

DUTY IN ACTION.

The New World.

There is a vast difference between a sense of duty and duty in action. One is knowledge of right conduct, the other is doing what is right.

We can pay a debt of dollars and cents, but that is the lightest of our obligations. To be just, virtuous, truthful, to shirk nothing or shift no responsibility are debts to God and humanity that press infinitely more heavily for settlement.

By faith is meant not merely religious belief, but that firm conviction that the right shall prevail. It is consciousness that a man's sins will "find him out" and that performance of duty is the best policy in the end.

After faith, courage is needed. There is much to deter the well-doer. The obstacles in his way are almost irremovable. He is brave who will fight against and refuse to worship at the shrines of the fetiches of public opinion, moral depravity, custom, fashion and corruption.

People used to have the courage of their convictions; now they play the part of hypocrites and cowards. They hold back and with bated breath ask: "What will the Public say; what will friends think; how will the pocket book suffer?"

"You are a queer boy that don't know a friend when you see him!" The body was quick-witted; he answered: "Oh, then, it is myself that is proud to see Your Honor here this day!"

"I will, My Lord," said my grand father, "and what I can tell you is this—that from the very first day that ever I saw him to this minute, I never knew anything of him that was not good."

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WHEN A PROTESTANT IS IN GOOD FAITH.

Possibility of Salvation For Those Outside the Body of the Church.

In the sects which accept the divinity of Christ there not only is a possibility of salvation, but there are hundreds and thousands of their members who live united to Christ by faith, hope and charity and die in the grace and love of God.

A man is said to be in good faith with regard to the religion that he professes when in his heart he firmly believes it to be the true religion and when there is present in his mind no serious doubt which shakes his confidence in it.

With this definition before us we can easily lay down the necessary conditions of good faith among those outside the Church. He who has never once doubted the truth of Protestantism is in good faith; he who has once seriously doubted about its truth or has entertained a strong suspicion that the Catholic Church, and it alone, is the true Church of Jesus Christ, and has put his doubts aside and not followed them up, cannot be said to be in good faith.

In his "Recollections" Aubrey de Vere tells of a young man who was tried for murder, having killed a member of a rival faction in a faction fight. The Judge, reluctant to sentence him to death on account of his youth, turned to him and said:

"There is no man here, my Lord, that I know." At that my grandfather chanced to walk into the grand jury gallery. He saw at once how matters stood. He called out:

"You are a queer boy that don't know a friend when you see him!" The body was quick-witted; he answered: "Oh, then, it is myself that is proud to see Your Honor here this day!"

By this artful though truthful statement, the boy's life was saved.

ORIGIN OF THE PAULISTS.

REV. I. T. HECKER

On being ordained, Father Hecker returned to New York, arriving on March 19, 1851. During the next six years, until August, 1857, he and his companions preached and gave missions in all parts of the northern states, with exceeding great edification and the increasing good-will of the authorities.

With great alacrity he crossed the ocean once more, and arrived in Rome on Aug. 26, 1857. His utter consternation will, I think, raise a smile on the austere features of Dominic Sampson could not have been more wanting in the malice which is required for deliberate sin.

For seven months, down to March, 1858, Hecker went to and fro among the high personages who conducted the government of the Church, stating the case of his American brethren with a fervid honesty which could not but prevail in the end.

On July 7, 1858, when Father Hecker had arrived once more in New York, a "Programme of Rule" was drawn up in accordance with his views; and from that day we may date the existence of the Congregation of St. Paul.

This, undoubtedly, was the turning-point in Father Hecker's life; nor when we look at the motives which led up to it, and the circumstances under which the Paulists began their career, can we doubt, as Archbishop Ireland observes, that it was wholly providential.

When all other preparations fail, try Holyday's Corn Cure. No pain whatever, and no inconvenience in using it.

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MATRIMONY.

The worthy and regular reception of the sacraments during life is our surest guarantee of saving our souls in the end. They are the special means of keeping us in close union with God, they satisfy every want of the soul, and, unless we put an obstacle in the way they will infallibly work for our sanctification.

Do what we may, there is no denying the fact that we live in a Protestant atmosphere, and that our outward conduct is more or less influenced by the tone of those about us. If the "Reformation" has succeeded in accomplishing anything decidedly positive it is this: that while it has destroyed in the minds of many of its followers the dignity and sanctity of this sacrament, it has substituted in its stead the fatal idea that marriage is simply a contract to be entered into and broken again at the whim or fancy of the contracting parties, if they can only do it under cover of some process of law.

Thank God! no one calling himself a Catholic holds any such notions of this holy and Christian state. But still there is the danger of our giving countenance to it in others, of making the plea for them that they know not what they do, since they have been brought up to believe that way. All of which, after years filled with such experiences, weaken our grasp of the true doctrine and induce a less exalted respect for the sacrament itself and of the responsibility connected with it.

When you think of getting married, let this be your first resolution: I am going to do whatever the laws of God and of the Church require or advise: I must prepare for this sacrament by a good confession and a worthy Communion.

And to those who go to witness such marriages let us say one word. Don't act as if the church were a theatre and you were present at a play; don't act as you would never think of acting in such occasions as becomes good Catholics.—Sacred Heart Review.

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Jesus, making answer, said to them and relate to John what you have heard seen.—(St. Matt. 21, 4.) In the Gospel, my dear brethren, we are taught a very practical and important lesson.

Now, the work of bringing back to God, which brought our Lord from heaven and of which He made beginning, is continued and carried on, since He left this world, by the Church, which He founded for purpose.

Can we say, my dear brethren, this is the case? Let us not try to look at the facts as they really are. Our lives such as to recom those outside that faith in and which all must be saved?

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