

FIVE MINUTE SERMON

By Rev. N. M. REDMOND

FOURTEENTH SUNDAY AFTER
PENTECOST

"SEEK FIRST THE KINGDOM OF GOD"
"Seek first the kingdom of God." (Matt. vi. 33.)

Short, indeed, but very comprehensive is our text. It contains man's entire duty. The present life is our time of probation; the future will be a reward or punishment for the manner in which we have spent the present. There is but one way of spending the present time so as to attain the reward, that is, the kingdom of God. That way is to have God constantly reign in our hearts by grace, because, this is the only sure guarantee that we will hereafter reign with Him in the glory of His kingdom. In other words, this is to practically "Seek first the kingdom of God." No Catholic, be he rich or poor, great or humble, religious or laic, sees else in this short precept than a most indispensable obligation. The same precisely is it as to make it our business to save our souls, and the world first obliges us to make it our chief business. Who can question that every one is bound to make the saving of his soul his chief business, and to hold it above and beyond all the concerns of this life, be their importance what they may? Are not all rational creatures bound to make it their chief business to attain the end for which they have been created? Was this not the evident design of the Creator, as man's very constitution bespoke, long before our divine Lord made it a special precept? It certainly was. The consequence then of not living strictly in accordance with this precept, is to set up our own will in opposition to the will of God; is to refuse to follow the order of Providence; is, in fine, to frustrate, as far as we can, the design of Our Creator—the principal end of our creation. But one way there is for us to avoid this dreadful consequence, and this is, to do by choice that which irrational creatures do by impulse or necessity. They never resist the hand that made them, but serve as so many ready instruments. We are rational; we are endowed with the noblest boon of free will; we can therefore either serve or swerve from the end of our creation. When the latter is the case, we are our own greatest enemies; we forfeit peace here and hereafter; we degrade ourselves.

What a noble end is that for which we were created! How perfectly in keeping is it with man's dignity to serve it faithfully! Otherwise how he degrades himself! No sooner are we in the world than our constitution begins to evidence that ere long we must of necessity go hence. There can be no room for quibble on this matter. But once in the history of the human race has the devil ventured to deceive man into the idea that he would not die. That once he succeeded, but never again has he tried the deception, because the mortality of the body, and the continual changes to which it is subject, leave no room for this gross error. The term of the life of the human body is fixed; it comprises but a small number of years, and when these years are about spent, decay and disease are the forerunners of its final reduction to its original dust. Thus ends the temporal life of the mortal part of man. But the better, the immortal part of our nature, our souls, never satisfied, are never at rest in this world, and can never be till she reaches the kingdom of Heaven for which she was created, survives forever. Does not therefore, the very nature of the soul of man teach man that the end of her existence is above and beyond this world; that God created her and stamped upon her His own Divine image, not indeed, for the ignoble end of being a slave to the body, and an accomplice to its inordinate lusts; but for that most noble end of serving Him in this life, and of enjoying Him in the next? Is it not the most noble work of a creature to serve his Creator, and is it not his sovereign happiness to enjoy Him? Hence, when man aims at aught less than serving his God, and the attaining His heavenly kingdom, he is far out of harmony with his rank, and in quest of his own degradation. Alas, how many there are who through the abuse of that noble prerogative of free will find themselves in this sad plight! Ah! how comparatively few are governed by the short precept! How very few employ their time so as to afford grounds to judge that they make Heaven their chief business; that they really prefer it to the pleasures and concerns of this life! The kingdom of Satan seems to have spread itself over the whole face of the earth, and the highways are full of those who flock to it, whilst the one way—the way of grace which leads up to the kingdom of God, is traversed but by the comparatively few. Yes, thank God, there are those in all ranks and states, who amid the general corruption constantly keep themselves in a state of grace, and thereby walk in the only way which leads up to the kingdom of Heaven. Are we of their number? Let each one's conscience speak for itself. Can you, O Christian, I speak to that person whose conscience accuses him or her of mortal sin committed by violating one of the Commandments of God, or one of the precepts of His Holy Church—say that you obey the precept, "Seek first the kingdom of God?" You know you cannot. For what then are you

waiting? Why do you, contrary to the cravings of your soul, contrary to the voice of your conscience, contrary to the practice of all good Christian people, and contrary to the direct precept of Jesus Christ, to "Seek first the kingdom of God," remain in such a sad state? O, my dear Christian man or woman, let me beg of you to use, at least, as much prudence in the business of your salvation as you use in the ordinary business of this life. You do not fail to insure your house because of the mere possibility that it may burn down. But why do you not insure, by keeping in a state of grace, that Spiritual temple within you your soul—against the certainty that otherwise it will burn eternally in hell? You can give no answer that will be consistent with the faith that is in you. Then insure your soul by living in a state of grace, for, thus only can you observe the precept, "Seek first the kingdom of Heaven."

