

## FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

THIRTEENTH SUNDAY AFTER  
PENTECOST

## THE REWARD OF FAITH

"And He said to him: Arise, go thy way, for thy faith hath made thee whole." (Luke xvi. 19.)

Today's Gospel tells us how our Divine Lord cured ten lepers, and bade them go show themselves to the priests and make the offering prescribed by the law of Moses for those who were cured of a disease. What greater worldly favor could have been done these ten afflicted persons than was conferred upon them by our Lord? One would have thought that all ten would have hastened to thank their divine Benefactor. But the Bible records that only one returned to thank his Saviour. Our Lord referred to this neglect of the other nine in thus failing to thank Him, and evidently did not bless them as He did the grateful one when He said to him: "Arise, go thy way, for thy faith hath made thee whole."

There is a faith which we may possess, but which is faith only. It is akin to the old Lutheran faith without works. It may be called faithless faith. The instance in the Gospel above affords us an illustration of it. The ten lepers all evidently had faith in Christ and in His power to heal them. They would not have begged of Him the favor, did they not believe in His power and His generous heart. And their faith had its effect. They were cleansed. But what else had they besides this faith? Assuredly, very little else of worth. They leave us to wonder if they afterward had even as much as a grateful feeling toward our Lord, or if they became Christians later on. Certainly we may conclude that the faith they had, brought them nothing more than cure from the terrible disease of leprosy. That was a great deal, but how much more they missed!

We have many in the world—some, unfortunately in the Church—who are like these nine ungrateful lepers. They believe, but there faith is faith only. They have no generosity toward God. They will, like the lepers, be benefitted because of this faith; but they will miss the numerous blessings that might come to them were they more practical in their faith. Certainly this will be so, unless they effect a reform in themselves.

We often hear our non-Catholic brethren say that Catholics are no better than other people. This assertion is not true of the whole body of Catholics, but it is true of many individuals in the Church. The reason for this is simply what has been already stated—their faith is a faith that has its limits too well defined. In other words, their faith is to benefit themselves, and generally only in earthly affairs. While not altogether condemning this faith, we would warn those who have it, that, unless it grows to a more perfect state, their eternal safety is left in great doubt. They will miss many blessings, as did the nine lepers—the greatest of which will be that of hearing our Lord say: "Thy faith hath made thee whole."

There is another kind of faith—practical faith. It is united with works. The good leper is an example of his faith. He was grateful for the benefit bestowed upon him, and his gratitude was reduced to practice. He had not a selfish faith. He no doubt realized from whom alone faith can come. Nor did he consider the cure of his leprosy the greatest blessing that could come to him. It was rather the other blessing, the spiritual one—the cure of his sins—that he, at least in his heart, prized and most desired.

There are many people who complain that their faith does not bring them blessings. They often will point to their neighbor who has no faith, but who prospers at everything he attempts in life. These people feel sure that it is not their neighbor's lack of faith that makes him thrive; and that it is not the presence of faith in themselves that causes them not to prosper. He is successful only temporarily; they are prospering—not always temporarily, but certainly spiritually—if they possess the proper kind of faith. We cannot rightly judge the workings of God in man. The day of reckoning has not yet come, but some day it will arrive, and then many of the rich and great of this world will become the most wretched of the next.

We must admit that it is human to expect some results from our faith, even here in this world. But, in this, as in many other human cravings and desires, there is lack of moderation and of a right knowledge of things. May we not venture to say that if God rewarded many people here for their little faith, it would become their ruin as regards any further advance in the spiritual life. Would they not, like the nine lepers, because of their ingratitude or because of some fault equally as bad, probably be deprived of any more help from God? Who can deny this? It is better, therefore, to have the faith and practise it, and leave the reward for it to be given us by God when and where He pleases. He who can acquire this spirit of resignation will certainly be saved. And why should we expect in life so many rewards for our faith and our

good works? Would it not appear that, if we were recompensed here for our efforts, there would be little reward remaining for the world to come? Many people should thank God daily that He is not giving them all they ask for in this world, nor fully rewarding them here for the merits they gain.

However, there is a recompense even here below for our practical faith. It is a reward far surpassing any gift the world can afford us. It is a good conscience. And who will not admit that there is more happiness and peace in the possession of this one blessing, than can be given us by anything else on earth? A right conscience brings peace, and it gives assurance of heavenly bliss hereafter. What else in the world can do this? An abundance of worldly gifts can not accomplish it neither can freedom from ills and diseases do it unless with them is combined a good conscience. If we believe and generously live up to our belief, we may feel convinced that God will reward us.

