FIVE - MINUTES' SERMON. WORK OUT YOUR SALVATION IN TIME

"To day if you hear the voice of the Lord, do not harden your hearts." (Ps. 94, 8.) We should heed the admonition of St.

Paul: Put off the old man, that is, old habits of sin and assume the new man, that is, a life of sincerity or truth, according to the divine law of Christ. Oh, that we would heed this admonition of the Church, this voice of grace! For what more important what more necessary work can exist than the salvation of our soul, the preservation from hell, the attainment of eternal happiness! Worldly affaire can be carried on through the agency of others. We can always procure a laborer to perform our work, a repre sentative to transact our business; a lawyer to plead our case ; but we can secure no substitute, no one to say our prayers, to confess our sins, in a word lead a good and pious life for us, and to appear for us before the judg-ment-seat of God For this is our own affair, this is a business to which no one can attend except ourselves. The most lukewarm sinner will acknowl edge that his first duty is to save his soul, but he persuades himself that when the end of time comes for him he will certainly repent, as he desire most earnestly to leave this world in peace and union with God.

Now, my dear friend, are you cer tain that you can attend to your salva tion later? Have you received an special revelation from God to this ef fect? Certainly not. Now consider if day after day, year after year, it every part of the habitable globe un told numbers of your fellow men di suddenly, how can you be certain the you will not meet with a similar fate Is it impossible that at your death be you will be brought before the judg ment-seat of God, without preparation without confession or the reception the sacraments? Is it not only n impossible, but very possible, and Go alone knows if this doom is not awa ing you. Will you then risk you eiernal welfare on a possible or pr bable manner of your death? Is the acting prudently in the most important affair of your life? Are you careless in important business transa Oh, no ; in money matters y always chose the safest way, if t matter is left to your own discretion But should not your immortal soul ceive the same consideration as a st of money, an estate, an investment some kind which you cannot take it eternity, but the use of which you he only for a limited space of tim Heed, O careless Christian, the war ing of God in Eccles: "My son,"
19) "Say not I have sinned and with harm has befallen me. . . . Sonot, the mercy of the Lord is greater than the state of the sta

Delay not to be converted the Lord and defer it not from day day, for His wrath shall come or sudden and in the time of vengea He will destroy thee." (Escles. 5, 10) Consider the solemn admonit of our Lord, Who proclaims death to at one time in the form of a mas who suddenly returns from a journ surprising the whole household; at other time as a bridegroom appear unexpectedly, then again in the f of a thief entering at the hour of n night taking everything to be foun his booty. Verily, the uncertaint the time of death is shown most confidence. uously in such parables, and hence Lord adds the solemn warning "W ye therefore" and "be ye also re because at what hour you know no Son of man will come." (Matt.

Supposing, however, that the im

itent sinner will have time to re at his death-bed, will he make u this time and be converted? Alas experience teaches us the contr Whilst death is gradually appreing, the sinner plans for the fu Every day his condition becomes critical ; the physician expresses of the patient's recovery, and at I friend reminds him of his dang condition and suggests his recon tion with God. The suggestic waived as a sign of overstranxiety, the very thought makes feel stronger and in a few days h recover, besides, to send for the would cause unnecessary comm The patient's condition continu grow worse, however, and at la dying sinner consents to send in minister of God. The priest and but alas! what does he find? patient in the struggle of deat eyes broken, his mind wavering fused or unconscious. The price all in his power, but he returns with a heavy heart fearing th time of grace has passed for the ing soul. As the unfortunate during his whole life has been all warnings of his conscience, all divine inspirations and has lously squandered the grace of is greatly so be feared that n terrible word of God will be ve 'Then they shall call upon Me will not hear, they shall rise morning, and shall not find

death bed conversion mentio HolyScripture—it is that of the thief on the cross—and the Fat the Church say that even to h inestimable grace would not ha given, had he not been sprink the precious blood of our Lord Christ, hanging alike on the St. Augustine, therefore, ju serves: "If you will be co vill be converted on your bed I can promise you nothin Gregory the Great holds as viction that penance begun on hour of death must generally tinued in hell.

There is but one true and

(Prov. 1, 28)

Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. LIX.

