FIVE MINUTE SERMON

REV. J. J. BURKE, PEORIA. ILL. FIRST SUNDAY OF ADVENT

THE GREAT PROBLEM "So you also, when you shall see these thing-come to pass know that the kingdom of God is at hand," (Luke xxi, 31)

My dear friends, the Gospel read Mass on the first Sunday of Ad vent is most instructive and impres It cannot but inspire serious thoughts and earnest reflections These thoughts are of God, of eternity, of the last day, of man's duty,

and of life's problem.

The Great Problem is to learn how to live that we may spend an eternity in the kingdom of God. For since the end of our creation is by serving God here to be happy with Him hereafter, our duty is to ad-vance towards this end. Nothing is so natural as the desire, and nothing so pleasing as the promise of eternal happiness. In pursuit of knowledge the philosopher may examine all creation; may become skilled in every art and science; may dive into the depths of the sea and shift the interior of the earth; may trace the shining orbs and planets in their revolution through the heavens and number the stars of the firmament; but something will still be wanting to dignify his knowledge and make it profitable to eternal life. The poor unlearned man who tries to know, love and serve God by a good intention in all he does is not only solving the great problem but is a better and a wiser man.

we look out into the world we find the majority of mankind engaged in everything else but serving God. Attached to the goods of the earth they seldom wish for anything but the gratification of their senses. Thus the greater part of Christians live. They do not regard the obligations they owe to God. Dress, amusement and the amassing of wealth are the great business of life to them. God, eternity, the future seem never to enter their minds. They seem to be incapable of a serious thought. Apparently, they never ask themselves the great ques-What is the end and aim of my existence? For if they thought of this question, they would soon begin to act seriously, to act, to live as though there is a God, the Creator of all things, Who made them for eter-

nal happiness. When we consider the wonderful creation of the world out of nothing, we magnify the power that created it; when we view the order and harmony of nature in all its works, we adore the providence that governs it. Yes, all nature proclaims a es, all nature proclaims a For if a watch suggests a watchmaker, a church an architect, how much more does this beautiful universe with its wonderful order and harmony pre-suppose a Maker?
This maker of all things perish-

able is an eternal, independent Being. Without a beginning and without end, no period of time can measure the duration of His exist-Angels and the souls of men are immortal; neither are eternal, as they had a beginning. None but God, the only one supreme and independent Being can be properly styled eternal: for His greatness knows no bounds, His perfections are infinite and His existence had no beginning and will have no end. Millions of years may roll away, they will not shorten its duration; millions of ages add nothing to its length.

the mountains were made," says the prophet David, " or the earth and the world was formed: Lord, Thou foundest the earth, and the heavens are the works of Thy hands. . . . They shall perish, but Thou remainest. . . . Thou art the self-same and Thy years shall not fail." (lxxxix and ci psalms.)

These words of the inspired writer clearly tell us that God was before this world and that He will continue to be after all shall have passed away. That He always was and al-ways will be, unchanged and un-

All things created are subject to change and decay. The sun may continue to take his course through the azure sky for ages yet to come the rivers may flow on for centuries; the grand monuments of art erected to departed heroes may seem to defy the hand of time; the name and fame of great statesmen and conquerors may excite the envy and admiration of nations yet unborn, may pass down from age to age; from generation to generation to the latest posterity; yet all will pass away, all human greatness, all things created will be blot-ted out. But sitting on His throne of inaccessible glory, surrounded by millions of immortal spirits each shining with a brightness more glorious than the sun, God will live on without change for all eternity.
And man will live for all eternity happy or miserable, according to his

Whatever our station in life may be we are placed there to work our way toward the kingdom of God, our heavenly home. Whether we meet with comforts or afflictions, whether our path be one of roses or thorns whether we walk the pleasant fields of prosperity or the rough road of adversity, we should be neither mis-led by the one nor discouraged by the other. These comforts or afflictions can make us neither happy nor unhappy. We shall exist when they more. We are made for heaven and earthly things should not engage the affections of our If we were convinced of the truth that things of earth cannot make us happy, they would no longer have any charm.