GENERAL INTENTION  
FOR AUGUSTRECOMMENDED AND BLESSED  
BY HIS HOLINESS POPE  
PIUS XI.THE RETURN OF THE SEPARATED  
CHURCHES TO UNITY

The term *Christendom* may be taken in two ways. In a strict and limited sense we understand by it the Catholic Church, the one true Church founded by Jesus Christ, which not only surpasses in numbers, in extent and in antiquity all the other religious bodies which lay claim to the name of Christian, but is also the vigorous, perennial trunk from which during the centuries have fallen with the blight of heresy and schism these other Christian denominations.

If we thus restrict the meaning of the word *Christendom*, there is a unity of *Christendom* which always has and always will remain intact, a unity of doctrine, of worship and of government which the Catholic Church has ever claimed as an essential note or mark of the true Church of Christ and which throughout the nineteen centuries of her existence she has gloriously displayed in every quarter of the world. The Catholic may travel from one end of the earth to the other, he may stand beneath the great dome of St. Peter's in Rome or kneel on the rough planks of an improvised missionary chapel in Alaska or in China, he will listen to the same teaching, assist at the same august Sacrifice, obey the same Chief Pastor whom Christ commissioned to feed both His lambs and His sheep. That is what we mean when we say that the true Church of Christ is one.

In a broader and more usual sense *Christendom* embraces not only the Catholic Church, but together with it the many other religious communions which from time to time, either directly or indirectly, have separated from it, and which, while differing from it in various matters of faith and practice, still agree with it in this, that they profess to teach the doctrine of Jesus Christ and to make it the rule of their lives. Since we find in the separated churches a vast number of souls who in good faith are earnestly striving to serve God and to work out their salvation, the use of the term *Christendom* in this wider sense is easily justified. Yet, when we accept that meaning of the word, it is no longer possible to glory in the unity of *Christendom*; we must rather deplore a *Christendom* torn by dissensions and weep over the seamless garment of Christ rent by heresy and schism.

The sad spectacle presented by a divided Christianity and the inevitable effects of such a scandal not only upon the members of the separated churches, but also upon the work of spreading the reign of Christ among those nations who have still to acknowledge His Kingship, cannot fail to excite in the hearts of all who live by faith a zealous desire to pray and to work for the reunion of *Christendom* in the one true fold, under the one true shepherd who holds the place of Him Whom parting prayer for His disciples was "that they may be one."

The Church of Christ is the Mystical Body of which Christ is the Head. Such is the teaching of St. Paul. In other words, in the established order of God's providence for the salvation of mankind, the full participation of truth and life through the communication of the Holy Spirit is obtained only in the Church and through that Church of which Christ is the Head. To His one true Church, in the active and abiding presence in her of the Holy Ghost, Christ has given the fullness of grace and of truth according to His promise: "And I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever, the Spirit of Truth. . . . But the Paraclete, the Holy Ghost, whom the Father will send in my name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you" (John xiv). In that Church we find the great means of sanctification, the Holy Sacrifice of Christ's Body and Blood, which is the outstanding central act of Christian life, together with all the other Sacraments instituted by

Christ as so many channels of divine grace. In that Church we listen to a divinely constituted living teaching voice, with the divine assurance that in matters of faith and morals that voice cannot lead us astray. It is only in that one Church that we can expect to find that superabundance of actual graces ever working towards the production, growth and manifestation of those fruits of sanctity which are essentially characteristic of the true Church of Christ.

Now those religious groups which have drifted away from the one true Christian Church, have cut themselves off from that Mystical Body of which Christ is the Head. They claim to belong to Jesus Christ, but of necessity they must suffer from spiritual indigence, since they refuse to seek the life of divine grace at the one authentic source opened by Him for all mankind. Without doubt great numbers of these souls are in perfectly good faith, and to receive those essential graces which are necessary to salvation. Many indeed, may succeed in living a truly Christian and even holy life, but the chances of success must depend not only on the good faith of the individual, but also on the varying measure of Catholic truth and practice that has been carried into the separated communion. It is from Christ the Head that the stream of life-giving graces flows through the members of His Mystical Body. We can lay claim to that supernatural life of grace only in so far as we are members of that Mystical Body of which He is the Head. Christ, the Invisible Head of His Kingdom on earth, has given to this visible Kingdom a visible Head in the person of Peter and his successors, so that to belong to that Kingdom, to be a member of that Mystical Body of Christ, one must belong to Peter. Those Christian communions which do not acknowledge Peter as their head have no promise of infallibility in religious matters, have received from Christ no deposit of divine truth, no mission to make disciples of all the nations, and are not animated by the abiding and guiding presence of the Holy Ghost.

