

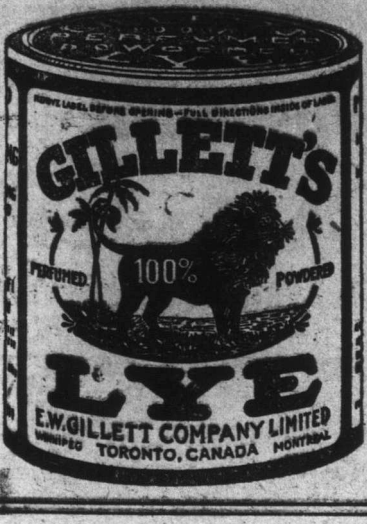
Mission Sermon.

BY REV. W. C. MCGRATH, AT THE
R.C. CATHEDRAL, SUNDAY,
JULY 16TH.

"Behold I say to you lift your eyes and see the countries; for they are white already to harvest. The harvest indeed is great but the labourers are few. Pray ye therefore the Lord of the harvest that He send labourers into His harvest." John IV. 35; Luke X. 2.

My Dear Brethren,
There are certain facts in regard to the foreign missions that every Catholic should know. This evening it is my intention to speak to you of some of the trying conditions and increasing difficulties under which the Church is carrying on the conversion of pagan lands, and to point out to you what I believe to be your duty as Catholics in helping to spread the faith.

There are some staggering facts in regard to pagan countries that cause us to wonder if all is well as far as God's interests and the interests of souls are concerned. The person who thinks of all of the matter cannot but ask himself if it is quite in accord with the Divine plan that every day some sixty thousand souls should go into eternity to know God for the first time when they are face to face with Him in judgment, if it is just the ordinary course of events in God's dealings with the souls of men that the progress of Christianity should be such that in the brief period of thirty years was "spoken of in the entire world." (Rom. I. 8.) or if its retarded growth can be attributed to failure on the part of Christians to carry out the designs of the Saviour. Long centuries have witnessed the tragedy of millions of pagan living and dying without a knowledge of the true God. Does this seem to indicate that Christ's own followers have been faithful in their efforts to fulfill the will of God, or is it possible that it is the result of obstacles imposed by those very Christians who were divinely commissioned to "teach all nations" and "preach the gospel to every creature"? It would be more pleasing, more reassuring, more in keeping with our own peace of mind in the matter, if all this could be reconciled with fidelity on the part of Christians to the commands of Him who died to save those pagan souls. We would like to believe that it is not at variance with the designs of God. We would like to believe that Christians have been for centuries faithfully carrying out the will of God, but in spite of what we would fain believe, we cannot but feel that there has been and that there is something wrong; that something, be it weakness or cowardice or selfishness or indifference on the part of Christ's



own followers has long stood as a barrier between the grace of God and the souls God died to save. The population of the entire world to-day is estimated at some fifteen hundred million souls. Of these, nine hundred and ninety-five millions, or eight out of every thirteen members of the human race, are still sunk in the darkness of paganism. We find that by far the majority of those for whom Christ shed His Blood have never heard His name preached to them. We know that the religion of Christ was meant for them as well as for ourselves. ("Preach the gospel to every creature." Mark XVI. 15.) and it is hard to escape the conclusion that in some way or other God's designs are being frustrated, through some wholesale and terrible abuse of grace millions are being deprived of the graces of Christianity without which salvation is extremely difficult, and according to many theologians, well nigh impossible.

