JULY 23, 191

THE READ

"The holiest of al Kept by ourse apart; The secret anni-When the full i

flows;
The happy day close;
The sudden joys start
As flames from that dart
Like swallows s that blows!

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#### FIVE-MINUTE SERMON

TENTH SUNDAY AFTER PENTE-COST

FEAST OF ST. MARY MAGDALEN

My dear brethren, no one who has faith can fail to be more or less anxious as to whether he will in the end save his soul. We all know that our faith alone will not save us; that faith, as St. James tells us, without works is dead. And we know that everything depends on the last moment; that as the tree fails, so will it lie for all eternity. So we tremble to think that perhaps that lls, so will it lie for all eternity. So tremble to think that perhaps that t moment will find us with our sins last moment will find us with our sins unforgiven, and all unprepared to meet our Judge; and that, in spite of our having borne the name of Christ, we may be then cast away from his presence into the outer darkness for ever.

Some people, I know, have a very simple way of reassuring themselves about this all-important matter. They think that, of course, when they come

about this all-important matter. They think that, of course, when they come to die they will send for the priest; then, if he gets there in time, of course there can be no question about their salvation. And even if he does not, perhaps they would not altogether despair; certainly their friends will not despair of them. God, they think, will not utterly cast off those who have always believed in him; their prayers and those of their friends will certainly obtain m a place in purgatory, and at last y will save their souls, at least by

But, after all, do not even the most But, after all, do not even the most confident of us sometimes have a fearthat even the last sacraments may not make our salvation absolutely sure? The last sacraments are not so very different from the others we have received before; and do we always feel fully present to discrete every discrete every discrete. pared to die after every Communion which we make? No, there is a hauntwhich pursues us even at the altar-rail; we would give much if we could only do something which would take it away al-

tirely free from it; above all, let us not stay away from the sacraments because stay away from the sacraments because we have it. If we stay away in any case except that of known and certain mortal sin which is not forgiven, we shall only make matters worse. But still this fear is generally a sign of something wrong; it does not altogether come from humility, or from the desire of salvation. It comes from a want of something which we ought to have; from a want of the greatest of all virtues, of that which includes all others, and at which includes all others, and ings all others with it — from a want the love of God.

which, above all, we should have for the greatest and beat of all.

The second of all these works, and the second of all these works, and the second of all these works, difficulties, and the second of all these works of the second of all the second of all these works of the second of all the second of the second

Well, things went on in this way for a couple of years. We heard rumors that the good Presbyterians of Glen Isla were much shocked at the intimacy of the good Presoyterians of Gien Isla were much shocked at the intimacy of one of their number with the Pap-ists. But John MacLean gave no sign. The only change we noticed was that he spent less time on the Common, and was oftener found talking to the old men or

brings all others with it — from a want of the love of God. Not an entire want of it, but a want of strength in it, a want of affection; a want of that feeling which we have for our friends, and which, above all, we should have for the greatest and best of all.

Yes, perfect love, as St. John tells us, casts out fear. It is the short cut out of all these worries, difficulties, and of all these worries of the work day until dark. He waited until late afternoon for the weather to clear up. Then, in spite of our remonstrances, he mounted his horse and rode away. to Father Angus.

How well I remember his last visit!

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country then, I can assure you; yet I don't think I nave been happier since than I was during the three years than I was during the three years that I was not helpfulness prevailed, that it was not heart the helpfulness prevailed, that it was not hard to see helpfulness prevailed, that it was not hard to see helpfulness prevailed, that it was not hard to see helpfulness prevailed, that it was not hard to see helpfulness prevailed, that it was not the many than the seed of the seed

"It is wonderful," I answered, "how much good there must have been in John MacLean to merit such grace."

"Did you ever notice how reverently he always spoke of the Mother of God? Those who love and reverence the Blessed Virgin will never want for aid in the hour of need. John MacLean, though a Protestant, did so when he was alive. For his reward he will celebrate Easter with her in heaven."

Blessed Virgin will never want for aid in the hour of need. John MacLean, though a Protestant, did so when he was alive. For his reward he will celebrate Easter with her in heaven."

I have never been able to find out how father Angus knew of the serious turn John MacLean's illness had taken. None of our folks had been to Glen Isla that day, nor for many months before; and no one had seen any strangers about who might have brought word. Of

lie and had fallen away. He was a large man, or seemed so, though he was only a shell containing a fine heart and soul, and for years he hadn't more than half a lung of his own. He was the confessor of all submerged St. Louis, and strange how blithe he was under the burdens they cast upon him. And when he met you casually at some bedside you thought the twinkle in his eye spoke to you saying: "Never mind, I'll get you, too, some day! so why not come in now?" You felt he might; even if he had to come in, while you slept, by way of the window.

— HE NEVER REPROACHED

And the girl, worn to weariness by too much love of loving, seeking death perhaps, or dragging herself to the home wherein her name had not been mentioned for years, to die—the good father was on her trail too, . . and then she went heak into the old downward way

tioned for years, to die—the good father was on her trail too, . . and then she went back into the old, downward way no more. Mostly thus he recaptured strayed Catholics, but many the converts he made. The man radiated so much goodness and love that the unhappy ones could easily argue there from the greater, divine goodness and love of which he told them.

Never did Daniel McErlane reproach anyone, no matter of what the person stood accused. To him there were no stood accused. To him there were no lost ones. If a man or woman mocked him, as they did, sometimes, he parried with a smile and passed on—and the mocker was ashamed—and so the first barriers to that soul were down. I don't think Daniel McErlane was much of a theologian, or strong on dialectic, but he could reach the heart. And he did says could reach the heart. And he did save souls—not alone beyond the grave, but here. Indeed, it seemed as if in some cases he created souls in some men and

He made men and women of the dregs of city life. He was worthy of the association of his name with those of St. Vincent de Paul, St. Francis Xavier, St. Vincent de Paul, St. Francis Xavier, St. Francis of Assisi, and any or all other heroes of charity. He wrought miracles—at least 1 should so call them—in the transformation of brutes into human beings, who could love and pray and master themselves against their long-familiar and hard-to-be-shaken demons. Well did he deserve the tribute of the poor, the re-made broken men, the

the poor, the re-made broken men, th recovered women, in the outpouring at his funeral. He had given his life for them and their kind. He showed in his own life that Christ was not a figment in a fairy tale. He was one who tried Christianity and found it to be no fail-

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gratify the mad passion which is devouring his soul.

In every community there is a band of young men who give over much of their earnings to betting; in the larger cities these bands are often many times multiplied. The constant indulgence in party capability says the desire for

multiplied. The constant indulgence in petty gambling saps the desire for honest labor and awakens hopes and prospects that are doomed never to be realized. It undermines character and unsettles the regularity of life. Many of these young men float in and out of saloons and barber shops all day long like wreeks that are pounded to pieces saloons and barber shops all day long like wrecks that are pounded to pieces against the shore. Habits of idleness are formed; evil association is often contracted. They live their lives without purpose or ambition. Petty gambling has not done it all; but it makes one element in creating an idle youth, a shiftless manbood and a dependent old age.—Rev. Father O'Reilly, S. J.

Hasty words and actions are seldom right ones. Always think twice, at the same time remembering that a soft answer turneth away wrath.

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