Happily of late years an increasing spirit of unrest has come over many separated churches. Many of these Christians are keenly aware of the paralyzing effects of disunion and are beginning to chafe in the narrow confines of a sectarianism which can never hope to justify itself to the honest, enquiring mind. As evidence of the longing for the restoration of unity to *Christendom* that is manifesting itself among non-Catholic Christians in different parts of the world, we may mention the Malines Conversations between Catholics and Anglicans, which Lord Halifax took the initiative in suggesting four years ago, and which at least have resulted in a manifestation of eager good-will and a desire for amiable discussion of the problem of reunion. At the same time the vast body of non-Catholics in England, both Anglican and non-Conformist, are greatly alarmed at the advance of Catholicism in England, and appear determined to offer a joint negative resistance to any signs of a revival of the old Faith, so that although the Malines Conversations have brought together a fairly large number of important churchmen on both sides, there is not sufficient foundation for expecting in the near future any spectacular return *en masse* of Anglicans to Rome. The final condition of reunion with the one true Church must ever be the complete submission of the individual to the teaching and authority of the See of Peter.

In a recent interview given in Vienna, a distinguished Russian writer, Leonty Woronin, made the following statement: "Many thousands of Russian clergymen and members of the intelligent lay classes who did not leave Russia, but to this day are doing what they can to care for the Russian people, are deeply impressed with the conviction that only from a union with the Catholic Church may soul-saving Christianity be expected to reappear in Russia."

If we turn to our own country, we find that the recent attempt of the non-Conformists to eliminate denominational lines by the merger of Methodists, Presbyterians and Congregationalists into "The United Church of Canada" has not solved the problem of union even amongst these bodies. About half of the former Presbyterian Church of Canada has refused to enter the union. According to The Continent (Presbyterian), which quotes figures given by the "continuing" group, up to the end of April, 101,408 Presbyterians had voted for union and 109,841 against. A few days after the union, which officially went into effect on June 10th of this year after two years of negotiation, Dr. Ephraim Scott, Moderator of the continuing Presbyterians and editor of The Presbyterian Record, was quoted as saying in a bitter sermon against the union: "A storm of ecclesiastical and civil tyranny has swept over our church. It has left wreckage in its trail, sore holes, severed friendships, divided families, split and shattered congregations, division everywhere, with loss untold in her fields near and far. Our church has been undone by political methods. It is the greatest wrong in all the Canadian story, the blackest day in all the annals of Canadian life. It was the greatest of crimes against the living and broke faith with the dead. It is a moral crime unequalled in our history."

From all this it is at least clear that our separated brethren have a claim on our sympathy. Even if their efforts at union are conceived at times along hopelessly false lines, they point to a desire strongly cherished and eagerly pursued, and they furnish in time for many that solid, if bitter, experience which with the grace of God may lead them to discover their true course.

Every Christian communion that has engaged in missionary work will readily acknowledge what a stumbling block a divided *Christendom* is to the evangelization of the pagan world. The discerning pagan is quick to ask how many churches teaching different and often contradictory doctrines can each claim to be teaching the truth of Christ. When we consider what great and really energetic zeal is put forth year by year by various denominational missionary societies to swell the ranks of Protestantism, and what an animated and garbled Christianity most of them have to offer to the millions still sitting in darkness, we cannot but be moved to pray that the grace of God, which is all-powerful over the hearts of men, may hasten the day when all those who claim allegiance to His Divine Son will be united in the one true fold and so present an undivided front to the infidel half of the world. A glance at the religious statistics of the globe drawn up by Father G. Gibert, S. J., shows us that of its 1,700,000,000 inhabitants 785,000,000, almost half, are pagans; of the remaining number there are 227,000,000 Mohammedans, 15,000,000 Jews, 212,000,000 Protestants, 157,000,000 Schismatics, 304,000,000 Catholics. In face of this estimate can there be any doubt how dear this month's intention must be to the Sacred Heart of our Lord Jesus Christ, Who came upon earth to suffer and to die that all men might be saved? We know how the Holy See has long cherished the hope for the reunion of *Christendom*, and it is not a matter of mere conjecture that the return of the separated churches to unity holds a very special place in the thoughts and intimate prayers of our Holy Father Pius XI.

