FIVE-MINUTE SERMONS. Fifteenth Sunday after Pentecost.

THE LAW OF CHARITY. Bear ye one another's burdens and so you ball fulfill the law of Christ.-Epistie of the

The law of Christ, dear brethren, is shall love of Christ, dear oretrien, is essentially a law of charity. "Thou shalt love the Lord thy God with thy whole soul and with all thy strength, and with all thy mind, and thy neigh-bor as thyself." This is the whole law bor as thyself." This is the whole law of Christ summed up, and it is a law of love. But the Apostle bids us bear one another's burdens that we may ful-fil this law, which, as is evident from the love of our God and of our neigh-How, then, will the bearing of s' bardens help us to serve God better ?

That we have burdens, and some of us rather heavy ones, is clear enough; and that most of us are only too willing to have some one help us to carry them Every one has his own difficulties; every one has something which he would like to get rid of if he could, because it interfores with his comfort. Now, I do not think the Apostle wished us to suppose from his words that God would have us free each other from all would will be, I think, generally agree Every one has his own differ d to. have us free each other from all sufferhave us free each other from will super-ing, since that is not possible, as we know that hardship forms a necessary part of our probation. We must ex-pect to have something to suffer always. But what he would have us do, it

seems to me, is to help each other by counsel and material aid, to make what counsel and material aid, to make what otherwise might be almost unbearable easier to carry. "My yoke is sweet and my burden light." This is the spirit he wishes us to strive after. It is an unselfish spirit he desires for us, such as will make us (compt one own as will make us forget our own sufferings in ministering to the wants of others. He wants us to cultivate to look beyond ourselves and charity ; to look beyond take up the troubles of our brethren. Bat you say to me : "I do not see our own

But you say to me : what advantage there is in all this ; if take another's burden, I am but add ing to my own." It is just here that our really helping each other appears. our really helping each other appears. It is by this very assistance we give our neighbor that we fulfil the law of Christ, which demands suffering of us. For by our sympathiz-ing with others and sharing in their difficulties our own burdens become difficulties our own burdens become dimentities our own burdens become lighter. If we simply took care of our selves and were forgetful of all the rest of the world, we would chafe beneath our load; we would be so wrapped up in ourselves that nothing could persuade that our sufferings were the very best things that could befall us.

By helping our neighbor we help our-elves. We are led to be reconciled to solves. We are led to be reconciler to our lot, to expect nothing more from God for ourselves than what we see others getting. We know that they have as just a claim upon him as we, yet they have their troubles as well as we. they have their troubles as well as we. The road to heaven is open to all, but all must take what they get as they go along, and be thankful for it and make a condition of the set a goody no comparisons. All get a goodiy share of what is disagreeable to nature on the way; our own portion differs only in kind and quantity from that of others.

By helping our neighbor, too, we fulfil, as the Apostle tells us, the law of Christ, for the law of Christ is charity-love towards God, love to wards our fellow man. Our stooping to our neighbor's need fosters God's love in cur souls no less than love of our neighbor. It makes us go to God as our Father and recognize his justice. We perceive the necessity of mortify ur rebellious appetites and placing ourselves entirely in God's hands. How much happier, how much better Christians we would be did we but bear each other's burdens ! Then we would soon learn what now seems so hard: that the yoke of Christ is indeed sweet and his burden truly light.

THE CATHOLIC RECORD.

if there be good grounds to doubt that it was properly bestowed, it should be given conditionally. Too much de-pends on this scorament to scoopt a mere probability that it was validly Not Milk for Babies Don't risk baby's life by feeding city milk. Be on the safe side. Give

bestowed. To administer the sacrament proper

of the baptism of water.

desire to receive it.

There are persons who turn to God and make acts of love and sorrow for sin and have a great desire for baptism who may dia may be him to baptism

body and one spirit, as you are called in one hope of your calling, one Lord, one faith, one baptism." Hence all

who are truly baptized are made there-

by members of the same Church of Christ. It does not matter when or by

whom the sacrament may have been ad ministered. No matter who baptized

Let Judas baptize, He it is who baptizes. "The Church of one baptism " is but the true Church of Christ—the Catho-

lic Church. Every child baptized, no matter by whom or where, is a member of the Catholic Church and remains a

member of that Church until by som

act of his own he separates himself from

In case of necessity any one may baptize and should. A child so bapti-

zed receives private baptism. Should the child recover, he must be taken to

the church that the solemn form by

which the child is dedicated to God

and the usual blessings may be properly

oil of Catechumens and the holy chrism.

