FIVE-MINUTE SERMON

SEVENTH SUNDAY AFTER PENTECOST

THE NECESSITY OF GOOD WORKS

with of say rather who is in leaven. (sait, vii, ii)

In opposition to the teachings of the Church, Protestants hold that, to attain salvation, faith alone is necessary. With them penance and other acts of religion are not required, since our Saviour's suffering was all sufficient. How fallacious their assertion is may be learned from to-day's Gospel. For our Saviour contradicts them in the words: "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my

would not perform openly and fearlessly the duties of their faith. The prophet David asks: "Lord, who shall dwell in Thy tabernacle, or who shall rest in Thy holy hill?" and answers: "He that walketh without blemish, and worketh justice" (Psalms xiv, 1. 2). He who would be a good Christian must, therefore, practice virtue and remain free from sin, he must, battle against temptation.

have had the true faith! But Christ the stern Judge, will say to them: "I never new you; depart from Me you that work iniquity" (Matt, vii, 23), for "not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven."

My dear Christians! What will our sentence be on that great day of judgment? Shall we be condemned with the

sentence be on that great day of judg-ment? Shall we be condemned with the terrible words: "Depart from Me, you that work iniquity?" It will entirely depend upon ourselves. If we battle against temptations, preserve purity of heart strive to do good, then we may be confident that our sentence will be: "Come ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world," "for what things a mun shall sow, those also shall he reap. For he that soweth in his fiesh things a man shall sow, those also shall he reap. For he that soweth in his flesh of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life ever lasting" (Gal. vi, 8.) You see my friends, how mistaken those are, who neglect to do good works and how necessary it is to prove our faith by our actions. Our salvation depends on it. I will close with the words of the Apostle: "In doing good let us not fail. For in due time we shall reap not failing" (Gal. vi, 9). Amen.

A PROTESTANT WITNESS TO

by means of American Protestant soup and small coins. His book (published world, for he almost gnashes his literary teeth with impotent envy as he bears reluctant witness to this fact in almost every sentence in the references to the subject that gives the only pungency to his "careless" impressions. Setting out on a six months' vacation to "do" the "grand tour," he proclaimed his negative purpose in this remarkable confession of self-consciousness. "I am going to Europe not to improve my mind." A perusal of the booklet which embraces his "impressions" leaves little doubt on the judicious reader's mind that the author carried out his purpose of mental frustration and embitterment to the last syllable. The Methodist Soupers from America, squatting like the toad, croaking like a bull-frog, in Rome, evidently set out with the stern determination not to improve their own minds nor those of any other persons. All they desiderate, as we have shown from the Mephistophelian programme outlined by a renegade "vert," a former Italian out-at-elbows scapegrace priest, is to destroy the lines of Catholic faith in the Souper children's hearts, and drive all trace of early religious training from the infantile mind, so as to plant in the new-ployed soil the seeds of a crop of hate toward what they formerly loved and revered as the religion of a long line of ancestors.

Dr. Abbott, writing of the impres-

are just now at swords' points in Italy, they need not be." This means that if an Italian Catholic preacher would only preach condonation of Cavourism, of Mazzinism, of Garibaldianism, of Piedmontese pharisaism and hypoerisy, Dr. Abbott would be prepared to say that there might be some good in Roman there might be some good in Roman Catholicism, after all. But as to Pro testantism, he admits it has not the ghost of a chance in Italy. Now, Mr. Roman Chadband, what have you got to say to Dr. Abbot ?—Philadelphia Catholic Standard and Times.

PERSECUTION

No other Church but the one true Church of Christ could have withstood Church of Christ could have withstood the bigotry and intolerance which found a physical expression in the incessant bitter persecutions directed against Her since the beginning of time. We are more than ever convinced that She is indeed the Rock of Ages, and the im-mortal heritage of Christ's suffering when eve read the history of Her exist-ence(through centuries of violence and convession. "Not every one that saith to me, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven." It is therefore not only necessary to have faith, but we must also conform our life to the faith, we must express our faith by our actions. This truth we may easily verify in Holy Scripture.