NO IMPOSSIBLE TASK.
I say through abuse of grace. We know that Christ never issued unreasonable commands. It would be nothing short of blasphemous to assert that Christ entrusted to His followers an impossible task when He commanded them to preach the gospel to every creature. God always gives graces more than are necessary for the accomplishment of His designs, and if these designs are not being carried out then to what can we attribute the failure if not to abuse of grace? Some endeavour to justify the abandonment of the pagan on the grounds that they will receive special graces from God, and that if they co-operate with these graces will attain their eternal salvation. Their "Apologia" would imply that the pagans are very well off without the Christian religion, even though Christ has commanded us to teach all nations; and that it is in keeping with the designs of God that almost two thirds of the human race should live and die in ignorance of their Creator. If there is nothing wrong about this sad state of affairs then Jesus Christ did not mean what he said when he issued His commands to His Apostles and Disciples. If fault there be, then the fault is ours who have been so long enjoying the luxuries of Christianity while millions of hapless pagans have been perishing in spiritual starvation. We may attribute a great part of this greatest tragedy of the centuries to a loss of vocations, and to a lack of interest on the part of Catholics generally.

LOSS OF VOCATIONS.
"Alas, alas" writes Cardinal Newman, "for those who die without fulfilling their mission, who were called to be holy and lived in sin, who were called to worship Christ and who plunged into this squalid and unbelieving world, who were called to fight and remained idle. Alas for those who have had gifts and talents and have not used, or misused, or abused them. The world goes on from age to age but the holy Angels and Blessed Saints are always crying, alas, alas, and we are ever the loss of vocations, and the disappointment of hopes, and the sorrow of God's love and the ruin of souls." A loss of a vocation, my dear brethren is a tragedy for time and eternity. It is a loss which can never be made good, never, never, for each man has his own special vocation, and none can ever supply for the failure of another to do the will of God. It is primarily a matter between the soul and its God, but it is almost productive of evil results in regard to others for God has so ordained that certain souls, that the vast majority of souls, should be dependent upon others for assistance in gaining their eternal salvation. "Good Master" said the rich young man in the gospel, "what good shall I do that I may have life everlasting? The commandments I have kept from my youth, what yet is wanting to me?" "If thou wilt be perfect" comes the answer "go sell what thou hast and give to the poor and come follow me." And the gospel tells us that the young man went away sad for he had great possessions. It was a call refused, a vocation lost, and Jesus turned to His Disciples saying "Amen. I say to you, a rich man shall hardly enter the Kingdom of Heaven." How many times since the rich young man walked away from Christ has the call of the Divine Master been heard but heeded not by those who were fearful of the sacrifices that obedience to that call would entail? From every part of the world to-day the cry goes forth for more Priests and Nuns to carry on the work of

Christ. The harvest indeed is great but the labourers are few, and because of the failure of many to answer the Divine call those who are labouring in fields afar are almost unequal to the gigantic task imposed on their shoulders. "Send me half a million Priests" writes a Jesuit missionary from India "and I promise to find them abundant work at once." "For the love of God come out to us" writes another. "I have come across millions of men here in Africa, who need but to hear our Lord's words and needs to become so many good and happy Christians." Another as he thinks sorrowfully of the teeming millions of pagan China whom his efforts can never reach exclaims: "The ten thousand Catechumens of my district would be a hundred thousand to-morrow if there were Priests and Nuns enough to instruct and receive them." And so the cry falls upon unheeding ears. The few, almost hopelessly few, missionaries live and die at their posts. The tens of thousands of pagan souls stream daily into eternity and the Devil reaps his grim harvest of souls redeemed in vain by the awful sacrifice of Calvary. For centuries now have they been appearing before the judgement seat of Christ, together with the souls of those who were called, but who refused the call, to bring them the message of redemption. "They shall hardly enter into the kingdom of Heaven." Let us reverently and not without a salutary fear repeat these words of Christ in regard to those who turn a deaf ear to the Divine call. "They shall hardly enter into the kingdom of Heaven." "Alas, alas for those who die without fulfilling their mission; who were called to be holy and lived in sin, who were called to worship Christ and plunged into this squalid and unbelieving world; who were called to fight and remained idle. The world goes on from age to age, but the holy Angels and Blessed Saints are always crying, alas, alas, and we, over the loss of vocations and the disappointment of hopes and the ruin of souls."

