THE CATHOLIC RECORD.

FIVE-MINUTE SERMON,

Third Sunday after Easter. BOW TO WORK FOR SALVATION.

6

The Grd of all grace, who hath called us to his eternal glory in Christ Jesus, after you have suffered a little will himself perfect you, and coaftem you, and establish you."

The time in which the Easter Com The time in which the Easter Com maxion should be made is now drawing the wards its close. To day is the third Sanday after Easter, and Trinity Sanday, the last day for fulfilling the precept, is only five weeks off. All, therefore, who have not yet performed their daty should begin to think merically about it.

There is a very weighty consideration There is a very weig try consideration which I wish to lay before those who are still negligent. Indeed, what I have to say concerns all who remain for any length of time in the state of size. This consideration is not merely the danger of dying in this state, and of consequently being lost for ever. This, of course, is a point which no predent man will neglect. What I wish specially to point out, however, is that, even supposing that those who uses in the state of sin could be certain that they would before the end recover. she in the state of sin could be certain that they would before the end recover the state of grace, and should actually do so, and so secure eternal happiness, yet, for all that, the whole of the time spent in the state of sin would have been lost. Now, that this loss is no trifling one, will appear from what I am going to say.

As you well know, my dear brethren, A mighty God requires of each of us that we shall work out our own salvation. The happiness which we shall obtain, if we obtain it, will be the just reward of our labor. This reward Just reward of our labor. This reward must be earned. The crown of glory is not an alms thrown to a beggar; it is the payment due in justice for work dene. But this is only a part of the tarth. We have, indeed, to earn, to deserve the eternal recompense which God has promised ; but that we may be able to do so God's grace is necessary. The necessary merely in the sense that Mode necessary merely in the sense that Mod's actual help must go before us mad accompany us in all our good ac-thing, but necessary in the sense that the who merits must be in the state of

Now, given that a man is in the state of grace, every supernatural work at least-that is to say, every work which springs from faith and hope is a meritorious action, and deserve der him who performs it an increase of there are who performs it an increase of meror-onding joy and happiness. We many, perhaps, go even farther than this; for there seems to be good reason or thinking that not merely every supernatural action, but every good acthion, even though it springs from macroly naturally good motives, is unceritorious in God's sight. And not only are the actions of a man who is its the state of grace meritorious, but the greater part of them have also another fruit of great value. The temporal punishment to which, there is reason to think, the larger number of most are liable must be satisfied for, beare we can enter into the kingdom of caven. Now, almost all the actions which are performed in the state of grace satisfy for the temporal punish-ment which otherwise we should have the undergo. So that the works done in the state of grace have a two-fold walne: they are meritorious of reward, and they satisfy for temporal punish-

Bat now suppose that these same works are done by a man not in the matabe of grace, but in the state of sin, mor satisfactory. They do not earn for una the recompense of eternal life, which unant be earned. All the works done by a man in this state are lost, and time is lost. It matters not how difficult or how good in other respects these works and actions may be, they alo not deserve eternal life; they do mot satisfy for pastsin. If this is so, is not this in itself a still ient reason There is work for Protestant churches for at once fulfilling our duty, and to do in the Latin-American countries. thereby obtaining such a value for our bit it is not along the lines indicated by Bishop Kinsolving. With the increasing facilities for intercommunica Biving.

wrongly given "Ares" in the paper from which we quote) is an American, a native of Ohio, and has been Protest-

a hative of Onio, and may been Protest-ant Episcopal bishop of M-xico since 1904. The correspondent writes: While in Mexico last year I had occasion to talk with Bishop Aves on this subject, and what he said of it was characteristic of his apostolic spirit, religious tolerance and sound common sense. Under his direction his Church sense. Under his direction his Church is doing excellent work in Mexico, ministering to its communicants and attendants, and winning everywhere the respect and affection of the people. With some Protestant ministers in Mexico the most englightened Propagation Mexico the most enlightened Roman Mexico the most enightened Ryman Catholics there are not only "non-Christian" and " an Christian," but are absolutely "heathen." In the judgment of Bishop Ares these enlightjudgment of Bishop Aves these enlight-ened Catholics, as well as the most ignorant Catholic peons, are members of the historic Roman Catholic Church, which ministered to their spiritual needs one handred years before the Anglican communion was established at Jamestown or the "Mayflower" landed at Piymonth Rock.