Here, then, is a vast field of apostolate for every Catholic. While leaving it to the Providence of Almighty God to determine what results shall follow from present tentative movements towards reunion, each one of us can by word and work, by prayer and example, labor for the good cause without surrendering any of our Catholic principles. Nay, if we are Catholics, our prayers and aspirations should bear the stamp of our Catholicity; they should not be narrowly confined to our own personal needs, or to our own families, or even to our own country, but should extend to all mankind with that universal zeal and charity which Christ bequeathed to His Church. We can avoid anything like bitter discussion on religious topics, which tends rather to estrange than to reconcile. We should be ready to give explanations regarding the beliefs and practices of our Faith, and these explanations will generally be welcomed by non-Catholics, if they are presented in a candid, friendly and patient spirit. Now that many Protestants are coming to suspect that Catholicism is not really so black as it has been painted for them by some of their writers, they are often found anxious to know about it from those whose knowledge they can trust and whose lives they see bearing the good fruit that proclaims the good tree. Our prayers and example can at least prepare the way for God's grace. "Faith," said Cardinal Mercier, in announcing to the Catholic press this year's conference at Malines, "is a gift of God. A return to Catholic unity, therefore, can be primarily but the working of His divine grace. They who enjoy the good fortune to possess the integral truth are in duty bound to ask this heavenly grace for those who are not so favored."

J. I. BERGIN, S. J.

GERMANS HONOR ST. PETER  
CANISIUSBy Rev. Dr. Wilhelm Baron von Capitaine  
(Cologne Correspondent, N. C. W. C.)

News has reached here from Rome of an unusual reception held there in connection with the canonization of Saint Peter Canisius, who is held in special veneration by German Catholics.

His Excellency Herr von Bergen, German ambassador to the Holy See, who is a Protestant, gave a brilliant reception on the occasion of the canonization, at which there were present numerous ecclesiastical and lay Catholic dignitaries. The reception was held in the Villa Bonaparte, the ambassador's residence, and in the evening the park of the estate provided a striking setting.

Cardinal Gasparri, Papal Secretary of State, was present, together with many cardinals and members of the diplomatic corps. The Cardinals of Cologne and Munich, and the venerable Jesuit Cardinal Ehrle, the Bishops of Mainz and Fulda, Prince Bischof and the former chancellors of the German Empire, Dr. Wirth and Dr. Marx, also attended, as did the Papal Chamberlain Baron Raitz von Frentz, and Baron von Cramer-Klett of Munich. Many artists and men of letters also were present. The Cologne correspondent of the N. C. W. C. News Service was among those invited.

When a man is in trouble he believes a great many things that he would doubt at any other time.



## A GOOD education is becoming more and more necessary to success in life.

Provide by will for the education of your children. Then you will feel sure that your ambition for them will be realized no matter what happens to you.

Let our agent explain the Mutual Life Educational Endowment policy specially designed for safeguarding this important purpose. Write this office for "The Mutual Life."

**THE MUTUAL LIFE OF Canada**  
WATERLOO, ONTARIO 853



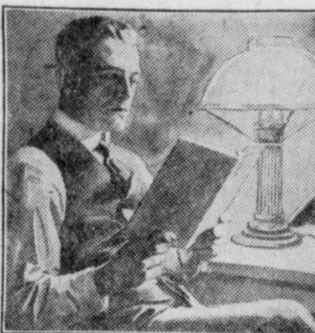
The handle of the preserving kettle is too hot—  
—the stove lid lifter has been too near the front of the stove—  
—or a kettle tip— and spills some of its contents—and before you know it you have a nasty burn or scald.

## Absorbine

is very valuable in such accidents because it soothes the raw, tender flesh, allays the pain and promotes a rapid and comfortable rebuilding of the tissues, at the same time removing the danger of infection.

For all aches, pains, cuts, sores or strained muscles, ABSORBINE JR. has found quick merited favor.

\$12.50 a bottle at most druggists or sent postpaid by  
**W. F. Young, Inc.** 100  
Lyman Building - - - Montreal



## \$95 an Hour!

"Every hour I spent on my I. C. S. Course has been worth \$95 to me! My position, my \$5,000 a year income, my home, my family's happiness—I owe it all to my spare-time training with the International Correspondence Schools!"

Every mail brings letters from some of the thousands of I. C. S. students telling of promotions or increases in salary as the result of their training. What are you doing with the hours after supper? Can you afford to let them slip by unimproved when you can easily make them mean so much? One hour a day spent with the I. C. S. will prepare you for the position you want. Yes, it will! Put it up to us to prove it. Mark and mail this coupon now!

TEAR OUT HERE  
INTERNATIONAL CORRESPONDENCE  
SCHOOLS CANADIAN LIMITED  
Department 1508 C, Montreal, Canada

Without cost or obligation, please send me full information about the course before which I have marked "X" in the list below.