MEDICINE"

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MRS. ANNIE A. CORBETT

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Nor would we shrink from misfor tune and suffering, did we reflect that we can make them meritorious for that eternity which we are soo to expect. Faith teaches us that the tribulations of the Just will be succeded by joys unending. An eternity of joy or an eternity of pain will These thoughts are suggested by

my text, "So you also when you shall see these things come to pass, know that the kingdom of God is at hand." When we compare our fleeting existence here with the eternity of God, how short, how next to noth ing, is the life of man. A few days or years and he is no more. One sudden stroke and he is cut off in the middle of his career. Even the longest life is but a fleeting shadow, passing cloud that disperses in air almost as soon as it is formed. fact life is a continual death that begins to destroy us when we begin to live. Though short, it is often badly spent. Let us begin to day to spend the remainder of our fleeting existence better; let us spend it in preparation for that eternal happi-ness which God has prepared for His elect. Otherwise, we shall be cast with the reprobate into eternal misery. Our days are numbered. We know not when our summons shall come. But when it does come we shall enter into everlasting joys or pains. Are we prepared now answer at the tribunal of a just God? If not, let us prepare at once. few years of life on earth are granted that we may prepare ourselves to from eternity and to eternity Thou art God," "In the beginning, O these few years well. Let us them in learning to know, to love and to serve God here, that we may be happy with Him hereafter. This

is the solution of the great problem. Lifted on the wings of heavenly knowledge, we soar in thought above all created things and view the glorious perfections of God revealed that constitute the happiness of saints and angels.

To contemplate God, to meditate upon His perfections, to ponder upon His wonders, to praise and glorify Him, to do His holy will constitute the occupation of the Blessed in heaven; and while we employ our mind in the same exercise, we begin to do in time what we hope it will our happiness to do in the kingdom of God for all eternity.

CLUNY ABBEY

In the years 1122-1156 the great Benedictine Abbey at Cluny in France was considered only second to Rome as the centre of the whole Church and Christian world. The Abbey was a vast and magnificent structure, and was regarded as one of the wonders of the Middle Age.

Its Abbey church was the largest in Christendom, and was only later surpassed by the building of St. Peter's Rome. It was 555 feet in Peter's Rome. It was 555 feet in length with 5 naves, several towers

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The library was the richest and most important in France, containing a vast number of priceless manuscripts, which perished when the Huguenots sacked it in 1562.

TEMPERANCE

THE GREATEST SAFEGUARDS

Dr. Evans, who is paid \$10,000 a year to write a daily health article for the Chicago Tribune, must be a man of considerable knowledge and experience. In that light, it is worth while reading twice the following paragraphs from one of his recent

When a young life starts out from the shelter of home to fight the battles that must be fought and brave the dangers that must be faced, one of the most priceless possessions, one of the greatest safeguards he or she can have, is that of total abstinence from all alcoholic liquor.

"This, I think, is one of the sad-

dest things that can be said about alcohol; that many a life that otherwise had kept its purity, but now in habits the underworld of our social system, entered the pathway leads to the gutter whilst under the influence of alcohol; and there, sooner or later infected, becomes a source of infection to other lives trooping that way, led on by the king of the carnival-alcohol.'

EFFECTS OF INTEMPERANCE "Intemperance interferes with the intellectual as well as the moral, aye, even the physical life of the individual," says a writer in the Father Mathew Record. "It injures his mind and will; it weaken his energy of action and his power of endurance it interferes with the faithful discharge of his duties; it often makes him a pauper and a burden to society, and usually leads to other vices and crimes. Who has not heard of the havoc and injury wrought in families, the misery endured by wife and children? Intemperance in high society exerts, moreover, a most disastrous and degrading influence on the moral sense of the community, and where common among the lower classes it retards their intellectual and spiritual progress no less than efficiency of their work. Who cannot see what would be the deplorable results for society, in religious, moral, intellectual, social, political and even

dire consequences in hundreds of cases resulting to the yet unborn SQUANDERING OF MILLIONS Professor McCook estimated that the tramps of the United States alone cost the people over nine millions a year to support them: "a half more than the cost of the Indian Depart-ment, and one-half the cost of our

purely economical fields, when in-

temperance has once been allowed

may be justly called a common vice of the people? Nor can we overlook

another most important feature in

this connection, which has not al-

imperatively demands. I mean the

From a sociological standpoint, says Nammack, "we are compelled by incontrovertible evidence to acknowledge that it (alcohol) is of all causes the most frequent source of poverty, unhappiness, divorce, suicide, immorality, crime, insanity, disease and death." What greater reasons should prompt us to take an active part in organized total abstinence? Yet in their strange and sad ignorance of its destroying power, people take drink without any apprehension of its danger; yea, rather as if it were the cure for all the misfortunes and miseries " to which the flesh is heir." Whereas, as science is every day proving more and more and as experience is also daily teach-ing, it is, for the generality of man-kind, the most dangerous thing any-one could take and that for most

