FIVE MINUTE SERMON

BY REV. P. PEPPERT TWENTY - FOURTH SUNDAY AFTER PENTECOST

BANCTIFYING GRACE "Why are you fearful, O ye of little faith?' (Matt

The disciples in their frail boat had The disciples in their frail boat had every reason to feel alarmed when the tempest arose on the sea. Their boat was tossed about by the waves and they seemed in great danger of death. They had therefore good reason to be afraid, for they did not realize that Jesus, the Son of God, was with them in the boat. Had they thought of this they would not have fared; for as long as God is have feared; for as long as God is with man, he need fear no thing, not even death. Therefore our Saviour little faith?' i. e., how can you fear when I am with you, I, who have the power to command the winds and the sea to rescue you from every danger and so it is with us, my dear Christians, as long as God is with us we need not fear anything: but if He abandon us we have truly cause to

Man can never enjoy peace unless he is assured that God is pleased with him. Recall to yourselves the moments after a good confession, or after a good Holy Communion ?_ Do you not then enjoy a blessed peace? Do you not feel consoled even though you may be efflicted? One way or another the assurance that God entered within you, that He is with you, causes this comforting feeling. When however, we realize that we have lost the grace of God, we are troubled and ill at ease, and justly so; for the Just God rewards each one according to go unpunished. When Cain had murdered his brother, rest and peace departed from him; in despair he wandered about. Why? Because he knew that God had foreaken him; he did not deem himself safe any ere, he feared that the justice of the Lord might overtake him at every moment. Samson had escaped from the hands of the enemy three times, the fourth time, however, he suc-cumbed, for his strength gave away. He said to himself: "I will go out as I did before and shake myself, not knowing that the Lord had departed ' (Judges xvi, 20) and woe to them, when I shall depart from them " (Osee ix, 12), because unrest, fear and the dread of the unrest, fear and the dread of the justice of the Lord will enter. What the soul is to the body, God's grace is to the soul. "Just as the soul gives life to the body," says St. Augustine, " so the soul receives strength from God and His grace." The body can God and His grace." The body can-not live without the soul, nor can the soul, without God, possess the supernatural life, sanctifying grace. hen the soul leaves the body, the body dies so when God leaves man, man is deprived of the life of grace, and is delivered to the death of sin nd to eternal destruction. As the body receives from the soul faculties from God all virtue and merit. There fore woe be to man if the Lord de-part from him.

You may complain, perhaps, my dear Christians, of the adverse circumstances which surround you. You have your crosses and seek for assistance in bearing them, but there is no one who will help you; man can not or will not help you and your prayers to God seem to remain un-heard; all seems in vain. And what is the reason for this deplorable state? The reason may be that God has de parted from you. True, He has said: "Call upon Me in the day of trouble: but you may not be worthy of His assistance, my dear Christian. "Your iniquities," says the Lord, "part you from your God, and your sins are the never drank, even before he took den. As for the principle of confession, finds it most uplifting, not degrading; a blessing to the oppressed mind and not at all a burden. As for the priest—Protestant such that He will not hear you:" Think of your trepasses, and you may come to understand why you pray in vain. "Be astonished, O ye heavens, at this, and ye gates thereof, be very desolate, saith the Lord. For my people have done two evils. They have forsaken Me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water" (Jer. ii. 12, 13.) The fact is that God has not so much departed from you — you have parted yourself from your God and have entered the service of the world and of the evil spirit. Therefore, why do you complain? You are reaping the fruits of your actions.

You thought you could do without God, and now you find you can not.

