

FIVE MINUTE SERMON

REV. J. J. BURKE, PHOENIX, ILL.

SEVENTEENTH SUNDAY AFTER PENTECOST

ONE THING NECESSARY

"Master, which is the great commandment of the law?" (St. Matthew xxii, 36)

This question addressed by the lawyer to our divine Lord shows that the one thing necessary—the soul's salvation—is ever uppermost in the mind of man. Our Lord's answer "Love God," "Love thy neighbor" gives us in few words man's duty here on earth.

Man is placed in this world to prepare for heaven. Heaven is his true home. His life on earth is fleeting; while in heaven it will be everlasting. Hence the amassing of wealth, the desire for honors, the seeking after the pleasures of the world are but secondary matters. There is but one important business in this world for everyone. There is but one thing necessary. That is the soul's salvation. If the soul is lost, all is lost, and heaven and being's end and aim, cannot be attained.

"What shall it profit a man, if he gain the whole world, and suffer the loss of his soul?" (St. Mark viii, 36).

What must we do to save our souls and thus attain "our being's end and aim, attend to our most important business, do the one thing necessary?"

To save our souls, our catechism tells us, we must worship God by faith, hope and charity; that is, we must believe in Him, hope in Him and love Him with our whole heart. We must love God and our neighbor. "He that believeth and is baptized," says Jesus Christ, "shall be saved; he that believeth not shall be condemned." (St. Mark xvi, 16).

We must not only believe, but we must also live in accordance with our belief. We must believe everything taught us by the religion of Christ. For He is the way, the truth and the life, the way we must follow, the truth we must seek and the life we must try to attain.

This true religion of Christ which we must believe and follow in order to be saved in, and can be, but one. Christ cannot contradict Himself by teaching two different doctrines.

St. John (x, 16) tells us that "there shall be but one fold and one shepherd," and St. Paul says there can be but one faith as there is but one Lord. In this one sheepfold of the one shepherd, this one true Church of Christ, we must be, if we would be saved. Hence no one is safe in following the religion in which he was born unless it is the true religion.

If he has any doubts about his religion being the true religion of Christ, he must do all in his power to solve the doubts. He must do all in his power to find out what one of all those claiming to be the true religion founded by the Son of God corresponds to the religion He founded.

That Christ founded a religion is certain. Nothing is clearer in the New Testament than this fact. "I will build My Church," He says, not my churches. He built it upon a Rock against which He declared the gates of hell should never prevail.

He gave His Church authority to teach all nations and commanded all to hear her. "Go teach all nations," He says, and again, "He that heareth you heareth Me."

This Church, which Christ founded upon a rock, this Church which was to last to the end of time, this Church to which He gave authority to teach all nations and which He commanded all to hear, this Church cannot teach error, is infallible, because St. Paul calls her "the pillar and the ground of truth" and Christ Himself declares that the spirit of truth will teach her all truth, that the gates of hell can never prevail against her (which they would if she could teach error). This Church is the Catholic Church.

She is the only Church existing to-day that can trace her origin from now, century by century, through the lapse of ages up the corridors of time to the age of Christ; she is the only one of all the churches that claims to teach truths of faith and morals infallibly, the only one that has a living, speaking, unerring authority to teach the way to heaven; she is the only Church that has existed eighteen hundred years and triumphed over all the trials and persecutions raised against her; she is the only Church that, teaching the doctrines of Christ pure and undefiled, has remained as Christ founded her. From her all other churches have separated, and, if she be studied with sincerity, it will be found that she teaches neither idolatry, superstition nor any of the wicked doctrines which she is falsely accused of teaching, that she does not keep her children in ignorance, that she desires fair inquiry into all she teaches and that to be loved she needs only to be known.

Since the one thing necessary in this world is to save our souls; since to save our souls we must worship God by faith, hope and charity; since we cannot do this unless we are members of His Church, it follows that we must enter that one holy, Catholic, apostolic Church which He left upon earth to continue His mission of leading men to heaven and outside of which there is no salvation.

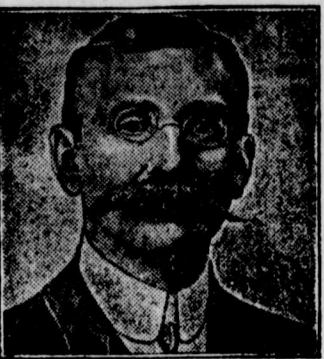
Let us, then, thank God that we are members of that true Church. But let us not presume too much on this membership. For it will do us no good to be members of the true Church unless we live lives of purity, charity, temperance, mortification—lives fashioned after the life of our divine Model—unless we love God above all things and our neighbor as ourselves.

Let us endeavor to lead such lives. Let us keep ever before us the fact that it will profit us nothing to gain the whole world, if we lose our souls. Let us frequently call to mind death, judgment, heaven and hell and ponder the truth that the only important business in this world is to save our souls.

These thoughts will cause us to lead such lives here as will gain for us eternal happiness hereafter.

STRONGLY ADVISES "FRUIT-A-TIVES"

Because They Cured Him, And They Will Cure You



MR. ALEX. MCCARTER

WALKERTON, ONT., MAY 9th, 1917.