When Jesus with His disciples going from Bethania to Jerusalem stopped at a fig tree to pluck fruit, but found nothing but leaves, our Saviour curse this fig tree? This fig these green with leaves, but barren of two green with leaves, but barren of the catholic characters and in the present series of articles in seventeen columns in the eleventh volume of the Catholic characters.

ing tree to pluck fruit, but found nothing but leaves, our Saviour cursed this tree and it withered away. Why did our Saviour curse this fig tree? This fig tree, green with leaves, but barren of fruit, typiflas those Christians who do not live according to their faith, and therefore are barren of the fruit of faith, which is virtue. It is to be feared that many Christians will on judgment day hear the terrible sentence: "Depart from Me you cursed into everlasting fire," because of grave sin, because they would not perform openly and fearlessly the duties of their faith. The prophet David asks: "Lord, who shall dwell in Tay tabernacle, or who shall rest in Thy holy hill?" and answers: "He that walketh without blemish, and worketh inticio" (Realms vix 1 2). He who

would be a good Christian wast, therefore, practice virtue and remain free from sin, he must battle against temptation, so that he may be crowned victor; according to his deeds he settles his condition for eternity. "They that have done good things, shall come forth unto the resurrection of life" (John v. 29).

On judgment day, many will perhaps say: Lord, I have praised Thy name! I have had the true faith! But Christ the stern Judge, will say to them: "I never new you; depart from Me you that work iniquity" (Matt. vii, 23), for "not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven."

M. According to his deeds he settles his condition of the church. Her influence has been straightened . . ; the monastic orders have been expelled and their property confiscated, and, what is

property confiscated, and, what is perhaps most characteristic of modern persecution, religion has been excluded from the schools and universities."

from the schools and universities."
Continuing this subject, H. Hyvernat
has traced the history of Coptic persecutions, of those of Servus, Decius,
Valerian, Diocletian, etc., in nine
columns. During the persecution of Valerian, which was even more severe than that of Decius, "a second edict was issued sentencing to death bishops, priests and deacons, and condemning laymen of high rank to degradation, exile and slavery, or even death in case of obstinacy, according to an established scale of punishments."

This article closes with an admirable resume of the persecution of Diocletian in the Acts of the Martyrs of the Coptic Church.

REUNION OF CHURCHES

The dispatches, recently, told of the reunion of three prominent Protestant churches in Canada. This is good news and it is to be hoped that this reunion METHODIST FOLLY

We do not suppose that Rev. Dr.
Lyman Abbott will be suspected of entertaining any hostility toward Methodist aspirations in regard to the feastbility of winning Italian Catholic souls by means of American Protestant souns

The proof of the state of the suspected of the suppose of the s

terest.
The Christian world, embracing Cathand small coins. His book (published for select circulation only), curiously entitled "Impressions of a Careless Traveler," furnishes abundant evidence of the immitigable hostility with which he regards the Catholic Church, her ancient ceremonial and ritual, her irresistible hold upon the mind and heart, the fancy and imagination of the whole world, for he almost gaashes his literary teath with important envy as he hears

the seeds of a crop of hate toward what they formerly loved and revered as the religion of a long line of ancestors.

Dr. Abbott, writing of the impressions produced on his egotistical and obstinate mind by what he saw in Milan Cathedral, tells of a young boy who reverently kissed the figure of Christ on the Cross in the chancel. He regarded this mode of reverence, he very candidly admits, with a sort of "Pharisaic Protestantism," and began to wonder what might the boy become in the fature: "Will he become a second Savonarola? Italy surely needs one. She will not listen to Protestantism, but she would listen eagerly to a sincere, an earnest, a devout, a genuinely pious and a genuinely patriotic Roman Catholic; and though piety and patriotism



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International Harvester Company of America Chicago USA

The Bible, God's word, has failed to harmonize. It contains God's law, but, like the civil law without a court to interpret, it becomes to each individual a matter of opinion rather than absolute certain knowledge of the Creator's will to His creatures. The mental contests over its meaning have been at times long and bitter, but the results ever and anon, the same, namely, the contestants winding up as they began. So will it continue till a real and genuine reunion of Christiandom takes place.—Intermountain Catholic.

cation which prevents the reasonable transaction of business or renders one ridiculous in the eyes of the people.