at Piymouth Rock. And what is the effect of this liberal and just attitude of Bishop Aves upon his influence and that of his Church in Mexico ? A single instance will illus-trate. Last year at Monterey a religi ous controversy sprang up by reason of the fact that some ministers of so called "evangelical" churches indulged in criticisms similar to those circulated at New Orleans by Bishop Kinsolving As

New Orleans by Disnop Kinsolving As a newspaper man it was given me to in-terview the Roman Catholic priest of the American, or English speaking, Roman Catholic congregation there. He stated his opinion, and, in conclu-sion, said to me : "I wish you would see my dear friend, Bishop Aves, on this subject. There is no man in M-xico subject. There is no man in Mexico for whom I have greater respect than I have for Bishop Aves."

It should be stated that Bishop Aves, while in the United States, enforces the policy that he maintains in Mexico, studiously deprecating any act or word that might reflect unhappily upon the Roman Catholic Church, or upon its work in Mexico. The Bishop is to basily and too seriously engaged in "his Father's business" to indulge in riticisms that make only for crimination and recrimination.

Comparisons are odious, to be sure; and yet in this case they are not a little enlightening and not a little also encoaraging to the vast majority of members of the Anglican communion in the United States I is seen to main the United States. It seems to me in-credible that Episcopalians in New O leans, a community which is not only " the sweetest mannered," but also the least religiously intolerant in the world, would find it difficult to determine whose opinion on this subject is the more acceptable—that of Bishop Kinsol ving or that of Bishop Aves. Everyone who has lived in Maxico

and examined conditions with a mind open to conviction knows how thorough American country need to be con-verted ;" that " the field is whitening or the harvest ;" that " the workers are needed to go into the Lord's vine yard," and that "God is blessing the work of evangelization."

In Mexico City there is an English speaking Protestant population of at least ten thousand. The Episcopal Church is there, and many of the "evangelical" churches are there. All of them combined will not average an attendance of one hundred and fifty or two hundred each Sunday through out the year. And yet while those Protestant churches are empty, hun-dreds of churches and chapels are filled daily, as well as on Sunday, by devout Roman Catholics. Will dear Bishop Kinsolving kindly remind us of the name of the dear old, old, old lady who

A former cabinet officer the other

day, in a public address said that al-though he was a strong Protestant, he believed in the confessional. He is not

the only one outside the Church who

recognizes the advantages of confession. Frances E. Willard, the great temper-

One of the most elequent tributes to the Church is that from the pen of William Winter, the noted dramatic critic of New York, who writes in the ab ut. For us here in America it is well to

tribune of that city :-"To think of the Roman Catholic Church is to think of the oldest, the most venerable, and the most powerful most venerable, and the most powerful Christian institution existing among men. I am not a churchman of any kind; that, possibly, is my misfortune; but I am conscious of a profound ob ligation of gratitude to that wise, august, austere, set tenderly human ecclesiastical power which, self-centered amid the visissitudes of human affairs, and provident for men of learn-ing, imagination and sensibility through-out the world, has preserved the literature and art of all the centuries, has made architecture the living symbol of celestial aspiration, and, in poetry and in music, has heard, and has transmitted, the authentic voice of God." Mr. Winter speaks of the great Eag-

lish cathedrals, some in ruins, some still standing but in the hands of the Anglican Church and he says :

"With awe, with reverence, with "With awe, with reverence, with many strange and wild thoughts, I have lingered and pondered in those haunted holy places; but one remem-brance was always present-the re-membrance that it was the Roman Catholic Church that created those forms of beauty, and breathed into them the breath of a divine life, and hallowed them forever: and, thus hallowed them forever; and, thus hallowed them forever; and, thus thinking I have felt the unspeakable pathos of her king exile from the temples that her passionate de votion prompted and her loving labor raised." raised.

Mr. Winter is not a Catholic. In one sentence of this tribute to the Church, he expressly disclaims menbership in any church. Yet he sees and feels the injustice of having magnificent English medieaval cathedral in the possession of a religious organiz-ation which has no right to them what-soever.—Sacred Heart Review.