"I have been in Walkerton in business for a good many years and many of my townsmen know that my health, for long periods was precarious. My trouble was extreme Nervousness, brought on by indigestion and Dyspepsia, from which I suffered in the most severe form. It was so bad that I could not sleep before about four in the morning. I noticed one of your published testimonials of how someone had used 'Fruit-a-tives' for similar trouble and asked Mr. Hunter, my druggist, his opinion on the matter and he advised their use. I immediately procured several boxes and I am pleased to say that I now enjoy splendid health and could not possibly feel better. I can eat with every degree of satisfaction and sleep without an effort. I strongly advise anyone suffering from like complaints, to commence using 'Fruit-a-tives'." ALEX. MCCARTER.

50c. a box, 6 for \$2.50—trial size, 25c. At dealers or from Fruit-a-tives Limited, Ottawa.

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physical exertion readily borne by other men of like age. There should be equal freedom from disease. Habits of exercise of those who do not use beer ought to be well borne by the beer drinker if his beverage has not injured him.

The beer advocate claims that there is not enough alcohol in beer to do any harm, only enough to be mildly stimulating.

This statement is self contradictory, for when beer is "mildly stimulating" it is exerting a drug effect, one that is not truly "stimulating," as was once believed, but depressive.

If there is enough alcohol in beer to produce this so called "mild stimulation," that in itself is a source of danger. The drug effect, supposed to be stimulation, is due to a property which alcohol has in common with opium and morphine. It is a nerve deadener.

As the body adapts itself to repeated doses of alcohol, gets "used" to it, as runs the ordinary phrase, larger amounts are required to produce the same degree of "drug effect." The drinker who prizes this feeling and uses beer to produce it will necessarily enlarge his allowance from time to time in order to get the effect.

It is this constant prompting or urging to increasing amounts that constitutes the chief danger of all narcotics. For unless the user is constantly on his guard, using his will to deny himself what he feels that he wants, he gradually oversteps the limits that could by any shadow of reason be considered a harmless amount.

But the drinker's resolution to hold to a definite amount has also to contend with ever-recurring, insinuating appeals for exceeding his prescribed allowance: calls of friends, unusual strain and weariness, celebrations—many excuses are cunningly presented by a reason that is subject to the appeals of a depraved appetite, while the power of self-control is undermined by alcohol.

In the crude states of civilization in the past when alcoholic beer, wine and cider were the most available artificial drinks there was more excuse for using them than there is now when we have so many non-alcoholic drinks that, to the normal palate, taste far better, "going down" and are free from the unquestionable power to harm that is being constantly proved against the drinks containing alcohol.—Scientific Temperance Journal.

THE SAD SIDE OF ENGLAND

"I wish you were here for a few weeks to study the saloon question," writes an American tourist in England to a contemporary. "They are called 'pubs' or public houses and the saloon keeper is a 'publican' and usually well off and influential."

The women are better customers than the men and go to the saloons with their husbands, sons and daughters as they do to trading houses; in fact, every public house is an eating house as well. It is not unusual to see a woman staggering heavily drunk here and a daughter, son, or husband trying to coax her to go home.

In the reign of the late King Edward a law was passed prohibiting children under fourteen years of age from going into "pubs" and so any night in the poorer districts, especially up till 12:30, the time of closing small children can be seen huddled around the doors outside on the pavement (sidewalk) and baby carriages standing along with the baby asleep or crying or the mother with a glass of ale or stout beer in one hand and baby on the other, shouting, gesticulating, and even swearing at those around her.

"Often you see husband and wife arm in arm staggering against each other and stopping on the walk and with hats off and hair flowing discussing whether they should have another drink before going home."

"LIKE CASE, LIKE RULE"

An esteemed reader asks us to tell him something about Giordano Bruno, who is described in Socialist and Anarchistic literature as having been "foully murdered by the Inquisition." This particular form of literature, while professing entire impartiality as regards "sectarian" considerations, never displays any acquaintance with the burning of Catholics and Dissenters by the Calvinists and the Protestants on the Continent, in England and Scotland, and shows a remarkable case of myopia with regard to the burning of Servetus by Calvin, and the treachery which that great reformer practised in order to get the victim into his power in Geneva. This is usually the way with the special pleader and the expert historian. Here, at home, we have a very ominous symptom of the spirit of our own times in the false sympathy shown for the feudists of Kentucky and the moonshiners of West Virginia, where the system of the "blood-bond" is as strong as it ever was in Corsica or Sardinia. This sympathy has found expression in the erection of a tombstone—a sort of cenotaph—in Carroll county, Virginia, which bears this remarkable inscription:

Sacred to the memory of Claude S. Allen and his father, who were judicially murdered by order of the Governor of Virginia over the protest of one hundred thousand citizens of the State.

It is but a step from the "heroism" of the moonshine 'feudists' to the martyrdom of Francisco Ferrer, and from Ferrer to Giordano Bruno—the only difference being that Ferrer was a philosophical anarchist and

Bruno an anarchist in religion. He barely escaped the fate of Servetus at the hands of the Calvinists in Geneva, by reason of his alertness, and his career at Oxford would have eventuated in trouble were it not for his nimble wit. He was a scallawag and a charlatan of an uncommon type, even in his day, when scallawags and charlatans abounded; but a sketch of his rascalities would demand more space than we can presently devote to it.

Religion had no vital influence on his mode of life. This is the verdict.

not of Catholics merely, but of Protestant scholars. His theory of the universe was the same as that of Servetus—simply Pantheism.—Catholic Union and Times.

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