TEMPERANCE

SERVING MARY BY TEMPERANCE

Love is the only coin of Christ's Kingdom and all else is counterfeit. By it alone is all the law fulfilled and by it alone are the favors of His Kingdom obtained. Many a Christian wonders that his prayers are not more profitable, who has not yet learned to pray aright. Building shrines and making votive offerings may help to make Mary loved, but not loved as she should be. Such things may be senseless monuments to vanity rather than magnets for human hearts. The wayward son who mistakes a natural tenderness for his mother for a genuine love for her may give her houses, and automobiles, and everything that he is willing to give away. But that his mother wants his heart and the love which only a clean heart can give. She may accept the tokens of his tender thought of her, but she hungers for that gift which alone can fill up her heart's desire. So it were better that, instead of shrines to Mary and costly gifts, we give her our love and win for her the love of others.

He who protects the Blessed Mother from a single blasphemy uttered against her Divine Son; or wards off some threatening sin; or renders any service that love dictates, will do more than he can hope to do who enriches her shrines with costly gifts. Better far to get a drunkard to become sober, or to save a boy from a drunkard's fate, than to offer many novenas made for selfish ends. Not that shrines are of small value or novenas of little effect, for by them are largely fulfilled that great prophecy of Mary, "Behold from henceforth all nations shall call me blessed." But they must be inspired by love and must not fail in an intelligent appreciation of that ultimate purpose of all religious symbols—the salvation of souls.

Every pledge of total abstinence will gladden our mother by the greater assurance of safety for one more of her children. The establishment of a temperance society will bless those who ward off from her the cruel sting with which drunkenness in her children wounds her. Build up the Kingdom of her Divine Son and her maternal blessing will be upon the builders. Temperance is one of the four cornerstones of the Kingdom. Make men sober and you will make glad the heart of Mary. Let us then sing the praises of Mary with love and joy! Let us breathe in devotion to her with every breath of spring! Her month is the month of the earth's awakening! Let us be glad in these days! Let us gladden our Blessed Mother by gifts of love and thoughtful service!—Catholic Temperance Advocate.

THE PLACE FOR THE CATHOLIC CHILD

"Education is a subject of vital importance to Catholics, one to which they should give the fullest consideration," says the Western Watchman. "The Catholic Church—realizing that education exerts a strong influence for good or evil—teaches the necessity of a true education. To be true it must recognize three parts in the human make-up. The soul, the mind and the body; and give training to all three. First place must be given to the training of the soul, and mind and body must be developed in harmony with the soul, that man may exist for the honor and glory of God. The non-Catholic school does not give this threefold training, which is true education. The Catholic school does give it. For which reason parents are told that the Catholic school is the only place for the Catholic child."

THE ROLL OF HONOR

Our indefatigable, zealous and discerning chronicler of conversions to the faith, Mr. Scannell O'Neill, gives out the following list of ministerial converts in America, during the past ten years, adding to each name the date, needful for knowing their standing and antecedents. Truly it is a Roll of Honor. The number is forty-five.

Rev. John Holland Whitaker, priest of the Diocese of Providence; formerly pastor of Memorial Congregationalist Church, Quincy, Mass.; graduate of Boston University.

Rev. Stephen Innes, pastor of St. Mary's Episcopal Church, San Francisco; graduate of the General Theological Seminary, New York; son of a clergyman (1905).

Rev. George A. Cain, curate at the Church of the Holy Innocents, Hoboken, N. J.; student at the General Theological Seminary, New York, class of 1902; son and brother of Methodist ministers (1905).

Rev. St. Ethelbert Yates, pastor of an Episcopal Church, Portland, Oregon; student at the General Theological Seminary, New York (1905).

Rev. D. H. E. Gilchrist, rector of St. Luke's Church, Roselle, N. J., and formerly a Universalist minister; Theological Seminary, New York (1905).

Rev. David St. George West (1847-1907), Protestant-Episcopal clergyman in Maryland and Littleton, Conn.; graduate of Trinity College, Hartford, 1872, and of General Theological Seminary, New York, 1874; studied for the priesthood, but died before ordination (1906).

Rev. Henry Chapin Granger (1847-1914); graduate of University of Michigan, 1871, and of Union Theological Seminary, New York, 1875; Presbyterian minister, Presbytery of Chicago, 1875-1889; Episcopal minister diocese of Chicago, 1889-1906, his last charge having been that of rector of St. Matthew's Church, Evanston, Ill., (1906).

Rev. William Emery Henkel, priest of the Archdiocese of Philadelphia; Rector of St. Barnabas Church, Reading, Pa., until his conversion; graduate of the Union Theological Seminary, and member of the class of 1893 General Theological Seminary, New York (1907).