Our Saviour reproaches the Pharisees that they compassed see and land to make one proselyte, and when he was made, made him twofold more the child of hell than themselves. Was Our Lord, therefore, condemning en-deavors to turn idolaters to the wor-ship of Israel? Assuredly not. What condemns is the disposition to propagate the true religion mainly as a set of opinions and observances, neg lesting the very end and essence of true religion, which is the love of God and man, justice, mercy, purity, faith, heavenly-mindedness, which will survive all sacraments and all hierarchies as the eternal fruit of the heavenly garner. Our Saviour complains that the Pharisees made use even of the change from paganism to the worship of God to fill the minds of their pro selytes with formalism, superstitions evasive casuistry, and above all with partisan hatred. They would not let m regard any Israelites except the Pharisees as having an ascertained share in the promises of God. The new disciples were taught that to show any friendliness or do any favor, even to a Jew, if he did not belong to their sect of a few thousands, was a matter that might endanger their final salvation. A famous rabbi had sore mis-givings on his deathbed because he had once helped a common Israelite in time of famine. Now in their old religion the natural sympathies of the proselytes had seldom been restrained.
Justice was commended, and mercy and purity, though certainly not en couraged in Greek and Roman pagan ism, were at least not often forbi Therefore Our Saviour regards their formal change from heathenism to Judaism, under so malign an influence, as having made them worse rather

If even the change from idolatry to the true religion may be so abused, much more, of course, the change from Christianity to Christianity. Whether it be a Catholic deploring what he can not but view as the fatal mutilation of the truth in Protestantism, or a Pro testant lamenting what he views as the dismal distortion and overclouding of truth in Catholicism, the temptation is very strong for either to fancy that if he can but bring men over to his side, their salvation is virtually assured. In reality, of course, the gaining of a proselyte is only the first step. If nothing more is done for him, he might often better have stayed where he was. Particularly if he comes to breathe an atmosphere of partisan hatred, shrivel ling up his natural affections to his kind and to his old associates, he is going back, not forward. Malignity and hatred are very evil when they are used to promote an evil cause, but they are an infinitely greater avil when they are used on the side of the Huber, truth. Therefore it is that our Saviour speaks with such extraordinary severity of the endeavors to oring mer out of the comparative harmlessness of simple nature into the circle of R vela tion, when this had been converted into a seething caldron of evil passions

than better.

"Excellent," some of my Protestant readers will cry. "Give it to them again. You have drawn these Papists to the very life." Exactly. Deducting the disaffected and indifferent, we have left, on the most grudging estirence), one hundred millions of men and women of like passions with us.

If we want to find among them are rence), one nundred millions of men and women of like passions with us. If we want to find among them examples of unamiable proselytism, we shall have no difficulty. We can find disingenuousness, unscrupulousness, narrowness, malignity, every odious thing that we seek. The largeness of the field ensures a large supply.

How is it on our side? I do not

speak now of China or Hindostan. shall speak of "foreign parts" by and by, but just now I wish to consider the rotestant spirit in and around Boston Nor am I speaking of the uneducated, or of Orangemen, but of the higher circles of Protestant religious society. Tak one example which I think will be tound typical. A lady, the wife of a Congregational minister, living some twenty years ago in a suburb of Boston, was a leading member of a ladies beneficent society. One year this society, after meeting all apparent obligations, had quite a surplus on hand. My friend proposed to apply it to the relief of the Catholic poor of the place. Her proposal was rejected with scorn. This statement staggered me sadiy, but I recovered myself and suggested that probably the society supposed that the wealthier Catholics could care for their " Not at all," replied my friend "No such thing was thought or pretended. The sole ground of refusal

to be interested in Papists. Now this case is typical, at least to this extent, that to one who knows east ern Massachusetts it is nothing surpris ing. There was nothing peculiar in the society or its circumstances. It was precisely such a combination of O:thodox women of various bodies, with perhaps Unitarians also, as vou may find anywhere in this part of New England Had they found Catholics starving or bleeding by the roadside, they would probably have helped them. With this mitigation, they had read the parable of the Good Samaritan exact y backward. Here is the smould ering hearth out of which blazes up, now a flaming Ursuline convent, now a babble of angry and ignorant voices pouring out a flood of unintelligent talk about the doctrine of Indulgences, now a tumult of hysterical women, and Catholics do not meekly let the public avail little unto salvation. On the sacrifice, which He imposes on us abite of it spat it out. The mission-school books say whatever their authors other hand, though we persuade our either directly or by the mouth of His

like about their Church, now a calmly implacable Committee of Oae Hundred, offering, if duly supported, to turn back the hands upon the dial of time, and to restore the happy epoch before 1821, when the Commonwealth of Massachusetts still played the inquisitress, and insisted, not for mere information, but for action, on knowing to whom her citizens bore spiritual allegi ance, as if this were not a matte wholly out of her competence, shutting out of office every one who owned that his spiritual chief was the Pope.

