SEVENTH SUNDAY AFTER

PENTECOST

STRIVING FOR PERFECTION "A good tree can not bring forth evil fruit, neither can an evil tree bring forth good fruit." (Matt. vii. 18.)

Christ, in the Gospels, frequently compares man's life on earth to a tree that bears fruit, and it is to be noted that man must bring forth some sort of fruit. This follows from the fact that he is a free being, and, acting rationally, his works will be good or bad from a moral standpoint. Were man merely possessed of an instinct, like the animals, he would not be accountable for his acts. But conaccountable for his acts. But considering him as he is, every act, thought, and word is some sort of fruit. Christ gives us a means of judging of the fruits of our life. If we are good the fruits borne by us will be good; if evil, then the fruits of our life also will be evil. This is not always apparent to men for hyperalways apparent to men, for hypo-crites and deceivers often perform works apparently of great merit. But Christ says it will be evident some day, for He tells us that we can discover false prophets by the fruits which follow from their

hypocritical acts. This consideration of the fruits we produce in our lives and the subsequent, if not immediate, revelation of their nature, should seriously occupy us. After all, our life on earth is only the beginning of a fuller life which is to come to us. This fuller life will be either us. This fuller life will be either one of eternal happiness or of eternal misery. Now, which it will be depends upon the fruit we bear during the days of our mortal

In the more or less ignorant state in which humanity has been left in which humanity has been left since the fall of Adam and Eve, often we are liable to become blinded to the true nature of the works of our life. There is also the arch-deceiver of mankind, who can change himself into an angel of light and deceive us in our opinion of the fruits of our lives. So it is necessary for us to be certain of the true nature of the fruits we bear. Otherwise we may blindly pass along in life, performing works which we judge to be good, but which in reality are evil. Christ gives us the key to passing the right judgment on our works. He says that if we are virtuous, the

we are using our best efforts to lead a good Christian life, then we can have a moral certainty that we are producing good fruits; greater assurance than this we can not have

within us. Neither does God intend good and bad trees to exist together in the world. His will is that all men be saved; and in order to be men be saved; and in order to be saved, a man must produce, under the influence of grace, works worthy of eternal life. In other words, God wills all men to be good.

The fact is however, that the grace is however, that the grace is however, that the grace is however. words, God wills all men to be good. The fact is, however, that the wicked continue in the world as well as the good. The reasons for the existence of these two classes are plain enough. The reason why some are wicked is neglect of God's grace and a yielding to passions; the reason why others are good is because they mortify their passions and come, by various means under now anathematized the better for

It is well for us to ask ourselves what course we are now pursuing. No doubt we shall be inclined to think that we are leading a life of righteousness, or, at least, that we are doing our best to that end. It are doing our best to that end. It is human to think thus. But it will help us to form a true opinion of ourselves if we take a retrospective glance and compare our present glance and compare our present of the subject to disease. In emind diseased is, to a large extent, neglected and generally speaking is ministered to by underpaid advisors, while the body diseased has myriads of well-paid physicians." moral condition with what it was a year or two ago, or even further back. Are we better now than we were then? Have we fewer evil habits, whether great or small, than we had at that time? The one who has really improved, who has conquered some of the habits that existed in his soul, is indeed a good tree and is bearing good fruit. But what must be said of the one who is no better, though no worse, and has eradicated none of his former habits? True, he may be good but, unless a change comes for the better—even though it be only in the smallest degree—he is in great danger of a gradual decay. God wants us to progress toward virtue. Nay, even nature is so formed that if it is not continually

subdued, it will be the conqueror.

It is principally due to the absence of a true knowledge of one's moral condition that a fall from grace occurs. And this lack of knowledge of our real condition results, generally, from the absence of meditation in our lives. How much we can learn in this respect from the saints! Their life was

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

the most absorbing kind, they never allowed the foremost aim of their lives to be forgotten for a moment. There existed in them that intended in a bad setting. It can be above There existed in them that intention called habitual, and by it their every act was sanctified. Their lives were good, they kept them so themselves, aided by God's grace. Even then, however, they were never certain of their eternal salvation. Knowing the weakness of human nature, and the prevalures of dangers covershops they salvation. Knowing the weakness of human nature, and the prevalence of dangers everywhere, they realized that they must never cease

How necessary it is for the Christian, even though he feels that he is as a good tree, to continue his progress. It is very easy to fall into a routine; to attend Mass on Sunday simply because it is the law of the Church; to say a few law of the Church; to say a few prayers in the morning and at night, because good people generally do it. If a man finds himself in this condition, let him consider it a foreboding of spiritual decay, and stir himself up to a life of fervor. Even the good can not remain virtuous unless nourished with new, good food.

Let us ask ourselves, are we as the good tree or as the evil? And if one or the other, which we pleasure than upon those of war.

with new, good food.

Let us ask ourselves, are we as the good tree or as the evil? And if one or the other, which we certainly must be, what are the prospects for the harvest time, when the fertile of our lives will be when the fruits of our lives will be gathered? If good now, will they be good then? If bad now, shall we allow them to remain so? In either case, it depends upon our-

GIRLS ARE SOWING THEIR WILD OATS

The moral depravity of our day resulting from irreligion, material-ism and an inordinate desire for pleasure and amusement seems to

pass along in life, performing works which we judge to be good, but which in reality are evil. Christ gives us the key to passing the right judgment on our works. He says that if we are virtuous, the fruits of our life will be good; but if we are wicked, then the fruits produced by us will be evil.

