

FIVE-MINUTE SERMON.

Third Sunday after Easter.

HOW TO WORK FOR SALVATION. The God of all grace, who hath called us to his eternal glory in Christ Jesus, will have us suffer and abide with him until we shall be glorified with him.

The time in which the Easter Communion should be made is now drawing towards its close. To-day is the third Sunday after Easter, and Trinity Sunday, the last day for fulfilling the precept, is only five weeks off.

There is a very weighty 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 sin. This consideration is not merely the danger of dying in this state, and of consequently being lost for ever.

As you well know, my dear brethren, Almighty God requires of each of us that we shall work out our own salvation. This happiness which we shall obtain, if we obtain it, will be the just reward of our labor.

Now, given that a man is in the state of grace, every supernatural work which springs from faith and hope is a meritorious action, and deserves for him who performs it an increase of never-ending joy and happiness.

But now suppose that these same works are done by a man not in the state of grace, but in the state of sin, what are they worth? I will not say that they are worth nothing; that would not be true.

A PROTESTANT EPISCOPALIAN ON THE CHURCH IN MEXICO

Corroborative of the statement made by Archbishop Bielik concerning the condition of the Catholic Church published in last week's Review is a letter from a Protestant Episcopalian which appeared January 12 in the New Orleans Picayune.

Archbishop Bielik is correct, says the Picayune's Protestant correspondent, "why he protests against the effort of the Protestant churches to proselytize Catholics in Latin America, or other countries."

The remainder of this letter is so excellent a reply to the oft-repeated, although oft-refuted, statements concerning the Church in Mexico and other Latin American countries, that we take pleasure in presenting it to our readers.

wrongly given "Ara" in the paper from which we quote) is an American, a native of Ohio, and has been Protestant Episcopal bishop of Mexico since 1904.

While in Mexico last year he 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.

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 illustrate.

It should be stated that Bishop Aves, while in the United States, enforces the policy that he maintains in Mexico, studiously depreciating any act or word that might reflect unfavorably upon the Roman Catholic Church.

Comparisons are odious, to be sure; and yet in this case they are not a little enlightening and not a little encouraging to the vast majority of members of the Anglican communion in the United States.

Everyone who has lived in Mexico and examined conditions with a mind open to conviction knows how thoroughly shallow—let us not say hypocritical—is this cry, confined usually to the "evangelical" missionaries, though in this case uttered by a Bishop of the Anglican communion.

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.

There is work for Protestant churches to do in the Latin-American countries, but it is not along the lines indicated by Bishop Kinsolving.

PROTESTANTS AND CONFSSIONAL

A former cabinet officer the other day, in a public address, said that although he was a strong Protestant, he believed in the confessional.

"I am a Protestant, but there is no blinking this fact: The Catholics are, in this country and in Ireland, ahead of us in social purity."

"I was astonished when I went to Ireland, by the contrast between that country and our own. I heard from Protestant and Catholic, Unionist and Home Ruler alike, that although they may be packed together, you will find that they are the most virtuous peasantry in the world."

MR. WINTER'S TRIBUTE TO THE CHURCH.

One of the most eloquent tributes to the Church is that from the pen of William Winter, the noted dramatic critic of New York, who writes in the Tribune of that city:

To think of the Roman Catholic Church is to think of the oldest, the 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 obligation of gratitude to that wise, sagacious, austere, yet tenderly human ecclesiastical power which, self-centered amid the vicissitudes of human affairs, and provident for men of learning, imagination and sensibility throughout the world, has preserved the literature and art of all the centuries.

Mr. Winter speaks of the great English cathedrals, some in ruins, some still standing but in the hands of the Anglican Church and he says: "With awe, with reverence, with many strange and wild thoughts, I have lingered and pondered in those haunted holy places; but one remembrance was always present—the remembrance 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 thinking I have felt the unspeakable pathos of her long exile from the temples that her passionate devotion prompted and her loving labor reared."

Mr. Winter is not a Catholic. In one sentence of this tribute to the Church, he expressly disclaims membership in any church. Yet he sees and feels the injustice of having magnificent English medieval cathedrals in the possession of a religious organization which has no right to them whatsoever.—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 Bruno 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.

While the socialists have made much 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.

POULTRY.



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When these are the heroes 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 about.

For us here in America it is well to realize that the Young Men's Christian Association in Rome has always made it a point to make much of Giordano 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.

THE WORRIES OF LIFE.

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

This gospel shows, my dear brethren, the great confidence we should have in Divine Providence. While we of this generation are burdening our minds with the worries of life—worrying over this want or need, or perhaps some luxury which we can ill afford to have, we should look back and pause at the sight of those 5,000 followers of Christ, who without one thought of whether or not they would get anything to eat, unhesitatingly followed Our Blessed Lord into the desert.

"I do not pretend to read your hearts here this morning. 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 solve in your own mind a plan to be more successful in business. Perhaps sickness 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 wardrobe—worrying how and when they may get it."

"All these things burden the soul until the person is miserable. They seek vainly for surcease 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. Even the smallest trifles which may go wrong or not to one's liking may cause then perturbation of mind."

"It is all wrong, my dear friends. The Catholic Church, in her mother-like way of treating her children, has prepared itself and you against these conditions. 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 Kingdom of Heaven and all things shall follow after.'"

"God gave you life, my dear brethren. Is it not reasonable to believe that He shall watch over you and know your needs. He will provide sustenance for the life he gave. This does not mean that one is to lead an idle life and expect every need to be suddenly and mysteriously supplied by Divine Providence."

"God helps those who help themselves. Remember that the birds of the air, which are spoken of in the Gospel as creatures who neither sow nor gather into barns and which are provided for by God, have to get up rather early in the morning to get the worm. The coal that comes to Locust Point here from West Virginia could not come unless it was dug from the ground by labor 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."

"Do not worry. You cannot help it by worrying. Which of you, as the Bible says, can add one cubit to your stature by thought? The cares of the world, if they cause worry, gradually weaken the powers of the soul until you fall into despondency. Before you worry—if you do worry—think of the promises of God. Be industrious and all things will straighten themselves out and you will be happy."

If you can not find the divine everywhere you will find it nowhere.



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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 that power; but what many of us do need is a turning from vague, generic, most abstract appeals, to practical, concrete, individual petitions for this or that exhibition of her power and mercy."

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