolen, had been returned under the seal of confession by the culprit, through one of the parish priests.

And here is a succinct definition of this whole scheme of Federation: "It means the union of Catholics of every race and language in the United States for the preservation of Christian principle and the progress and elevation of men to higher spiritual life and more unselfish citizenship; it means that we stand together for the defence of right and the redress of great wrongs in the family, in the school, in the social, economic, civil, or political conditions of the country. It represents and fearlessly proclaims Catholic public opinion on the most important questions of the day."—Ave Marie.

## A Retreat in a Protestant Chapel.

A Protestant chapel is an unusual place in which to hold a priests' retreat. This year the annual retreat of the clergy of the Scranton diocese was conducted at Glen Summit Springs, Pa. The only available building at the Springs was the Episcopal chapel, the use of which was tendered to the priests and accepted. The retreat was preached by Rev. F. X. Brady, S. J., of Baltimore.

## THE BEAUTIFUL WOMEN.

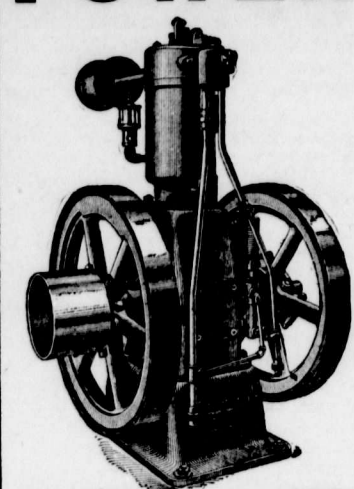
Chicago Tribune. One woman went out on the way of shame. And the whole world marvelled and read her name. And praised her beauty, and gaped and cheered. When light and flattery, she appeared. But one little woman, in hidden gray. Went down to the suffering night and day. And never for her was the trump of fame. And never a cheer as she went or came. One woman went out on the path of lies. And the whole world praised her lustrous eyes. And paused and listened when she would speak. And marked the roses that graced her cheek. But one little woman, in dinky black. Went down where the weary were on the rack. And carried the woes of the sad and lone. And comforted many—and was unknown. One woman set foot on the road of wrong. They blazoned her deeds in a joyous song. That told of her daring, her charm and will. And the world went humming and singing it. But one little woman, in homely gown. Went seeking for sorrow about the town. And smiles came to gladden where she found tears. But never for her were the thrilling cheers.

But somewhere the record is fairly kept. Unless at his task the angel slept. And doubtless there, when the warder reads The book of her daring, her charm and will. In shining letters will stand each name Of these little women who had no fame. But who went patiently day by day To do their work in the Master's way. And further than all of the outmost suns Will ring the names of the Beautiful Ones.

## Tobacco and Liquor Habits

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2. Truly marvelous are the results from taking this medicine for the liquor habit, no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge street Toronto, Canada.

## POWER



## DURABILITY

Whatever else you get, get dependability. Get an engine you know will respond when you call upon it. Whether you want it for operating farm machines or for shop work, make it a first requirement that your engine shall not be of the kind that goes on a strike when you need it most.

## I. H. C. ENGINES

Equipped for either Gasoline or Alcohol

meet this first great demand more perfectly than any other. We invite you to call upon us for the proof.

Economy of running. Simplicity. Ease of operating. Power in generous quantity—these are essential; make them only second to your first requirement of sureness. Every one of them is to be found in the I. H. C. Engines.

It will pay you to investigate on your own account and know these things of your own knowledge before you buy. Several styles of vertical and horizontal engines, and many convenient sizes—a line of engines adapted to all kinds of duties.

Call on the International Harvester Co. for information or write nearest branch house for catalog. Canadian Branches: Calgary, London, Montreal, Ottawa, Regina, St. John, Toronto, Winnipeg.

International Harvester Co. of America

(Incorporated in U.S.A.)

Chicago, U.S.A.

## JUST RECEIVED

Beautiful Photos of following subjects:

Sacred Heart of Jesus.  
Immaculate Heart of Mary.  
St. Joseph.  
Immaculate Conception.  
Infant Jesus.  
St. Anthony.

Size 4 1/2 x 2 1/2 Price 10c. each. Post Paid  
CATHOLIC RECORD, LONDON, CANADA

## Fabiola A Tale of the Catacombs

By Cardinal Newman

Paper, 30c.; Cloth, 60c., post-paid

## Callista A Sketch of the Third Century

By Cardinal Newman

Paper, 30c., post-paid

## History of the Reformation in England and Ireland

(In a series of letters)

By William Cobbett

Price, 65c., post-paid

Catholic Record, LONDON, CANADA

## BREVIAIRES

The Pocket Edition

No. 22—48 mo.; very clear and bold type; few references; 4 vol. 4x2 1/2 inches; thickness 1/2-inch; real India paper; red border; flexible, black morocco, round corners, red under gold edges. Post-paid \$5.40.

## DIURNALS

Horae Diurnae—No. 39—4 1/2 x 3 1/2 ins.; printed on real India paper; weight, bound, only 5 ounces. In black, flexible morocco, round corners, red under gold edges. Post-paid \$1.60.

THE CATHOLIC RECORD

London, Canada

## YOU CANNOT

Secure a leave of life, hence it is important that attention be given in time to matters of great consequence to your dependents. A most important business transaction which the prudent man attends to in time, that is while he is still in good health, is to secure a policy of life insurance in a strong company, such as the

## North American Life

Assurance Company?

It takes very little to leave dependents well provided for, by means of life insurance, but every day's delay adds doubt to your ability to procure a policy.

## NORTH AMERICAN LIFE

ASSURANCE COMPANY.

HOME OFFICE: TORONTO, ONT.

L. GOLDMAN, A.I.A., F.C.A. JOHN L. BLAIRIE, President.

Managing Director W. B. TAYLOR, B.A., LL.B., Secretary.

## WESTERN FAIR, LONDON

SEPTEMBER 30th to 15th.

\$1500.00 added to prize lists; great improvements in buildings and grounds. Attractions very best.

## VICTOR'S ROYAL VENETIAN BAND

C. W. Williams in his AIRSHIP The "Norins," High Divers.

AMERICA The Polite Burglars

DAILY ASCENSIONS Japanese Acrobats & several others

The wonderful production of the "CARNIVAL OF VENICE"

will be the leading feature of the fireworks display each evening

Reduced rates For Prize Lists and all information address:

on all railroads W. J. REID, A. M. HUNT, President, Secretary.

ALL GUARANTEES NO ESTIMATES

Some people prefer insurance under a plan that does not include the profit feature, which is more or less uncertain, and to supply the demand we are issuing special policies containing only absolute guarantees. For particulars, address

## NORTHERN LIFE

ASSURANCE COMPANY. London, Ont.

One of Canada's strongest and most progressive financial institutions.

Sin is the only obstacle which impedes the progress to heaven. But those who have frequent recourse to the Sacrament of Penance and the Holy Eucharist seldom meet with any obstacles.

"One may go on in an easy frame of mind, keeping the commandments and approaching the Sacraments, little realizing that his standing with God may depend largely upon what he does to save other men's souls."