Rev. Dr. William McGarvey, priest of the Archdiocese of Philadelphia; graduate of the General Theological Seminary, New York (B. D. 1887); ordained Episcopal minister, 1889, and for ten years thereafter assistant to Dr. Percival at the Church of St. John the Evangelist, Philadelphia; Rector of St. Elizabeth's Church, Philadelphia, 1896-1908; in 1891 mainly instrumental in founding the religious community of the Companions of the Holy Saviour (of which he was Superior-General; Chaplain General of the Episcopal Sisters of St. Mary, Peekskill, the Mother-General of which followed him into the Church with two nuns, and is now a member of Mother Drexel's Sisterhood author, (1908).

Dr. Sigourney Webster Fay, Headmaster of the Newman School, Hackensack, N. J., and priest of the Archdiocese of Baltimore; graduate of the University of Pennsylvania, and of the Episcopal Divinity School, Philadelphia; successively Canon of St. Paul's Cathedral, Archdeacon of Fond du Lac and "William Adams," Professor of Theology at Nashotah Seminary; member of the Companions of the Holy Saviour (1908).

Rev. Russell Jones Wilbur, priest of the Archdiocese of St. Louis, and graduate of the American College, Rome; successively Rector of the Episcopal Cathedral of St. Peter and Paul, Chicago; Archdeacon of Fond du Lac and Secretary to Bishop Weller; graduate of Northwestern University, Evanston, and Head President of the Northwestern University Settlement, Chicago; graduate of Western Theological Seminary, Chicago; student at Williams College, 1893-70 (1908).

Rev. William Leete L. Hayward, priest of the Archdiocese of Philadelphia; graduate of Nashotah Seminary; assistant at St. Elizabeth's Church, Philadelphia; member of the Companions of the Holy Saviour (1908).

Rev. Francis McFetrich (1866-1911), priest of the Diocese of Rochester, N. Y.; graduate of St. Stephen's College, Annandale, N. Y.; and of Philadelphia Divinity School; Episcopal minister; became a Catholic 1908; ordained priest 1910.

Rev. William H. McClellan, of the Society of Jesus; graduate of the University of Pennsylvania and of the General Theological Seminary, New York (B. D. 1902); assistant minister, Church of St. Elizabeth, Philadelphia; member of the Companions of the Holy Saviour (1908).

Rev. Otto Gromoll, priest of the Archdiocese of Philadelphia; rector of St. Joseph's Episcopal Church, Pullman, Ill.; member of the Companions of the Holy Saviour (1908).

Rev. Maurice L. Cowl, priest of the Archdiocese of Philadelphia; graduate of Trinity College, Hartford, and of the Berkeley Divinity School; Rector of St. Elizabeth's Episcopal Church, Philadelphia, and later assistant there to Dr. McGarvey; chaplain to the Anglican Sisters of St. Mary, Peekskill, N. Y.; member of the Companions of the Holy Saviour (1908).

Rev. Edgar A. Cowan, priest of the Archdiocese of Philadelphia; successively rector of St. James Episcopal Church, Philadelphia, and assistant at St. Elizabeth's, Philadelphia, under Dr. McGarvey; chaplain to the Anglican Sisters of St. Mary, Peekskill, N. Y.; member of the Companions of the Holy Saviour; graduate of the General Theological Seminary, New York, 1904 (1908).

Rev. Charles E. Bowles, priest of the Archdiocese of Philadelphia; rector of All Saints' Episcopal Church, Ravenswood, Ill., and member of the Companions of the Holy Saviour (1908).

Rev. Henry Allen Yost, rector of St. Timothy's Episcopal Church, Roxborough, Philadelphia; graduate of the University of Virginia, and of the Philadelphia Divinity School (1908).

Rev. James M. Raker, priest of the Diocese of La Crosse; graduate of the University of Pennsylvania and of the General Theological Seminary, New York, 1893; rector of Ascension

Episcopal Church, Merrill, Wis.; member of the Companions of the Holy Saviour (1908).

Rev. John G. P. Ewens, priest of the Vincentian Order, Philadelphia; born in Ireland of Protestant parents, where he was ordained a clergyman in 1890; came to this country and was rector of Holy Trinity Church, Manistee, Mich., until his reception into the Church in 1908. It is interesting to recall in this connection that Mr. Ewens succeeded Father Jewell as rector, the latter now being a convert priest of the Diocese of Grand Rapids.

Rev. Edward Hawkes, priest of the Archdiocese of Philadelphia; graduate of Nashotah and instructor in that institution; member of the Companions of the Holy Saviour (1908).

Rev. James E. Bourne, priest of the Archdiocese of Philadelphia; graduate of Nashotah Seminary and instructor in that institution; member of the Companions of the Holy Saviour (1908).

Rev. E. Howard, a Protestant minister in the Philippines, who with his entire congregation was received into the Church by the late Father Stroebele (1909).