GIORDANO BRUNO AGAIN AND THE Y. M C A.

Every now and then the case of Giordano Bruno is brought up once more as an example of how the Church opposes science because Brano was put to death by the Roman Inquisition, and there is no doubt that in his writings there are many anticipations of modern scientific thinking. Bruno, however, was not put to death by the Roman Inquisition because of scientific opinions, but because of views with regard to government that we would call an archistic at the present time. Some recent experien as with the forces of anarchy in this country have made us much more sensitive as to so called lib erty of speech and writing than in the past. We begin to appreciate why Governments had to prevent people from making declarations with regard to the rights of Government, and as Govern ment and religion were closely allied in the olden time it is sometimes hard

matter between a prosecution for an-archy and one for subversion of religious principles. Giordano Bruno, how-ever, was a teacher of the right of revolution, of free love and of many other abominable doctrines that have nn fortunately become associated with the word socialism in the modern time and that constitute one of the principal reasons why real socialism does not nake more headway among educated people generally. While the socialists have made much

to draw the line in a distant historical

of Giordano Bruno he himself had very little sympathy with the lower classes, and least of all with those who stand around the marketplaces and talk much about the rights of man, though they themselves are not very ready to fulfill the ordinary duties of life. There is a statue of Giordano of Flowers in Rome, set up as an in-sult to the Pope by Italian revolution-ists. Not long since there was a cele bration in the Prazz, and some one tion a great many American Protestants threw down from a neighboring win dow a bundle of circulars in which are settling in Latin America. If they are not spiritually cared for they drift into agnosticism or atheism, or, at least, become un Christian. Here lies the vided for by God, have to get up rather early in the morning to get the worm. The coal that comes into Locust Point here from West Virginia could not come unless it was dug from the ground by is bor of man. Practice labor and economy. Labor to-day and let God take care of to-morrow. To-day, the present, is your time. Make the most of it, and if you fail through no effort of yours look to God.—He will not desert you. Bruno's opinion of the people who idle and talk much in the Place of Flowers and other such places in the large cities of Europe was quoted. It is very em-phatic in its condemnation of them. There came near being a riot. But in stead of pulling down Bruno's statue the mob wanted to attack the house

MR. WINTER'S TRIBUTE TO THE When these are the herces that the people opposed to the Church must honor in order to have martyrs for their cause, it is easy to understand in what straits they are for a hero to rally

> realize that the Young Men's Chris-tian Association in Rome has always made it a point to make much of Gior dano Bruno. He stands for everything -free love, anarchy and the worst forms of socialism that the Young Men's Christian Association in this country would be the first to condemn. Bewhile be the next to condemn. Be-cause he was put to death by the Roman inquisition, however, the Y. M. C. A. in Rome uses his name to draw young men away from what they are pleased to call the tyranny and intolerance of the Pope. When foreign branches are doing things like this the Y. M. C. A. in this country cannot be approximated if in this country cannot be surprised if Catholics are suspicious of its influence over our young men. We are coming to the time of the year when, owing to the athletic features of the Y. M. C. A., many of our young men are tempted to join it. It must be distinctly under-stood that apparently whenever and wherever it can, its influence is used against Catholicity. It does not direct pr selytizing for Protestantism, but its influence is distinctly anti Catholic. Buffalo Catholic Union and Times.

THE WORRIES OF LIFE.

ARDINAL GIBBONS' SERMON ON THE GOSPEL OF THE LOAVES AND FISHES.

"This gospel shows, my dear breth-ren, the great confidence we should have in Divine Prov.dence. While we of this generation are burdening our of this generation are burdening our minds with the worries of life - worry. minds with the worries of life — worry-ing over this want or need, or perhaps some iuxary which we can ill afford to have, we should look back and pause at the sight of those of 5,000 followers of Christ, who without one thought of whether or not they would get any-thing to eat, unhesitatingly followed Our Blessed Lord into the desert. That such confidence in God is rewarded is shown clearly in what followed--the miracle of the loaves and the fishes.

