











FIVE-MINUTE SERMON

THIRD SUNDAY AFTER PENTECOST

THE STRAYING SHEEP

"The man receiveth sinners, and eateth with them." (Luke xv.)

The fifteenth chapter in the Gospel of St. Luke, from which the foregoing words, contain three parables...

We are all affected by human weaknesses. If in the past temptation has beset your path and caused you to fall into sin it is well to ask of what avail have been the admonitions and trials which God sent to save you from sinful habits?

My dear Christians, it behoves us, therefore, to examine ourselves in order to ascertain whether in some way we are straying from the path of righteousness.

EARLY FIRST COMMUNION

Our Blessed Lord is said to have declared to one of His favored servants that "the latter ages of the world should be marked by tenderness."

Some English Unitarian congregations, continued for legal purposes to call themselves by their former titles, but, says Rev. W. C. Bowie, Secretary of the British and Foreign Unitarian Association, "they are all committed to freedom of belief."

Now Mr. Bowie, as Secretary of the British and Foreign Unitarian Association, is the most authoritative witness of Unitarian belief, and what he here witnesses to is not only void of every Christian element, but it is words meaning anything, is unqualified Pantheism.

As with us, so with the children it is the same old, old tale of infinite love and condescension on our Lord's part. Just as, in His Incarnation and in His Life, Pas-

sion, Death and Resurrection, so in this "fasting memorial" of all these wondrous deeds of love, Jesus, "the same yesterday, to-day, and forever," is all for us. He "loved me and delivered Himself for me."

UNITARIANISM AND CHRISTIANITY

In the issue of May 9, 1909, America said editorially: "The claim of some American Unitarians that a recent election has stimulated their growth, and their consequent aggressiveness, make a study of their tenets and history opportune."

That Unitarianism usually is and has been tolerant is true. Dr. Priestley, its principal founder in the United States, pleaded for complete Catholic emancipation at a time when the Catholic Relief Bill was bitterly opposed by the leaders of Protestant dissent.

Moreover, in this country, people are free to propagate any set of ideas which do not contravene the laws of the land, and to erect a meeting-house or elsewhere a meeting-place suitable for their purposes. But they have no right to usurp a name which not only does not express their views, but which has been for ages pre-empted by others in a sense of which their views and principles are a direct negation.

The name Unitarian is almost as old as Protestantism. It was known in Transylvania in 1690, and in Poland, Socinians, who were suppressed by Yan Casimir in 1695, and other followers of Fausto Sozzini who denied the Divinity of Christ, frequently adopted it.

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tution of the world, enstructured in the progressive education of the human soul by this individual teacher." God, he says, is immanent in Garrison, Frances Willard, Emerson and in every individual, and Christendom has merely intensified "the pre-Christian pagan truth of God incarnate in humanity."

This phrase was probably used in a rhetorical sense, as Emerson was not a Pantheist, but his successors in Unitarian leadership accepted it literally, as we have seen especially in America, where, as early as 1865, the pagan element was prominent.

Unitarianism has largely inspired, and has been in turn enstructured by Modernism and the new theology. It has also begun to copy Modernistic methods in using supernatural terms in a natural sense.

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ing, unless the denial of the Divine Personality and fundamental teachings of Jesus Christ, and therefore the causative principles of modern civilization, may be so designated.—M. KENNY, S. J., in America.

HOW CARDINAL LOGUE SPOILED HIS BALLOT

Cardinal Logue is, after all the most beloved figure in Irish public life. He is a Celt to his finger tips, Irish down to the well-springs of his heart's blood.

And here comes the story that has put the laugh on the Cardinal and his gone around the country, and has been enjoyed by no one more than the Cardinal himself. It is a story of a spoiled ballot paper, which left Tim Healy's majority in North Louth 99 instead of 100.

W. LLOYD WOOD, Toronto, Canada. General Agent

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CHATS W TO EN Rushing th without atten constitute pra be a mediatir privied from rendered into "To enrich We may th others that th cultivated soul on "I acknowledge in our intellie in urgent nee and of extens Our mental and deep eno for the fruito from the menal soil sh a phoshoic trr that it can b every month As the pro in making th antly than th likewise, in the we must ad meditation a the noxious rapidly in the arc accerri roads. It is a good fruit sp and overhad to grow and t the nourish development. Therefore, mind you mndowments t prayer, which what to plant irrigate? will what kind of ably expect. Take for in which Jesus Made in His short visiono spared by th business. I it is complrable typicall slowly, thin each sentenc First of al "Our Father, by athletes of nominal Chris when and the wisdom of laws for man benefit, and a noble tyran to punish the merciful laws truth that G locked upon f to consider B being, more satan himself. These men perverted the laws and cust and the upwa wisdom of the law. The alied crimina as effeminate fool. They an animal, w no greater i than a mere They hav God, put in h finable specu and have ac an infinitely lovers of a this earth fo ing His will of gloating of deserved He and absurdit the words of not know th It is easy corrupt Chr of their own to fill him w to proceed i that same i believe in th set up for us Our God is tyrant, Wad His childre When the B lovest all th none of the made." St. as —God—tha Him, may be everlasting." As Catho they hav Father—sev thing that for our g for our pe after, all the love for us. does say th the becom that. "Perf This fruit come only fr law, planed and cared fo for good a virtues are which "our Think of i for making fervently. THE P. Products—T