Rev. J. Ellis Butler, Short Hills, N. J.; pastor of Methodist Churches in California and Colorado (1909).

Rev. Charles F. Uebelhoefer, Lutheran minister, Eden Valley, Minn.; graduate of the University of Heidelberg, and missioner of the German Evangelical Synod of North America (1909).

Rev. Lewis Thomas Watson, priest of the Archdiocese of New York; in religion Father Paul, Superior-General of the Society of the Atonement, Garrison, N. Y., which began as an Anglican Order and is now a recognized community in the Church under the Franciscan Order; graduate of the General Theological Seminary, New York, and of St. Stephen's College, Annandale, N. Y.; son of a clergyman; editor of The Lamp (1909).

Rev. Henry Rufus Sargent, priest of the Archdiocese of Boston, and now studying at the Benedictine Abbey of Downside, England, preparatory to establishing in this country a house of Benedictines; graduate of Harvard, and of the General Theological Seminary, New York; formerly Superior of the Anglican Order of the Holy Cross, and founder of the Oblates of Mt. Calvary (1909).

Rev. Isaac Gamewell, Tertiary of the Society of the Atonement working in Louisiana; formerly a Presbyterian minister (1910).

Rev. James A. M. Richey, graduate of Nashotah Seminary; rector of the Church of the Good Shepherd, Quincy, Ill.; founder and editor of the American Catholic (Anglican), Los Angeles; son of the late Canon Richey, of Fond du Lac (1910).

Rev. John Cyril Hawes, priest of an Australian diocese; an Episcopal minister in the Bahamas; received by Father Paul at Graymoor, N. Y. (1911).

Rev. R. M. Edwards, priest of the Third Order Regular St. Francis; Professor of Greek and Hebrew in St. Francis' College, Loretto, Pa., ordained 1915; graduate of Trinity College, Hartford, 1874; for over thirty years an Episcopal minister and journalist; rector of Christ Episcopal Church, Brentwood, L. I., N. Y., etc. (1911).

Rev. James L. Small, deacon in the Episcopal Diocese of Milwaukee and Secretary to Bishop Webb; graduate of Nashotah Seminary; author and lecturer (1912).

Rev. Charles Meyer, candidate for the priesthood at Seton Hall, South Orange, N. J.; in charge of St. Edmund's Episcopal Church, Los Angeles; graduate of Nashotah Seminary (1912).

Rev. Bryant Gray Harmon, rector of an Episcopal Church at Fairhaven, Vt.; graduate of Princeton University (1912).

Rev. Henry S. Dawson, minister in the Protestant Diocese of Fond du Lac, graduate of Yale University and valedictorian of his class, and of the General Theological Seminary, New York, 1904 (1912).

Mr. Foster Waterman Stears, Librarian of the Fine Arts Museum, Boston; rector of Christ Episcopal Church, Sheffield, Mass.; graduate of Amherst and of the General Theological Seminary, New York; M. A., Harvard; son-in-law of Professor Genung, of Amherst, the author of text-books (1912).

Rev. Henry Byron Sanderson, Vicar of Oakfield, Wis., and Registrar of the Diocese of Fond du Lac (1913).

Rev. Franz M. W. Schneeweiss, priest of the Archdiocese of Baltimore; graduate of Rutgers Grammar School and of the General Theological Seminary, New York; curate at St. Clement's Episcopal Church, Philadelphia (1913).

Rev. George Benson Hewetson, an English clergyman and poet who refused the Protestant Bishopric of Springfield, Ill., to which he had been elected; kinsman of the late Archbishop Benson of Canterbury (1914).

Rev. Frederick Schuchard, Lutheran minister, Dubuque, Ia. (1914).

Rev. John B. Pitcher, rector of All Saints' Episcopal Church, Orange, N. J.; graduate of Drew Theological Seminary; formerly a Methodist clergyman and son of a minister of that sect. His wife, who was received with him, is also the daughter of a minister (1914).

Rev. Francis Randall, pastor of St. Paul's Episcopal Church, Dixon, Wyo. (1914).

The late Rev. Wesley Noble, Los Angeles, for forty years a Methodist preacher (1915).

Rev. Wilmoth Alexander Farmer, Atlanta, Ga.; for fourteen years a Methodist (South) missioner in

China; graduate of Emory College, 1898 (1915).

In addition to the above named clergymen, thirty candidates for the ministry in various sects have been received. One of these, Father McGuire, of the Clerics of St. Viator, was ordained this year.

A further addition to our Roll of Honor is the name of the contributing editor of the Missionary, Mr. William Sloan, M. A. of Rochester University, entered Baptist ministry 1873; missionary to Burmah; afterwards missionary in Mexico for many years; author of a complete concordance of Holy Scriptures in Spanish, and of other works in the same language; converted in 1908.—The Missionary.

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