It might be thought that the agents who go from such a centre to Spanish America or to Spain, would be the most malignant of all. Yet this does not appear to be the case. The Boston missionary societies seem to be of a higher tone. At least I judge so, although it is true my connectuaities of though it is true my opportunities of observation have been so much larger concerning a great church whose centre of influence is by no means at Boston, and hardly even at New York, that I may perhaps judge her with more relative severity than she deserves. At all events, her chief Span ish paper often brings into my mind the Saviour's reproach concerning the influence of the Pharisees on their proselytes. To be sure, the tone of the American

editors themselves is bad enough, malignant and unscrupulous. How loud an outery they would make, and most justly, over M. Gueroult's letters in the Tablet, reproaching the English Catholics for requiring any othe evidence of the guilt of Dreytus than that he is a Jew! Yet here at least there is a real crime, though he has not committed it. But these men, during the war, gave us this extra-ordinary paragraph. "A powder ordinary paragraph. "A powder magazine has been blown up in Cali-Some think Spanish Jesuits did it. Indeed, there can be no doubt of this, for are not Jesuits always ready for any manner of wickedness? Here we have M. Gueroult's exact thics. For these two classes of men it appears, it is an indecency to de-mand proof. The accusation is itself the proof, even when, as in California, there was no crime, and no Spanish Jesuits to commit one.

So also these editors of the Champion are all the time picking up tit bits of securrility from a raging anti cleri-cal paper called La Patria. Here is a choice specimen, "The young Jesuits have the faces and manners of maidens and the morals of bacchantes." Of course with La Patria this is pure and conscious blackguardism. The slouching ineptitude of the evangeli cal Champion, however, takes it up seriously. These mendacious slanderseriously. These mendacious slander-ers, in their reckless ignorance, are a hamed to bring against the Jesuits a charge which Italian Freemasons will not A gentleman who had bring. had studied at the Collegio Romano, but had deserted the Society, says, as quoted by their great enemy, Professor "Young Jesuits seem hardly to know the meaning of moral corruption," a testimony emphatically con-ficmed by their former colleague, now their pronounced antagonist, Count von Hoensbroech. But what matters all this? If we could invoke the solemn plausibility of Defoe, and present The Champion with a well de vised account of Jesuits eating roasted babies in Ashantee, we might expect to see the editors greedily catching up the edifying story, and printing it in the large capitals in which they give account of the NINETY MILLIONS put to He's a Good Fellow and 'twill all be well.

How, then, the reader will ask, can their proselytes be twofold more the children of hell than they are, in this direction. We shall see. Charles C. Starbuck.

12 Meacham street, North Cambridge, Mass.

A POPULAR FALLACY.

"No, Father, I don't go to Mass, but I'm just as good as those who do. This bit of barefaced sophistry is frequently alleged by unworthy Catholics o exculpate themselves for their disregard of one of the greatest precepts of the Church.

A defective idea of religion is the basis of this contemptible "argument. Now religion is a moral virtue which inclines us to worship God-to fulfil toward Him those duties of honor and obedience by which man proclaims the Divine excellence and his own subjec-tion to the Most High. Of the acts prompted by this virtue of religion me are internal and some are ex ternal. The former are done in the sanctuary of the soul and are known to the Searcher of hearts alone. The latter consist in certain sensible actions which are the manifestation of interior sentiments. It is the interior worship that gives life to all our acts of exterior worship, but we must not conclude from this that exterior worship is use ess, as some enemies of religion pretend. Man is composed of a soul and a body. He depends entirely upon God for both, and he should, therefore, pay to God the homage of both. It is only by uniting interior and exterior worship that we can testify our total dependence on God. Moreover, human nature is such that it is impossible for man to be truly and sincerely relig ious without evidencing the fact by exterior acts of adoration, supplication, gratitude or repentance. The Church of God, following the Divine injunetions, tells us just how the duty of ex terior worship is to be satisfied, viz., by adoration, oblation and sacrifice. Faith, hope and charity must reign in

selves that we are upright, pure, blameless in all human relations—that we worship in spirit and in truth—that we are constantly making melody in our hearts to the Lord, still, unless we comply with the precept of exterior worship, we are not giving God the full measure of service He demands.