Buenos Aires has a strictly enforced "Sunday Rest" law which prohibits the sale of spirituous liquors on the first day of the week, except to persons who are taking their meals in cafes and restaurants. This law had the effect of brawis, frequently ending in homicide, which, previously, were recorded in the Monday morning newspapers.

Here is a temperance pledge in rhyme which may not have been seen before by

TEMPERANCE NOTES

A teetotal athlete won a cup, and it was proposed to fill it with wine for his delectation. "No," said the winner, "I won the cup through the use of my legs, and I will take care not to lose my legs through the use of the cup."—James Guthrie.

It is vain to imagine a temperance It is vain to imagine a temperance society, once started, will go on automatically. If it be allowed to go into a careless, languishing state, instead of being a blessing, it becomes a drug on the good work not only in the parish, to which its nerveless, inefficient state is a reproach, but also in the neighboring parishes.—Cardina! Logue.

An important temperance measure has been enacted in Arkansas forbidding free lunches in saloons and making it un-lawful for any one to sell or give intoxi cants to a person who is drunk. Drunk

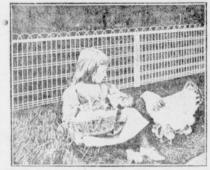
Here is a temperance pledge in rhyme which may not have been seen before by many of our readers: "A pledge we make, no wine to take,

"A pledge we make, no wine to take, No brandy red, that turns the head, Nor whisky hot, that makes the sot, Nor brewer's beer' for that we fear, And eider, too, will never do. To quench our thirst we'll always bring Cold water from the well or spring; So here we pledge perpetual hate To all that can intoxicate."

Christ's faithful servants refresh His thirsting Heart ineffably when they say to Him from their hearts: "For Thee, Lord Jesus, my soul has thirsted." Father Galwey, S. J.

STAMMERERS

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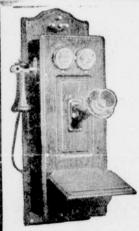
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JULY 22, 1911

CHATS WITH

Coming from Card Coming from Card was so signally honor in his native city of vice as to steps towa spirit of youth are w To-day, he is near but he is filling his he did when he was a in step, keen in intell be a youngster of fmost twice that age, for plain living and h spirit is eminently the secret?" he said in a "There is nothing w Try to preserve an

"There is nothing v Try to preserve an disposition. By so d to overcome these to doing which freque turbulent mental anger and meet the mile calmly. Nothing to wear and tear of the calmly. Worky is go worry. Worry is ge as a deterrent in t as a deterrent in the dead to mental and. The truth of this His Eminence's own mistic. He does not and collected alway his even poise of vertical meet and overcom annoyances. Here a long life recomment prelate in the Camerica.

1. Try to preserve quil disposition. 2. Eat and drin

door exercise daily. Keep occupied Take a sufficien

5. Take a sufficient and sleep.
6. Be cheerful.
In concluding the dinal said: "Be c disposition, looking brighter side of the sussive than a beel this not the grant and t it is not the gray November that brin fruits to perfection, sunshine of June."

The world loves an The world loves an that helps one to side of things is gread the following fr Col. J. A. Watrous, I touch my hat to the United States to pot for the peoples world. world.
I pity the poor

look at the material, that has had its d pot, and not experie ing of the heart, v mg of the heart, v genuine pride.

That recalls to mi nationalities—people other lands who native born to sta

republic. Let us look at so ning with Christop Italian. No one s Someone else migh Someone else migh shores, but it was who found it. A countrymen are colays. Some of the blackhanders—are multitude of them, and willingness to kinds of work that o grown away from grown away from, at

grown away from, at and his people a g children by tens of the Public schools, it to men and women along in their Ame Look at the n Americans. They footbeelds; they he the wealth of the worked in harmon classes in advancing. classes in advancing classes in advancing they have given us a host of public c with the best type a —stand there by th not speak of them w great German Gen tendered his service on at a critical per ton at a critical pegave invaluable he nation that stands country in the wor won all the right rank and honors h





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