"I do not pretend to read your hearts here this corning. I am not a prophet, nor the son of a prophet, but I am quite sure that many of you here now in this church this morning are preoccupied with the thoughts of worldly cares. You are worrying over something which has gone wrong. You are trying to evolve in your own mind a plan to be more successful in business. Perhaps sicknes is in the family and your mind is harrowed with the fear of approaching death for a loved one. You may be thinking of clothes-this is the springtime and many of the younger ones may be planning their spring raiment-worry ng how and when they may get it. "All these things burden the soul until the person is miserable. They

seek vainly for sur-cease of sorrow, and there seems to be none. One care is followed by another, it seems, until the person becomes a chronic pessimist and worries over every little thing. E ren the smallest trifle which may go wrong or not to one's liking may cause them perturbation of mind.

"It is all wrong, my dear friends. The Catholic Church, in her motherlike way of treating her children, has prepared itself and you against these condition. It has provided the sacred consolations of divine truths and the sacraments. It places before us to day the words of Christ Himself, Who says, 'Be not solicitous of what you shall eat or drink, or how ye shall be clothed, but seek ye first the King-dom of Heaven and all things shall follow after.'

"God gave you life, my dear breth-ren. Is it not reasonable to believe that He shall watch over you and know your needs. He will provide susten ance for the life he gave. This does not mean that one is to lead an idle life and expect every need to be sud-denly and mysteriously supplied by

vided for by God, have to get up rather

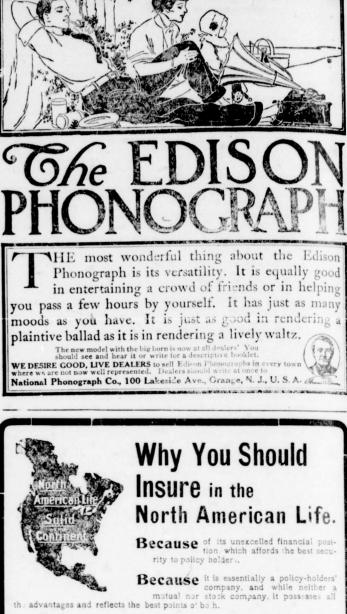
yon tail into despondency. Before you worry-if you do worry-think of the promises of God. Be industrious and

all things will straighten themselves

If you can not find the divine every-

out and you will be happy."

where you will find it nowhere.



Because of its favorable expense rate, which shows economical yet proressive management. Because of the long and env a le record of the Company for promptness in meeting all o ligations. Because its policy contracts are liberal, concise and up to-jate.

North American Life Assurance Company HOME OFFICE - TORONTO

Standard Catholic Literature

Father Sheehan's Works

Geofrey Austin				\$ 1 25
Triumph of Fai				1.50
My New Curate	•	•••		1.50
Luke Delmege				1.50
Glenanaar .	•			1.50

Father John Talbot Smith's Works

Brother Azarias .	• •	\$ 1.25	
4 Woman of Culture		1.25	
Saranac .		1.25	

MAY 9, 1908.

A PROTESTANT EPISCOPALIAN ON THE CHURCH IN MEXICO

Corroborative of the statement. field for Protestant effort, and the only pity of it is that this field is in too made by Archbishop Bleak concerning the condition of the Catholic Church many cases neglected 1-Sacred Heart published in last week's Review) is a latter from a Protestant Episcopalian Review.

which appeared January 12 in the New Orleans Picayune. The writer of this communication heartily endorses, "with use much emphasis as he can command." use his own words, the stinging re Suke administered by Archbishop Blenk to Bishop Kinsolving, the Pro-testant Episcopalian bishop who had gone out of his way to depreciate the work of the Catholic Church and its

work of the Catholic Church and its gwlesthood in Bazil. "Archbiahop Blenk is correct," mays the Picayune's Protestant corres-mondent, "when he protests against ance worker, once said : "I am a Protestant, but there is no blinking this fact: The Catholics are, in this country and in Ireland, ahead of the effort of the Protestant churches to us in social purity. You can take a Protestant family into a London slum proselytize Catholics in Latin America, or other countries. If Bishop Kinsolv ing will read the articles written on that subject by the late Senor Romero, and put them into a dirty room on the right-hand top of the stairs, and then put a Catholic family on the other side who was for many years the honored diplomatic representative of Mexico at Washington, ne will, if he be a man of intellectual integrity, admit that dise argument there made by Senor Bowero, is absolutely convincing. In-the Catholic family on the other side of the stairs, and you will find, after two, three or four years, half of the gone to the bad, and every member of the Catholic family has retained her