O.her things being equal nobody can nonestly hold that a Catholic who don't go to church is as good as one who does go. He is living in a state of damnation. His neglect of Mass is not, to be sure, as shameful and hateful in the sight of his neighbors as are wilful murder and those other crimes which should not be mentioned among Christians. Nevertheless, if the Command-ments of God and of the Church mean anything that neglect brings upon him perli of hell fire. We said "other things being equal." But, as has been hinted already, it is impossible to imagine how a man can cherish faith in God and love for God and at the same time refuse to give God that service which our nature dictates and which His law requires. Show me a man who keeps not the Lord's day and I

his heart.
"But," our negligent friend may rejoin, "you don't understand what I mean. I cheerfully allow that I am doing wrong, but I insist that many who go to church regularly do worse. Look at them with their genuflections and beads and prayer books. Six days in the week they are cheats, extortioners, detractors, liars, and on the seventh they pretend to serve God. If that is religion I don't want it. I'm just as good as they are and, perhaps, great deal better.

Now, it may be perfectly true that a good many people who go to Mass are sinners. But it is no justification for our own sins to point to the shortcomings of our neighbors. The kettle does not improve its own status by calling the pot black. Two wrongs never made one right. In spiritual matters, as in temporal matters, it is an excel lent thing to mind one's own business Obey Ged's whole law whether your neighbor does so or not. And if you note his trangressions, do so not in a Pharasaical spirit, but rather to pray for his conversion and to thank God who has kept you from transpressing in like manner.—Providence Visitor.

TEE PHILOSOPHY OF HELL.

The following sentence is from a sermon delivered by Dr. Minot J. Sav-

People no longer believe that God is an ir-responsible despot; they no longer believe He is going to send to eternal pain any honest man, or any dishonest man, for that matter; they can no longer hold such a con-ception of the Divine.

it is interesting as a specimen of the grander, nobler, deeper, higher, more ethical, more reverent, more reasonable doctrines which are supplanting the grotesque beliefs of the past. Henceforth men are to be kept in the paths of righteousness, not by the fear of hell, but rather by the holler, sublimer motive of the ethical beauty of fidelity to duty. There is no hell. God, of course, wants us to be good. But, He is, after all, too good to condemn us to everlasting fire if we dis appoint Him. Onar, the Tent-maker, figured that all out centuries ago The Potter won't be too hard on the

Pots.

But seriously did any one, except, perhaps, the old-fashioned Calvinists,

ever believe that God is "an irrespons ble despot?" He, the Lord and Giver of Life, the uncreated Holiness, has made a covenant with men. He demands from us the obedience of sons, though He is our Father kind and merciful. If we are to enter upon our inheritance of eternal happiness in His kingdom we must fulfil the obligations of sonship. God is not mocked. He is not a benevolent old personage who indulges in the threats which He has no real intention of carrying out. He desires the salvation of all. He assists us by His grace to comply with the conditions He has laid down. E ernal glory will be the lot of him who can disregard those conditions but does not; who can do evil but does not do it. Eter nal glory will be the lot even of him who has transgressed but who has heeded the divine call to repentance If any man enters upon eternal sorrow the blame rests with himself alone Had he sought mercy even with his latest breath, he would have found it. Scorning that, he will experience the divine justice. Death ends the time of our probation, and when we go hence God will render to us according to our works. If we do not choose to giorify God's mercy by laying hold on eternal life as He desires, we shall at least glorify His justice. Hell is the sanction which God as the supreme Law giver attaches to the violation of His commands, even as Heaven is the sanction which attaches to compliance with them

Apropos of Dr. Savage's words we wise to emphasize the fact that simple honesty, in the popular sense, does not suffice unto salvation. There are other virtues beside honesty and other com mandments beside the seventh. It le not enough to be fair and square and pay one hundred cents on the dollar as outsiders are content to believe and as ome of our own people affect to believe. Religion, the acknowledgment of the relations in which man stands to God, implies a great deal more than mere We must be honest toword God as well as towards our fellowmen-fulfil the manifold obligations of our souls, otherwise these exterior acts faith, hope and charity, of prayer and

Church, otherwise we shall experience at the end a painful distillusionment. We shall be judged according to the whole law of God, not according to that part of it which alone we have elected to keep .- Providence Journal.

PURE CHRISTIANITY.

"The purer form of Christianity is what the heathen world most needs, and it can best conquer the human heart and reform the human life."