**BUSINESS TRAINING DEPARTMENT**  
Business Management, Industrial Management, Personnel Organization, Traffic Management, Planning & Scheduling, Accounting, Cost Accounting, Bookkeeping, English, Technical Secretary, Spanish.

**TECHNICAL AND INDUSTRIAL DEPARTMENTElectrical Engineering, Electrical Wiring, Mechanical Engineering, Mechanical Drafting, Machine Shop Practice, Welding, Foundry, Gas Engine Operation, Surveying and Mapping, Ship Engineering, Steam Engineering, Auto Engine, Automobile Engineering.**

**ARTS DEPARTMENT**  
Architect, Architectural Drafting, Contracting and Building, Concrete Building, Structural Engineering, Planning and Heating, Textile Manufacturing, Chemistry, Automobile Work, Navigation, Agriculture and Forestry, Mathematics.

Name.....  
Address.....  
City.....  
Occupation.....  
If name of Courses you want is not on the above list, please explain your needs in a letter.



READ DIRECTIONS CAREFULLY AND FOLLOW THEM EXACTLY

Best of all Fly Killers 10c per Packet at all Druggists, Grocers and General Stores



## Pretty as a Picture!

All my friends have complimented me on my hats and clothes since I have been wearing "Hallam's" garments. Yet I spend much less money than I used to, as Hallam prices are lower.

You should write today for

**Hallam's Fashion Book**  
now ready, illustrating the newest regular modes from Paris, London, New York and Toronto in

**Furs from Trapper to Wearer**  
Fur Coats Scarfs Chokers  
Dresses Millinery Shoes  
**Cloth Coats or Untrimmed**  
This Book is FREE.

Hallam Mail Order Corporation Limited  
252 Hallam Bldg., TORONTO

The Inheritance  
of Jean TrouveBY  
NEVIL HENSHAW

## The Literary Digest says:

A man who loves the good brown earth is writing. He knows the good and simple people of the Louisiana marshes, with their Gallic humor and vivacity, their courtesy and kindness under rough clothes and circumstances. He has found delight in writing about them, and because of that he makes reading of them a delight. He has made a book of charm and truth.

Regular Price \$2.  
Our Price 75c.  
Postpaid

**The Catholic Record**  
LONDON, CANADA

## Your Property

The business of this Corporation is conducted in Departments in which the various classes of property are managed by a specially trained staff. We endeavour to secure the highest possible returns from property entrusted to our care.

Let us act as your agent in the management of your property. Our booklet *Your Financial Agent* fully explains the service. Send today for a copy.

The  
TORONTO GENERAL TRUSTS  
CORPORATION

W. G. WATSON, General Manager. H. M. FORBES, Asst. General Manager.  
HEAD OFFICE: BAY & MELINDA STREETS, TORONTO  
Branches—Ottawa, Winnipeg, Saskatoon, Vancouver.

The Don Valley Brick Works Ltd.  
TORONTO, CANADA

Mfrs. of High Grade Pressed Brick in all colours.

**Rug Bricks in All Colours**  
and Fire Proofing Tile in all sizes.

Write for prices and samples.

**THE DON VALLEY BRICK WORKS LTD.**  
FEDERAL BUILDING TORONTO, CANADA

## SAFETY

the first consideration

The safety of your deposit in

## The Province of Ontario Savings Office

is Guaranteed by  
**The Ontario Government**  
Interest paid on all accounts.

TORONTO BRANCHES:  
Cor. Bay & Adelaide Sts. Cor. University & Dundas St.  
549 Danforth Avenue  
OTHER BRANCHES:  
Aylmer, Brantford, Hamilton, Newmarket, Ottawa, Owen Sound, Pembroke, Seaford, St. Catharines, St. Marys, Walkerton, Woodstock

## Reverend Pastors:

Your oft-expressed wish, (or, at least, one of your most intense sub-conscious desires), can now be gratified—in full.

Think for a moment, please; and then tell us if we are wrong in believing that there is not one among you who, in his heart of hearts, has not, for years, longed for a catechism specially prepared for children in the lower grades.

Such a book is "The Junior Catechism," which—so every teacher who has used it asserts—is absolutely without a peer in its particular sphere.

Your time is precious, and we do not wish to weary you with vain repetition. Have we not said enough to have won your interest to the extent of having caused you to wish to see a copy?

That is all we ask. That you grant us the privilege of sending you a copy of this little gem of Catholic instruction. Just your name and address on a postal will be sufficient.

Thank You!

**CANADA CHURCH GOODS COMPANY**  
149 Church Street, Toronto, Ont.