persons it proves disastrous ruin. THE SANE SYSTEM The man who early goes to bed, instead of painting landscapes red, assisted by a demijohn, until the roosters hail the dawn, will rise refreshed at break of day, and sing a joyous roundelay. His mouth is clean, his eyes are bright; he has a horses' appetite, and to his maw be gaily rakes a half a quire of buck wheat cakes, and ham and eggs and bread and cheese, and sundry things like these. Then to his daily toil he goes, all full of vim from crown to toes. He works so well his boss observes: "I'm surely mashed upon your curves, and so, beginning with to-day, I'll add a guilder to your pay." The man who paints the vil-lage red instead of going to his bed at seven minutes after ten, on waking thinks a setting hen has used his mouth three weeks or more; his eyes are red, his stomach sore; he cannot eat the wholesome steak, the eyes are red, his stomach sore; he cannot eat the wholesome steak, the scrambled egg or buckwheat cake, but sadly chews a pickled bean and takes a drink of kerosene. He does his task in lanquid way, and ere he's put in half a day the boss exclaims: "You make me tired! Put on your hat and go—you're fired!" If you would hold a good job down, be wise—let t'others paint the town.—Walt Mason.

CONSISTENCY'S GAIN

Dr. Kraeplin, a Heidelberg professor, is ready to furnish proof that the best method for fighting the drink evil is "the personal example of total abstinence." Some may find this warfare against alcohol a bit burdensome— in fact, much more troublesome than preaching total abstinence—but what is lost in hilarity is more than compensated for by what is gained in consistency. For twelve years the professor has

been preaching total abstinence by example, and he has never regretted the style of warfare which he has taken up. "I have to thank total abstinence," he says, "for its beneficial results in respect to my own health." The professor thinks that his usefulness would have already been much impaired had he permit. been much impaired had he permit-ted himself to indulge in alcoholic beverages.-St. Paul Bulletin.

RECENT CONVERTS

ST. PETERS' NET GRADUALLY CLOSES UPON THE MOST ENLIGHTENED STUDENTS OF HISTORY, THEOLOGY AND HOLY SCRIPTURE

The Missionary publishes the following partial list of recent converts to the Catholic Church. Their names are selected because of their prominence in the religious and mer cantile life of the country in which they reside and because many of them are well known to the reading public.

The Rev. E. F. Ekins, curate at St. Augustine's Church, Kilburn, London, graduate of Oxford and Ely Theolog ical College, son of the late General Ekins.

The Rev. Franz W. H. Schniewees, late curate at St. Mark's and St. Clement's Episcopal Churches, Philadelphia. The Rev. Alexander Thompson Grant, of the Scottish Episcopal

Church, and ex-chaplain to Wewyss Castle, Fife, Scotland. The Princess Lugi Colonna of Rome; born a daughter of Count Victor von Platen, of Hanover, Ger-many; sister of the late Duchess of Devonshire (England); Lutheran. She married Prince Colonna over

fifty years ago.

Mrs. Hugh Cleland Hoy of Bristol, England, wife of a prominent Ulster-

man and journalist.

The late Neil Kennedy, M. I. C. E. of the Rio Tinto Company, Wimbledon, London; Presbyterian.

The late Richard Wilson, president of the Ewbank Electric Transmission Company, vice president of the Title and Trust Company of Portland, Oregon, who left a large portion of his \$500,000 estate to the Church.

The late William Oscar McCurdy Beevile, Texas : a prominent editor. publisher and capitalist; received on his deathbed by the Bishop of San Antonio. to grow to such dimensions that it

Among recent conversions to the Church in France are to be numbered Charles Louis Morice, poet and art critic, and Emile Rochard, formerly director of the Ambigu theatre, who has just published a "Vie de Jesus" ways received the consideration it so

Clarence Preston Boyer, Memphis, Mrs. Schaefer and her two daugh-

ers of Blitheville, Ark. Miss Pauline Sanders, San Antonio,

At Pittsburg, Kansas, the following persons have lately been received: Mrs. M. C. Gallagher, Mrs. H. J. Denn, Miss Francis Montez Stowers, F. L. Costello, Miss Nellie McPheeters and

Mrs. Cummings.
Miss Elizabeth Young, pianist, Nazareth, Kentucky. Moreno Griffith, Paramount Chief of Basutoland, South America, and one hundred and six natives.

This Washer Must Pay for Itself.

So I told him I Well, I didn't like that. I was afraid the horse wasn't "all right" and that I might have to whis-tle for my money i

and tell me.
You see I sell my Washing Machines by mail.
have sold over half a million that way.
So, thought I, it is only fair enough to let people
try my Washing Machines for a month, before they
pay for them, just as I wanted to try the horse.
Now, I know what our "1000 Gravity" Washer
will do. I know it will wash the clothes without wearing or tearing them, in less than half the
time they can be washed by hand or by any other
machine.