This is a sentence cuiled from some observations, with sham statistics, offered by last week's Presbyterian on the respective results of Catholic and Protestant missionary work in India, China and Japan. It reads like a bi of playful sarcasm when contrasted with some reports of the recent huge revival meetings with which the coas of New Jersey was blessed. At one of these the higher and purer form of Caristianity was vividiy exemplified in the spectacle of a dozen reverend gentlemen entering the lists for a watermelon eating contest. The winner, who managed to get outside of will show you one who has not God in two whole meions, had to be put to bed, and in order to save his life others of the boly contestants ate, too, til they were quite sick. At another great meeting a preacher denounced a lady present before the whole assembly as a person incorrigible and in danger of damnation, causing the poor girl who was subsequently shown to be a perfectly irreproachable member of ociety, to sink down fainting in her seat. The Governor of New Hamp seat. shire not long ago bore testimony to the effects of this "purer" Christian ity in his public message. Religion he declared to be dead in the State that is, Protestant religion-ani the sound of the church bell had ceased to be heard on the Sabbath. New Hampshire is not alone in this moral decay it is so over almost all New England. It is mottled all over with what is practically paganism; and where any traces of old Puritanism still survive they are swallowed up and choked in by a laxity of morals and a general decadence of feeling which results in scandals of such frequent recurrence as to cease to excite attention beyond the ordinary village gossip. This is the condition of New England under the "purer" form of Caristianity. As

for the South, under the same blessed system, it is futile to attempt to picture What between lynching horrors, family feuds and divorce court pur veying, it stands alone amongst places where civilization has proved to be a failure. This is one of the reasons why such worthy journals as the Presbyterian have a far-away look in their eyes when they speak of "purer Christianity."—Philadelphia Standard

THE USE AND ABUSE OF RE-LIGION.

and Times.

The fact that some Protestant nations are more progressive from a material point of view faces us wherever we look. It behooves us to find some way of explaining the lack of this material progress among Catholic nations other than the expedient of taking refuge in the well-worn axiom that God's kingdom is not of this world. Rev Joseph McSorely, in an article in the Catholic World Magazine for October, "How we Abuse Religion, entitled maintains that Catholics have not util ized the uplifting forces of their relig-

ion as they should. He says:
"That to which Protestantism owes its ascendency is, beyond doubt, the careful cultivation of goo rowed from Catholicity, the principles of free will, sound reason, personal responsibility, and so on. And any decadence discernible among Catholic unquestionably is to be traced to an imperfect and distorted comprehension of principles clearly defined by the Church, betraying itself, for instance, in a forced and exaggerated notion as to the use of authority in the domain of the intelligence, and in an artificial, formal, unreal conception of prayer, sacramental grace, and the whole ex-

ternal order of religion. "Not dissimilar is the point of view taken by the distinguished Jesuit, Father Tyrrell. The volume is made up of a collection of conferences deliv ered before the Catholic undergradu ates at Oxford, on the Sundays in Lent term of the current year. Starting out with a defence of the necessity of an external, teaching Church, the writer promptly leaves this well beaten track to deliver his message concerning the foolishness and wickedness of exaggerating external religion into a complete substitute for that interior that adoration in spirit and truth which is the essential element in the relationship of every human soul with its Creator.

A MISSIONARYS LITTLE JOKE.

A native Maori chieftain, the descendant of cannibal kings, is now completing his medical education in Chicago. Cannibalism ended in his tribe, he says, when his grandfather was converted; but he tells some stories of it which have a distinctly hum

orous favor. For instance:
It is said that once a chief captured a missionary who was anything but a toothsome morsel, as he was old and thin, and looked as if his flesh would be tough. The missionary warned the chief that he would not make a good dinner, and pulling up his trousers, cut a slice off the calf of his leg and offered it to the chief.

The chief tasted it, said he didn't like it, and passed it to the sub chief. The sub tasted it, made a wry face and passed it on. The next man who took a bite of it spat it out. The mission-

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it was discovered that he wore a cork

DOROTHY'S READING

The Young Woman prints a droll little story of Dorothy Drew, who is widely known as the favorite grandchild of the late Mr. Gladstone, which goes to show that a certain personage, never mentioned in polite society, is not alone in shillity to quote Scripture with considerable effect At Hawarden one morning Dorothy re'used At Hawarden one morning Dorothy re'used get up. When all other means had failed to bax her out of bed. Mr. Gladstone was called one was called to be to be we'd you get up, my child?" he

ed. Why, grandpapa, didn't you tell me to do t the Bible says?" asked Dorothy.

"Why, grandpapa, didn't you then what the Bible says ?" asked Dorothy.
"Yes. certainly"
"Well, it disapproves of early rising; says it a waste of time."
Mr. Gladstone knew his Bible better than most men, but he was not equal to Dorothy. For once in his life was be non-plussed.
"You listen, then." went on Dorothy in reply to his exclamation of astonishment; and opening her Bible she read the second verse of the 197th Psalm with great emphasis: "It is vain for you to rise up early."
And what grandpapa said is not recorded.

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