deed, it is so convincing that the virtue. Anglican (or Protestant Episcopal) "I wa estergy in Mexico have, under the wise audmonitio of Bishop Aves, the Epis and monitio of Mexico, studiously re Protestant and Catholic, Unionist and Trained from attempting 'to convert' Roman Catholics in that country, and have concentrated their attention upon the spiritual needs of members or at-temedants of their own church."

The remainder of this letter is so excellent a reply to the oft-repeated, solthough oft-refuted, statements cong the Church in Mexico and daty of young people to each other. Latin. American countries, that In this matter the result is, I say eserning attor we take pleasure in presenting it to our frankly, a moral miracle, before which readers. The Bishop Aves referred we Protestants have reason to bow our do by the correspondent (the name is heads in shame."

from which the circulars were thrown. PROTESTANTS AND CONFESSIONAL

POULTRY,



Eggs for Hatching —Pure bred single co white leghorns, three grand pens; pen headed by cockered that took first prize C Ingwood Winter Show, 1967 and fret as c "I was astonished when I went to and wood winter Show, 1967 and dist, as of at the same show 1998, and fail brother to 1 2nd and 3 d cockerels at Ontarie, Guelph, 1 mated to 5 hens and 4 pullets, scoring from to 35 points; No. 2 pen headed by a first pr cockerel at Great Northern Exhibition, 8 temb.r last; prn No. 3, headed by a high cl cockerel and exhibition hens; eggs, \$1.25 15. G. A. LUNNEY, Collingwood, Ont. 1512-8

EGGS FOR HATCHING.

High-class white wyandottes strictly Exhib ition stock made up of cock and 9 hens, also s pen of Exhibition single comb white leghorm -heavy layers. Eggs \$125 per 15 JAMES A SMITH, Collingwood, Ont. 1512,1

ORNAMENTAL BANTAMS. Eggs from the following high-class stock – Biack Buff, White and Partridge Cochina White Japs, Rose Comb Biack and all kinds of Game Bantams. Eggs \$2.00 per sitting G. A. CUMMING. 15121

His Honor the Mayor . "God helps those who help themselves. Remember that the birds of the air, which are spoken of in the Gos-The Art of Disappearing pel as creatures who neither sow nor gather into barns and which are pro-

Catholic Record, London, Canada

Mary's Power to Aid Us. "Most of us," says the Ave Maria, "need no argument to convince us of Mary's power to aid us, or of her love and consequent willingness to exercise desert you. "Do not worry. You cannot help it ary by worry. Which of yon, as the Bible says, can add one cubit to your stature by thonght? The cares of the world, if they cause worry, gradually you fail into despondency. Before you worry-if you do worm.

No man ever reaped any more hap-

piness than he was willing to sow.

love and perseverance.





1 25

1.25

The hand does not reach very far nor very helpfully without the heart. ESTABLISHED 1859

 Assets
 \$847,449
 88

 Liabilities inclusing re-insurance
 398.633
 16

 Ruserve \$314.099.28
 398.633
 16

 Surplus
 448.816
 99

 Scourity for Policy holders
 862.966
 80

Incorporate 1 and licensed by the Dominion Government, Operates from the Atlantic to the Pacific. Con-servative, reliable and progressive.

HEAD OFFICE, 82 and 84 King Street, TORONTO HON. JOHN DRYDEN, D. WEISMILLER, President Sec. & Malag. - Director

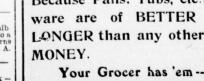


Church BELLS

BUT YOU CAN'T GET AHEAD OF EDDY'S FIBREWARE

Because Pails. Tubs, etc., made of Eddy's Fibreware are of BETTER QUALITY, and LAST LONGER than any other, and they COST LESS

Your Grocer has 'em --- and Eddy's Matches. DONALD McLEAN, Agent, 426 R chmond Street, LONDON



, \$1.25 p 1512-3