What must we do then to again obtain the peace and the blessing of God? We must remove the cause of separation; we must disengage our heart from sin. We must endeavor to receive again sanctifying grace, we must abhor sin and travel again the way of God's commandments. The good Lord will then gladly come to us again, and bestow upon us His graces; He will comfort us in our sufferings and help us. Let us strive to keep a clean and good conscience,

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dured contempt and ignominy from it since the so-called reformation Truth has been suppressed by inimi-cal writers, and it is only in recent years that the documents have been brought to light by investigators that disprove the errors of history in those matters in which the Catholic Church has been maligned and mis-represented. It will take a long time been in circulation so long, but it can be done by careful research and by publication of the documents that lisprovo them .- Intermountain Cath-

TEMPERANCE

A PERSONAL MESSAGE FROM FATHER MATHEW

One of the speakers at the Nations Convention of the C. T. A. U. held last August at Pittsburg, Pa., was Judge Ambrose Reid who was intro duced by the Rev. Chairman as a strong advocate of total abstinence. Advocacy of total abstinence is often hereditary, for the Rev. Chair man who knew the Judge's father said that he lived to be eighty years old and had always been a total abstainer. The Judge, when he spoke, referring to his father, said :

"As a matter of history, I might say that when my father was a young man or boy in Pittsburg, or else St. Louis, I am not sure which, as he left here in '47, to make his fortunes in the then distant west, he went to St. Louis. From there he went to California, was one of the pioneers tried men's souls. But, whether he took the pledge in St. Louis, from Fathew Mathew, before starting upon his perilous trip, or not, I do not know, but I do know that he took it from Father Mathew, in person and kept it until his death. And he pre-served this personal message from Father Mathew, his own card in his own handwriting, which he then received from that distinguished apostle of temperance, Father Mathew. So I say, it's a personal message I bring to you after sixty eight years from Father Mathew.

"As to the advocacy of total abstin-

ence, from the standpoint of health fulness and well being of the body since I have referred to my father whose card this is, he notes in his diary that through his journey, during the perils and sufferings of the trip, which were very severe, many any man who took whisky or rum on the way.

LONDON AND ITS DRINK PROBLEM

A new anti-treating regulation in connection with the use and sale of intoxicating liquor went into effect in London recently. It is the most radical and far reaching effort for the curtailment of drinking yet tried, for it affects nearly 10,000,000 persons and violations of the regulation are punishment by a fine of \$500 and six months in prison. The authorities have given notice that these penalties will be inflicted without mercy on offenders. All the cases, hotels, clubs and liquor dealers are compel ed to exhibit prominently in their places a copy of the anti-treating ordinance which says plainly that "each person must give his order and pay for his own drink." The only exception to the rule is that drinks ordered with a full meal may

showed a marked decrease in crime showed a marked decrease in crime and in accidents. Of homicides and suicides mone was reported to the police. The day was also made memorable by a lack of street brawls. Sunday in Chicago for years has been punctuated by many impromptu fisticuffs, stabbing and shooting affrays, following disputes superinduced by liquor clouded brains. The usual Sunday toll of deaths and in juries in automobile accidents was also missing.—Sacred Heart Review.

It's a God-send to Humanity is what a leading physician says of Dr. Jackson's Roman Meal. Properly cooked into porridge according to derections on package, without stirring after first mak package, without stirring after first mak ing, it is a delight to humanity. Use a double boiler or set boiler in basin of boiling water and use one cup meal to two cups water. Cook for half an hour. It's very nutritious, prevents indigestion and relieves constipation or "money back." Ask your doctor. At grocers', 10 and 25 cents.

TO BIBLE CHRISTIANS

To the volumes of the Catholic Truth publications, Mr. W. B. Luke, a recent convert to the Church, con tributes a brochure dealing with those persons whom he recently left and whom he describes under the

views he is at pains to admit. It is rather with a view, he goes on, to showing them what Catholicity really is that he exercises his pen in writ ing to them; neither is his aim at all a controversial one ; it is purely one of description, he assures us, for knowing what he does of his late coreligionists, he now understands why there are so many who hang back from the final step. Ignorance and pre conceived notions and assertions of anti-Catholic writers and preach ers all constitute the grounds of their hesitancy. He says:
"The truth is we are trained in an

atmosphere of prejudice and the ideas we imbibed in our youth, based on suspicious dislike and de testation of 'Rome' have never been subjected to a fair scrutiny. Our prepossessions color our views and olicism in the light of Foxe's Book of Martyrs, the Spanish Inquisition, the bad Popes and the sensational tales of ex monks and escaped nuns, although we know that these facts represent but a small fraction of the immense history of an institution that is now nearly two thousand years old and has played a great part in the gradual progress of mankind. We cannot gain a true rotion of the general character of Catholicism by confirming our gaze to the Dark Ages of its long history. We must study it fairly; . . . it is unjust to search out the worst that can be said against it and to ignore the best. . . . Hocking may be a more widely read writer, perhaps, than Cardinal Newman; but he is not so good an authority on the subject of the Catholic Church."