The chrism is the oil used to con-secrate the chalices, the altar stones

and anything that is specially con-

Prayers and symbolical actions are

used in administering baptism. By the exorcisms the devil is commanded to

lepart, and he is commanded never to

violate the sign of the cross solemnly signed upon the forehead of the child.

Salt is used as an emblem of wisdom. When the spittle is used on the cars of the child the priest says, "Ephpheta,"

which is, "Be thou opened." He then anoints the breast and shoulders with

the holy oil of catechumens. After-wards the holy chrism is used. Hence

we may understand why a Christian is called "The Temple of the Holy

Ghost," being so solemnly dedicated to

The holy oils used in baptism are the

the communion of that Church.

administered.

ecrated to God.

God in baptism.

of our Lord Jesus Christ."

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To administer the sacrament proper-ly the "matter" and "form," the water and the words, must be united, and the person baptizing must have at least implicity the intention of doing what the Church wishes him to do. Fearing that something of these condi-tions may have been wanting in their Baptism, converts to the Church are baptized conditionally. But Baptism of the water may be supplied by the Baptism of Blood and of Desire. There have been instances. THE LEENING, MILES CO., Limited, MONTREAL

images and roods. " But while these of Desire. There have been instances, and many of them, where persons have made profession of faith and have, as a things are to be put down parliament is to be invited to allow a larger liberty consequence, been martyred before they could receive the sacrament of of ceremonial. "The law of public worship in the Church of Ergland is too narrow for the religious life of the baptism. The exceeding love of God which induced them to lay down their lives in martyrdom supplied the place present generation.

HOLY FATHER PRAISES AMERI-CAN CATHULICS.

AYS HE "FEELS THEM NEAR, THOUGH ABSENT "- " SINCERE AFFECTION FOR PRESIDENT ROOSEVELT.

who may die, may be shipwrecked, for instance. In such cases, the want of the sacrament is supplied by the great Pope Pius X.'s recent reception of It may, however, be well to remark that the Baptiam of Blood and of Desire American pilgrims an account of which has already appeared from the pen of are not sacraments and do not give the mark or character which baptism imthe Rome correspondent of The Cath-olic Standard and Times, is the sub-ject of interesting observations by the Lordon Catholic Times representative plies, but they are extraordinary means to supply the want of baptism. There is but one baptism. This is in the Eternal City. After referring to the numerical pro evident when we recall the words of St. Paul in Ephesians iv. 4: "One

gress and proportionate increase in im-portance of this summer's pilgrimage of previous years, the correspondent tells of the expressions of veneration, cordial feeling and well wishes which the head of the American Republic commissioned Bishop Gabriels to bear to the head of the church and which the Bishop incompared in his address ministered. No matter who baptizes he is only an instrument acting for our Lord, who "baptizes with the Holy Ghost,"-(St. Mark i, 8) St. Augus-tine says in reference to this: Let Peter baptize, He it is who baptizes. Let Paul baptize, He it is who baptizes.

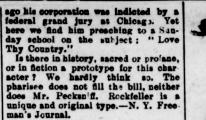
the Bishop incorporated in his address on behalf of the pilgrins. "His Holiness," continues the cor-respondent, "replied to the address in grateful words. He passed then to each of the topics on which it had touched. With fervent conviction he declared the rapid growth and expansion of the Catholic Church in the United States to be the Spirit's own work and marvel-ous. The explanation lay in the faith of American Catholics, which was a faith of works, and not merely of words. Such it appeared in every mailestation of their religion, and His Holiness enu-merated some of these, referring par-ticularly to their generosity, their readi-

Vicar of Jesus Christ (la poverty of the Vicar of Jesus Christ (la poverta del Vicario di Cristo).' His Holiness, con-tinuing, spoke in praise of the zeal of the hierarchy and clergy, who counted no cost when it was a case of the good o cost when it was a case of the good f souls. The Pontiff dwelt upon th of souls. liberty of the Church in the great Re-public. The fairness and consistently iberal spirit of the President now in dwelt upon from personal e. 'We are bound,' he conknowledge. to President Roosevelt by cluded. ties of dutiful acknowledgment and gratitude, and we would venture to sy, even by sincere affection.' (' No siamo legati al Presidente Roosevelt da

legami di riconoscenza e gratitudine, e, osiamo dire ancora da sincero affetto') You've come,' said His Holiness in conclusion to the pilgrims, 'to venerate the tombs of the Apostles and the places sanctified by the blood of the places sanctified by the block of the martyrs, and to honor the Vicar of Jesus Christ.' The Pope expressed the hope that God would repay the rions intentions of the pilgrims. 'Tell pions intentions of the pilgrims. 'Tell those at home,' were his last words, 'that the Pope blessed all; that he feels them near though absent ; that he has daily thought of the good people of America, and invokes upon them now a heavenly blessing."