LACK OF INTEREST ON THE PART OF CATHOLICS.
There is another partial cause of the failure of God's plan in regard to the conversion of pagan lands, and that is, as I have said, lack of interest on the part of Catholics generally. If only imbued with the true Catholic spirit each and every member of the Church could do a great deal to help the cause of the missions. It is our solemn duty to do what we can to share with others the blessings of the faith which we enjoy, and which Christ wishes to be shared by all men. The faith is ours only because of the zeal of those missionaries who carried it to our pagan forefathers and it would never have been ours had they been as indifferent as many of us are in regard to sharing with their fellow children of God the blessings of Christianity. You are all familiar with the story of Dives and Lazarus. Dives was the rich man who fared sumptuously every day, and revelled in the enjoyment of all luxuries that his great riches could afford him; Lazarus the poor hungry afflicted beggar who asked in vain for the crumbs that fell from that rich man's table. And the gospel tells us that the rich man died and was buried in Hell. He was buried in Hell because he was either too hard-hearted or too indifferent to give even the crumbs from his table to the poor stricken creature who lay starving beside his door. This is the crime mentioned. For this and for no other was he buried in Hell that he would not when he could, sustain the bodily life of one of God's children. What think you would have been the case had the eternal life of that poor creature soul been dependent upon the charity of that rich man. This earthly life is as dress compared with man's real eternal life and how guilty in the sight of God would that man have been if through selfishness or indifference on his part one immortal soul had gone to eternal destruction? My brethren, beyond the Heaven-favoured sphere of the Christian world not one, but countless millions of pagan, but none the less immortal, Christ-ransomed souls, are perishing in myriads and perishing eternally for want of the faith of Jesus Christ, for want of the Christianity which we favoured children of God have so long enjoyed. They are crying to us, to the followers of Christ divinely commissioned to carry the faith to all nations and if we like the rich man in the gospel turn a deaf ear to their appeals, then will we be accountable before God for our criminal indifference. If we do not do our part, if every Catholic does not feel it his sacred duty to help spread the faith then to whom will they turn, to whom will they look for that faith that is ours to share with those for whom it was entrusted to our keeping. Can we call ourselves true Catholics if it never comes home to us that we are members of a Church that can never cease to grow until all nations have been enrolled under the banner of Jesus Christ that we have no exclusive right to the blessings of Christianity but are rather obliged to help spread the faith? Priests and other missionaries can do so much but every Catholic has his part to play, and until every Catholic

realizes this and plays his part we cannot reasonably look forward to a solution of the baffling problem. During the recent war the fate of the Allied cause did not rest only with the brave soldiers and sailors who fought and died. Their efforts would have been in vain were it not that they were supported by the efforts of those who worked at home to provide them with the munitions of war. There is another war of far more tremendous consequence that is now being waged, and that will ever be waged till the day of doom, and that is the war against the powers of evil, the battle where the issues at stake are the eternal salvation of the eternal destruction of immortal souls. The fight is raging on many frontiers in far away pagan lands. The soldiers of Christ are fighting heroically against almost overwhelming odds and if we who stay at home feel no interest in the struggle of those who are fighting Christ's battles for immortal souls then we are not doing our part. We are not doing our part if we are not called to labour in the shadow of death. "Pray ye therefore the Lord of the harvest that He send labourers into His harvest." These are Christ's own words to those who are not called to devote their lives to active work on the missions, and the very words imply that the sending of labourers into His harvest will depend to a great extent upon the united prayers of those who have God's interests at heart. "Lift up your eyes and see the country for they are already white to harvest" but how few there are who have undertaken the work of gathering in the harvest of souls. At present there is a great missionary movement taking place in many parts of the Christian world. In Ireland, in America, in Canada more students than ever are offering themselves for the missions and though for many years their number has been almost hopelessly inadequate to supply the needs of the Church in pagan lands there is every indication that the Christian world is awakening to the crying needs of the missions. In Canada where the movement is but in its infancy it has received a great stimulus from the direct approval of the Holy See, and the establishment of mission seminaries in Ontario and Quebec gives promise of great things for the future. It remains now for those who are not called to labour on the missions to interest themselves in the cause of the missions which is the cause of Christ to pray sincerely that God will increase the number and bless the labours of His missionaries, and hasten the day when the Nations will be enrolled under the banner of Jesus Christ. I make this appeal for your constant prayers confident that it will be answered and confident that the united prayers of a devoted Catholic people will bring down many graces and blessings from God upon those engaged in missionary work. We can all pray and the spirit that prompts those at home to pray for the extension of the Kingdom of God is the same spirit that is fighting against tremendous odds in pagan lands to-day, the spirit that will eventually carry the Cross of Christ to every part of the world. The Church, the mystical body of Christ, can work most effectively for the glory of God and the salvation of souls only as a body, only when all her members, both those who go and those who remain behind, are animated by the same Christlike desire to see all nations in the safe refuge of the one true fold of Jesus Christ. Let those who are doing the will of God in their own sphere of life at home never forget that there will be need for their fervent prayers as long as there are pagans unconverted, that the future of the missions and the responsibility for the spread of the Christian faith rests with them as well as with the missionaries who live and die in pagan lands.