Bible Christians, as a rule, hold that Catholicism is but a blind formalism devoid of spirituality. The Catholic worship, when it is appre-hended, is seen to be as far from the cold morality and formalism against which Methodism was a living protest, and true Catholicism is fundamentally cordial and sympathetic as a visit to a Church or to a de-votional meeting must attest to any one who enters in an unprejudiced spirit. As for the confessional, this new made Catholic, erstwhile a stern case of rum for medicinal purpose—
he never drank, even before he took
the pledge, he notes that he did not
touch it all the way, across the
plains, they were one hundred and
sixty days before they reached the
diggings of California, and yet he
came through that trip of peril and
soffering, and privation better than
any man who took whisky or way or avoided by all proper thinking men. Who, he asks, are mainly respon-

sible for this view? The novelists and "historical" romancers, he answers, who find it to their interest to write what they want the prejudiced to believe, and who find their great-est applause—plus, circulations— among the people who are disposed to credit the worst and to take no thought of realities. For our part

SHE DARKENED HER **GRAY HAIR**

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She Tells How She Did It

then we need have no fear of death, even though the storms of this life may threaten to overwhelm us. The Lord will command the storm and will give us His peace in this life and in the life hereafter. Amen.

GETTING AT THE TRUTH

Catholics are making history in this country which should be carefully preserved for future reference, says Dr. Flick of Philadelphia, who writes a careful article on sources of history for the Catholics have lain under false "history" and have en.

drinks ordered with a full meal may be paid for by a host.

SUNDAY CLOSING WORKS WELL IN CHICAGO

When, for the first time in forty years a saloon-closing law went into effect in Chicago, recently and make it soft and glossy with this simple recipe, which they can mix at home. To half pint of water add 1 oz. of bay rum, 1 small box of Orlex Comfear that the result would be even a greater degree of drunkenness than ever. But the prediction that the early closing and the Sunday dryness would be followed by an unprecedented number of arrests for drunkenness was not fulfilled. Fewer than a dozen arrests were made. The observance of the State law, for many years a dead letter, look 10 to 20 years younger.

as Catholics, it is not necessary to conjure up the true picture of the priest who is, before all things, the friend of his flock and its best guide. In the opinion of Mr. Luke, what has atruck him most in Catholic priests (as against all ministers) is the almost miraculous commingling of two antithetical qualities, namely, their personal humility and their official authority. Only a true Church, he says in effect, which was sure of its authority and certain of the example of its Founder, could be at once authoritative and humble.

Mr. Luke advises all Bible Christians, not content to remain Bible Christians, and to evade the promptings of his spirit, to seek for admission to the true Fold, to study what he calls the case for Catholicism. No more saintly priest lived than Newman, in his Anglican days, and no Protestant of his time was more no Protestant of his time was more aggressively a supporter of Protestantism. This state of intellect lasted until he took up the book of enquiry and entered upon a study of all that Catholicism claimed in respect of its assertion that it represented the true teaching of Christ. Even Newman approached this study with the ob approached this study with the object in view of writing against Catholic claims to hold the deposit of truth. But like the honest man, even his bitterest opponents still admit him to have been, he soon the studies in spirit of antegonism for his old friends in religion, whose kindly attitude towards himself against his own Church and coming over to the Catholic body. And as most men who doubt as to the ques-tions of religion at all, must be primarily men who think, all such persons (says Mr. Luke, in effect) are capable of investigating the claims of Catholicity for themselves and of realizing simply from the bare truths of written history exactly on which side Truth must inevitably lie.