STANDARD OIL AND SUNDAY

SCHOOLS. Parkefaller (s



NORTH

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SOLID"

CONTINEN

SPLENDID TRIBUTE TO SISTERS OF GOOD SHEPHERD.

Mrs. Floreace Spooner, a non-Cath-olic lady very largely and prominently identified with prison reform work in Boston, pays the following tribute to the Sisters of Oar Lady of Charity of the Good Shepherd, whose work she has closely investigated. To the Boston Herald she writes: "President Roosevelt, when Gover-por of New York, never hesitated to

nor of New York, never hesitated to pay tribute and gave freely to the House of the Good Shepherd in Albany. He recognized the benefits of cloistered women giving up all that this world had to offer them in order to be the means of saving and caring for women outcasts, prodigal and penitert. His good example has been remembered bearing the fruit of subsidy for the convents of the Good Shepherd, both in Providence and Hartford, where bills for funds were passed without dis

sent of legislature. "All rectarian influences are forgotten in the glory of the work itself. The House of the Good Shepherd is doing such work. Its inmates are not prisoners or unfortunates, for it is a home in every sense of the word. There, as the days pass into weeks, hope replaces despair, because of the diversified anusements and congenial occupations. The public should not beguile or deceive it-elf into the belief that reform ever was, or can be possi-ble, except where human hearts are reached through the affections. a love that must take root in some real relig-ion, be it Protestant or Catholic.

"Last year this religious refuge took eare of one hundred and sixty women from the courts without payment from the State. These self sacrificing nuns wended their cloistered, sweet way of charity, contriving every means to the end of patience and tcil. What Gov. Guild said in his greeting to Archbishop O'Connell deserves to be preserved in this connection: 'We are not in danger from too much religion.' The Prison Reform League was the first society in this country to advocate even the desire or hope that women prisoners be given in charge of just such of their sex as these good shepherds, instead of being turned over in handcuffs, fright and the meditation of the perpetual despair in jails, prisons and afterwards insane asylums. Think of fifty nine nuns in one home for love of souls, laying down life itself without money or self renunerstion.

AN EFFECTIVE ARGUMENT.

One of the biographers of St. Francis de Sales tells of a home thrust once given by that gentle prelate with ex-cellent results. The Bishop had been laboring for some time for the conver-sion of an elderly Calvinist lady, who constantly importaned him about con-troversial matters. Finally, she began calling upon him every day, asking for the solution of this or that new doubt which had arisen in her mind. Although the Bishop could not see that he was making much progress in bring-ing her into the Church, he listened to

her with unfailing patience. One day, at last, she declared that her enly remaining difficulty was about the collibriant of the clergy. St. Francis the celibacy of the clergy. St. Francis explained that the celibate life was necessary to clerics in order that, being free from the care of a family, they might the better serve the people. tance Madan

The causticity of the remark was lost

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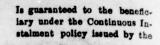
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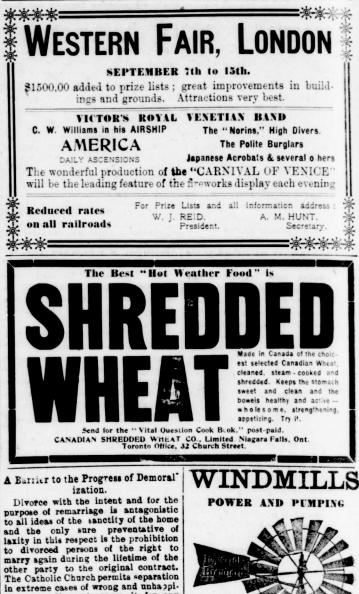
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ness, but discountenances it for any slight cause. This Church is the strictest in its enforcement of marital oblisations of all the denominations in the 1.nd, and in this respect it is a barrier to the progress of demoralization.-The Boston Herald.



The "IMPERIAL" won the

child, he says : " Receive this white garment and see that thou carry it without stain before the judgment seat Then he presents to the newly baptized person

God in baptism. The closing ceremonies are very significant. When the priest places the white cloth upon the head of the child, he says: "Receive this white

TALKS ON RELIGION

BAPTISM.