But how are we to find out whether we are good or bad? Ordinary means for doing so are at hand. Are we Christians in the full sense of the word? Are we honestly endeavoring to carry out the mandates of Christ? If we can truthfully answer before God that we are using our best efforts to lead

will be read approvingly by all right-thinking people. Some of the fashions in dancing have grown more and more repugnant, more and more immodest; the only feature of rivalry is in unseemliness.

assurance than this we can not have in life.

But how do we become a good or bad tree, in the sense in which Christ speaks? Certainly we are not bad by nature, even though the effects of original injustice remain within us. Neither does God intend on the control of the contro onable dances came before the War and the reckless war spirit licensed the excesses that brought them into greater dis-repute. When the Catholic Church

and come, by various means under the influence of divine grace.

It is well for us to a solution and authoritative condemnation of all sorts of such indecencies as are now anothermatized the better for the health and morals of the solution. the health and morals of the people. The sooner there is a reversion to reasonable forms of amusement the better will it be for the well-being of the Commonwealth. The mind is subject to disease. The mind

Great as the moral laxity may be in French-Canada, the immorality existing in this country is immeasurably worse. In an address delivered at the eleventh annual meeting of the National Lutheran Education Conference in New York, Dr. Charles J. Smith, President of Roanoke College, Roanoke, Va., declared that one of the things that caused the most concern in college life was impurity. This, he asserted, is not confined to any class or place. He had personal knowl-edge of its existence in the theoedge of its existence in the theological seminaries of the Lutheran

"Some women in every age drank liquor," said Dr. Smith, "a few even enjoyed a smoke, many of them threw away their honor, but the world has never known the turning large of such an array of head drink. loose of such an army of hard-drinking, cigarette-puffing, licentious Amazons as walk our streets and

invade our campuses today. "There are three things in colone of continuous meditation.
They never ceased to think on God, and on the dangers besetting them.
Even in the midst of occupations of dance is permitted by some of our

be attractive enough to be spoken about every other step, so as to appear popular, call for frequent in their holy endeavors, and must wage an even more bitter fight against nature. Perhaps we never can reach a state of perfection equal to theirs, but certainly we can be imitators of their endeavors.

That such conditions exist quite generally is almost inconceivable yet there can be no doubt that they do. In his recent book, Reconstruction of Religion, Dr. Charles A. Ellwood, another Protestant auth-

pleasure than upon those of war famine, and pestilence combined The lives utterly ruined, or their social usefulness at least destroyed, by the pursuit of foolish pleasure are so numerous that no attempt at keeping track of them is made. Here we must reckon, for the most part, the victims of drink, of sexual immorality, of gambling and other

low forms of sport and amusement.
. . . Obviously civilization cannot go forward with such a drag. A new social discipline must be provided which will safeguard the young and adult alike from the insidious, unsocializing influences of low forms of pleasure and amuse-

Modern civilization will soon be doomed if the wild orgy of immorality continues. Woman, whose virtue and chastity have always been her greatest charm and most priceless presession is now living in priceless possession, is now living in nost riotous abandon and "sowing her wild oats" even more freely than man. The warning voices of those who are appalled at the tragic conditions fall on deaf ears, and the mad dance to perdition goes mer-rily on !—Buffalo Echo.

PRAYER AND NERVES

A report of a case handled by Dr. A report of a case handled by Dr. Foster Kennedy, associate professor of neurology at Cornell Medical College, attending physician at Bellevue Hospital and other hospitals of New York City tells of the value attached to prayer by an eminent man of science who describes his treatment of a man who recently came to him.

"This man was the head of a large shoe manufacturing company. When he came to me his eyes were staring out of his head. His heart was beating half again as fast as it should. He told me that in the course of the day when he was at his desk and thought of the many important tasks ahead of him, his forehead would become beaded

What was the remedy prescribed? "There was very little to do for this man in a physical way." But the learned doctor advised reading of history and other interesting books, adding, "No medicine in the world will do you as much good as merriment in your heart," and then continues:

"Another thing I recommended to him may seem even more unusual— prayer. He promised me he would pray not only when he went to church, but at his office during the day, and I told him what I shall tell you presently about the truly nedicinal value of prayer. Today the manufacturer is a well man. It is another application of Christ's words: Pray always and fail not!—



will be received at this office until 12 o'clock noon (daylight saving), wednesday August 6, 1924, for the reconstruction of 27 feet of hast Pier at Port Burwell, Edgir County, Ont.

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S. E. O'BRIEN, Secretary, Department of Public Works, Ottawa, July 14, 1924.



A Nervous Wreck

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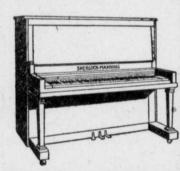
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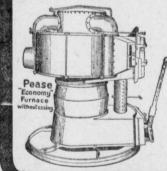
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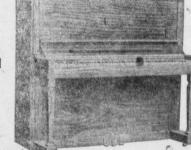
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