WHITE TO HARVEST.
My brethren it is my purpose only to ask you to consider seriously whether or not you are obliged as members of the Catholic Church to do your part to share the faith with those who still dwell in darkness and the shadow of death. "Pray ye therefore the Lord of the harvest that He send labourers into His harvest." These are Christ's own words to those who are not called to devote their lives to active work on the missions, and the very words imply that the sending of labourers into His harvest will depend to a great extent upon the united prayers of those who have God's interests at heart. "Lift up your eyes and see the country for they are already white to harvest" but how few there are who have undertaken the work of gathering in the harvest of souls. At present there is a great missionary movement taking place in many parts of the Christian world. In Ireland, in America, in Canada more students than ever are offering themselves for the missions and though for many years their number has been almost hopelessly inadequate to supply the needs of the Church in pagan lands there is every indication that the Christian world is awakening to the crying needs of the missions. In Canada where the movement is but in its infancy it has received a great stimulus from the direct approval of the Holy See, and the establishment of mission seminaries in Ontario and Quebec gives promise of great things for the future. It remains now for those who are not called to labour on the missions to interest themselves in the cause of the missions which is the cause of Christ to pray sincerely that God will increase the number and bless the labours of His missionaries, and hasten the day when the Nations will be enrolled under the banner of Jesus Christ. I make this appeal for your constant prayers confident that it will be answered and confident that the united prayers of a devoted Catholic people will bring down many graces and blessings from God upon those engaged in missionary work. We can all pray and the spirit that prompts those at home to pray for the extension of the Kingdom of God is the same spirit that is fighting against tremendous odds in pagan lands to-day, the spirit that will eventually carry the Cross of Christ to every part of the world. The Church, the mystical body of Christ, can work most effectively for the glory of God and the salvation of souls only as a body, only when all her members, both those who go and those who remain behind, are animated by the same Christlike desire to see all nations in the safe refuge of the one true fold of Jesus Christ. Let those who are doing the will of God in their own sphere of life at home never forget that there will be need for their fervent prayers as long as there are pagans unconverted, that the future of the missions and the responsibility for the spread of the Christian faith rests with them as well as with the missionaries who live and die in pagan lands.