The Lord, by Baptism, calls us " ont of dark into His marvelous light." By it we are made Christians, chil dren of God, members of the Church and heirs of heaven. By Baptism we receive a new character, and are raised We cannot think too highly or say

too much of the immense dignity and the great inheritance bestowed on us by Baptism. The non-baptized and the baptized are not on the same plane, hence are not free to marry and cannot actually marry without a dispensation.

tion. Sanctifying grace is infused into the soal by Baptism and by it the guilt and stain of original sin and every stain of actual sin which may have been in-curred, are washed away. The sin of Adam descended upon us so that we were born as all children are, deprived of original justice. We were not only deprived of our birthright by original sin, but were weighed down by a great of weakness and misery. The effects of original sin are a weakness in our will, a darkness in our understanding and a strong inclination to evil. The object of Baptism is to remedy these misfortunes. Being "born again of water and the Holy Ghost," our birthright is restored to us in a super

natural way by Baptism. Baptism is the one Sacrament of absolute necessity. The other sacra ments are necessary in certain cases and to provide for certain wants, but and to provide for certain wants, but Baptism is essential to enter into the kingdom of God and to become a par-taker with Christ. "He that believeth sud is baptized shall be saved; but he that believeth not shall be con-demned."-(St. Mark xvi., 16) Bastien should be administered with

Baptism should be administered with out the least unnecessary delay. "Un-less a man be born again of water and less a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." ("St. John iii. 5.) Hence it is a sin to delay too long the baptism of children. St. Liguori considers that a delay of over two weeks entails a mortal sin. Such delay endangers the loss of a priceless boon. When Bartiem has been administered endangers the loss of a priceless boon. When Baptism has been administered validiy, it cannot be repeated. But

"Receive this b rning light saying : and keep thy baptism so as to be with out blame ; keep the commandments of God, that when our Lord shall come to the nuptials, thou mayest meet Him in the company of all the saints in the heavenly court, and have eternal life, and live for ever and ever. Amen." How strikingly these ceremonies ex-press or emphasize the sanctifying grace conferred by the sacrament of baptism !-- Catholic Universe.

ROMANIZERS RUNNING THE AWAY WITH THE CHURCH OF ENGLAND.

The long expected report of the Com-mission on Ecclesiastical Discipline has at last appeared. I classify the alleged illegal practices in the Church of Eng. land as follows : Practices insignificant of doctrine,

and practices significant of doctrine; and these latter are sub-divided into practices significant of Church of Eng-land doctrine, practices significant of doctrine not condemned by the Church of Ergland, and practices significant of doctrines rejected by the Church of England, but which their defenders justify as part of the heritage of the universal Catholic Church. The e latter are put down with a strong hand. The report instances some that the Commissioners regard as most serious. The list will interest Catholics. " Of special gravity and significance, " says the report, "will be found the follow ing : the interpolation of the prayers and ceremonies belonging to the Canon of the Mass; the use of the words ' Be held the Lamb of God' accompanied by the exhibit on of a consecrated wafer cr bread; reservation of the Sacrament under conditions which lead to its adoration; Mass of the Prae-Sanctified; Corpus Christi processions with the Sacrament; Benediction with the Sacrament; celebration of the Holy Euchar ist with the intent that there shall be no communicant except the celebrant hymns, prayers, and devotions involv-ing invocation of or confession to the Blessed Virgin or the Saints; the ob-

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"you will readily understand that if I had a wife and children to take care of. Sunday school in Cleveland, O.) 8378 "This is a great and good country to live in," that "It has grown to its present strength of a few Puritan Fathers who first settled here," that I should be unable to talk with you so often about your religious difficulties." "We are free in this country, " and " can study the Bible" not like "over in Europe " where they " do not have the advantages we have, " etc. etc. in the gentleness of its delivery; and the force of the argument did what theological discussions had hitherto failed of doing. The lady was forth-with converted.-Ave Maria. We are not aware that there is a country "over in Europe" in whi people may not study the Bible if th choose to do so. And it is probab that those of them who do so choose profit more by it than the descendant of the "Pilgrims" even in the land of the Pilgrims, in which connection " may note the statement of George Fred erick Wells, writing in the Outlo that in the rural districts of New E land at the present time there is ' widespread divorcement of the peop from the church and religious inf ences." Mr. Rockefeller admin ences." Mr. Rockeller a dire Sunday Schools. He thinks they ar "great institutions" and that "on ountry is much better for its Sunday chools." He himself and his Stan Schools. Schools. The times that are good dard Oil Co. and its methods are good examples, as to which the Commoner (Mr. W. J. Bryan's paper) thus points the moral : "Here is a man who has organized great and cruel conspiracy in restrain

of trade. Through all manner crimes he has come to be the rich private individual in all the world Only a few months ago he was skulkin, into the dark corners of the earth, hid ing-successfully-from an officer of the law charged with serving upon him a simple writ commanding him to ap before a magistrate and tell the h. Only a few weeks ago a war truth. rant for his arrest was sworn out befor an Ohio state court. Only a few day



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