"For the sake of Truth," he urges,

and simply because, wrapped up in prejudice and ignorance, you cannot know the religion itself unless you petent and authorized exponents
And Catholicism has nothing to hide it invites, nay, it entreace you to investigate most fully its every claim to hold the Truth which Christ taught.

It may be a deterrent in holding back men and women from submission to humble their proud minds and asked to submit to authority. All philosophic doubters—whether in matters of mere ethics or of re igion-all admit the difficulty of giving in to a higher authority, of sacrifleing their cherished convictions. Often, says Mr. Luke, in effect, pride what they know to be false tenets or these are ugly words which struggle with the pride of intellect. If, however a Church be held to be a kind of high-class debating society or speculative club where all sorts of opinions may be held and advanced then it is certain that no organic working would be at all possible and that on no point at any time or in any place could a definite law be formulated which should apply to the whole community. Yet, while Bible Christians hotly deny the authority of the Church, they are perpetually hammering out from their Bible their own authorities for different conditions and (says Mr. Luke) with what a result upon the non Catholic mind! No non Catho lic knows where he stands on any point with any certainty, and, indeed, how could he, asks the convert?— New York Freeman's Journal.

A NON-CATHOLIC

SEES GREAT FUTURE FOR THE CHURCH

Non-Catholic though he be, Mr. H. Non-Catholic though he be, Mr. H. P. Sedgwick, writing in The Atlantic Monthly, thinks he sees a great future for the Catholic Caurch after the war, particularly in the United States. He confirms the view expressed in this place in previous issues, that one of the great causes of the religious revolution of the of the religious revolution of the sixteenth century was the growth of the spirit of nationalism: "The northern nations felt the swellings of national instincts, and the bonds of the universal Church were broken." From that time till the present day

the sentiment of nationality has been pre-dominant; that sentiment, says Dr. Sedgwick, "reached its zenith in the end of the century and is already beginning to wane." Cos-mopolitanism is on the rise. Socialism in its international aspect might be instanced as an indication of this. "Signs appear," says our writer, "that the breaking up of nationality will begin in the United States. There will be in that country three princi-pal parties; those of English, Ger-man and Irish descent; but there will be other stocks. But the whole so formed will not have that unity of inheritance, or habits, of pleasures, of tradition, or organization which makes a nation. The United States will be the one great cosmopolitan country. In such a country, with no purely national feeling to get stirred to opposition, a proselytizing church, prudent and bold, will have great

prudent and bold, will have great opportunities."
"Most of the German element," continues Mr. Sedgwick, "will be Protestant, but it will hardly strengthen the Protestant cause; it will not unite with the English Protestant section. The Irish will be Catholic almost to a man; they have an ardent loyalty of nature have an ardent loyalty of nature which will naturally turn them to

the support of their Church. In the midst of cosmopolitan indifferences and disagreement the Church of Rome will be then, as she always has been, the one Church which draws to herself men of all European races. There is but one Church whose priests visit every people and hear confessions in every language. There is but one cosmopolitan Church. By the time the United States shall be acknowledged to be the richest and most powerful nation in the world, the attitude of the Papacy will already have been determined. The Church reads the signs of the times, and will have girded herself for the great task of control ling the religious life of the majority of the American seople."

Mr. Sedgwick points to the past in support of his predictions: "In the past the Roman Church has achieved her greatest victories in the face of

the greatest powers of the world. First she subdued the Roman Empire; after its fall she met the Teutonic emperors as a rival; and now, after the Holy Roman Empire has passed away, she still treats with the governments as an equal. She is the only organization which has succeeded in adapting herself to the varying needs of men for nineteen hundred years. Again and again she bas fallen under the servitude of German Emperors, of Roman nobles and the kings of France ; again and again she has risen with undiminished vitality. It is not strange that many who think that some divine power stool behind the early Christ an Church should believe that the same power guides and preserves the Church of Rome."—Truth.

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