BOWRING'S are showing some SPECIAL LINES in FANCY VOILES, exceptionally good patterns and designs, selling this week at 38c. per yard. GREAT VALUE. See window. Jy15.31

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Beware of Imitations sold on the Merits of
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McMurdo's Store News.
TUESDAY, July 18.
Although this is not particularly the candy season, still a box of Chocolates is always acceptable to a sweet-toothed friend, and is always appreciated by the donee. You have at our store some of the finest and most popular brands to choose from. Page & Shaw, Merritts, and Moira, among which there should be no difficulty in making a good selection for your friend, or for your own taste. If that corn bothers you, get a little packet of Acorn Corn Silk, which will root it out. Price 10c.

MOSQUITO OIL at STAPFORD'S Drug Store; only 20c. a Bottle; Postage 3c. extra. Jne27.11

MINARD'S LINIMENT FOR THE GRIP AND FLU.

The Kingdom of God.

A SERIES OF ADDRESSES DELIVERED BY PROF. GIFFORD OF WESLEYAN THEOLOGICAL COLLEGE, MONTREAL, BEFORE THE METHODIST CONFERENCE.

The cross means to me Social Redemption through vicarious suffering. Jesus knew in his early ministry that the destiny of His nation was going against him. Many of the masterpieces of art have shown this. St. Mark reports that Jesus in the beginning of His ministry intimated that the bridegroom would be taken away. He saw the tragedy ahead and impending. The people were easily offended at the asceticism of John, and even prove so with the free spirit of Jesus. The age was not easily pleased with the Kingdom ideal. The synoptic gospels agree that He was the Son of Man, and that it would all soon be over; and exalted the principle that not only was He, but those coming after him should come through a relationship to the Cross. It is quite apparent that His mind brooded on a suffering Jehovah as portrayed in Deuteronomy. And when the Pharisees warned him that Herod was seeking His destruction He said He would go to Jerusalem, where the prophets had died, at the very centre of things, and perish there.

We suggest the line of approach to the cross in the life of Jesus was— (1) All His thought and action grew out of His concept of the Kingdom of God and in the supreme moment of His life He thought of it and nothing else. The Kingdom ideal was an inherited idea. The view by the prophets was different from the apocalyptic which was expecting God to intervene. But Jesus inherited the general conception of the Kingdom of God—a society under His leadership. Many believe He accepted the apocalyptic framework. But He reads into the word righteousness an entirely new concept—that life was entirely different in the thought of God from what Jesus found it to be. (2) The second step in the approach to the Cross was that in the new age, character must be what He saw it ought to be. Humanity has always cherished the hope of a Golden Age—dreams of a great day to come. We have always misunderstood it. But the Golden Age in its true light is as Jesus spoke of it. But man must be born again before he sees it. The prophet had seen the Kingdom of God, and the same may be said of the cultured thought of Greece and Rome. Augustine and Dante understood theocratic thought—they too would have found it the Kingdom of God had they the concept of righteousness of which Jesus spoke. (3) The Kingdom of God can only be set up by vicarious suffering on the part of those giving themselves a ransom for the many. The Cross is differently interpreted. The one done always, the other done only once. But the synoptic gospels report Jesus going to the Cross in succession to other men dying as a ransom for the many. The whole Church saw in the Cross an event of unique significance; but when the Cross went into the world it was interpreted differently by Greek and Roman minds and ideas. And the point of emancipation from them is to get back to the synoptics and learn what Jesus said.

He saw the Cross as the social principle of the Kingdom of God. The Kingdom of God to the mind of Jesus will not displace evil without conflict. Tact is not the highest of human gifts. Being faithful unto death rings down through the centuries. What we glorify in the history of the Church are those days when men were faithful unto death. Minds sensitized by the spirit of God have seen the Kingdom of God and that it cannot avoid clashing with evil. Those suffer most, who see most. The prophetic office is to work out spiritual issues before other men have gone that far. It should clarify the thoughts of others. The principle of the cross in a large way is long overdue. Strong men must be able to face discipline of thirty years of brooding thought, and then speak and lead in a sacrificial ministry of truth. It is said that a man who is imprisoned for the labor movement is accredited by all. It was always so. Men think about what men suffer for.

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