President

Give a manly man A manly gift. He will appreciate a pair in a Christmas Box.

Suspenders

Miss Eva Chambers, Denver, Col. One hundred adult converts were confirmed on June 22 at the Paulist Church of Chicago.

Nine converts were confirmed at

the Church of St. Ignatius, Los Angeles, on June 13. Thirteen adult converts were confirmed on June 22, in St. Liborious Church, St. Louis.

Five converts were confirmed at St. Cara's Church, Oxnard, Cal., on June 22. The Archbishop of Philadelphia, on

June 1, confirmed fourteen adult converts at St. Luke's church, Glenside,

Bishop McCort confirmed five adult converts in St. Matthias' church, Bala, Pa., on June 4. On May 28, the Bishop of Columbus

confirmed fourteen adult converts at Moxohala and Crooksville, Ohio. Five converts were received on June 8 at St. Mary's church, Avondale, N. J.

Six converts were confirmed in SS. Joseph's and Mary's church, South St. Louis, on May 18. The Bishop of Peoria, on June 1

confirmed twenty adult converts at St. Mary's church, Moline, Ill. Eight converts were received dur-

ing June at the Church of the Blessed acrament, Kansas City, Mo. The Bishop-Auxiliary of Detroit, on June 16, confirmed thirty-one adult

converts at St. Augustine's church, Kalamazoo, Mich.

The Archbishop of St. Louis, on May 26, confirmed thirteen converts at Potosi, Mo.
Bishop McCort confirmed eight

adult converts at St. Gabriel's church, Philadelphia, on May 16, and forty adults (mostly converts), at the Gesu church, Philadelphia, on May 17. Fifteen adult converts were re-

ceived at St. Philip Neri's church. Philadelphia, during the May mission. Fourteen converts were confirmed in St. Malachy's church, Philadelphia. on May 15. At St. Thomas Aquinas church, Germantown, Pa., May 17, fourteen adult converts were con firmed.

Seventeen converts were confirmed on May 17, in the Convent of the Good Shepherd, San Antonio. Father Albert, S. S. J., lately re-

ceived the following number of colored converts: Eighty - two at Mobile; thirty at Pascagoula, Miss. and twenty-four at Pritchard, Ala.

In every portion of India and Cey lon the Church is now organized and conversions are being made at the rate of over sixteen thousand a year. This figure applies only to adult bap-

From the first of the year to June 12, the Bishop of Covington, administered the sacrament of confirmation to one hundred and forty-two con-

The Vicariate of Pekin, during the year 1912, registered thirty five thousand catechumens, being tenthousand more than those of 1911. Among the converts of the year was a Princess of the Imperial house, niece of the Empress Kia Tsing, and sister of Prince Kung, the last great minister of the Manchu dynasty. She was instru by the Sisters of Charity of St. Michael's hospital, and received baptism on her deathbed.

Since last November, nineteen missions, the expense of which were defrayed by the Apostolic Mission house were given in towns in Ala-bama, Oklahoma, Mississippi, Kansas and Tennessee, by Fathers Huffer Albert, Devery, and Swift, who re-ceived one hundred and eighty-five converts and left forty-four under in

SOMETHING UNUSUAL

Something that we see rarely ad verted to in Protestant journals is gracefully mentioned by the Churchman (Protestant Episcopalian) namely, the fact that the Gospel was not first brought to China by Protestant missionaries, but that Catholic missionaries, centuries before Protest-antism was born, had converted milions to Christianity in that land. "It is only fair to remember," the Churchman, "that China's earliest Christian missionary martyrs belonged to the Roman Catholic communion." Our Protestant contemporary continues : "The first Roman Catholic Mission

to China dates back to the time of Dante, Marco Polo and Kubla Kham. It was in 1292 that the Franciscan Monk, John of Monte Corvino reached Cambalu, (Peking). In 1299 he built a church there "with a campanile and three bells," as he proudly records, instructed his boys in Latin and Greek, converted six thousand adults, translated the New Testament and the Psalter into tarar, and was appointed Archbishop of Cambalu by Clement V. in 1307. The rise of the Ming dynasty rooted Christianity out of China for the time being, but in the sixteenth century Roman Catholic Missionary effort was heroically re-entered upon by the Jesuits and other religious orders. The memory of the great early Jesuit missionaries is still early Jesuit missionaries is still held in veneration, and an eye-wit-

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tells of a mandarin who came from the remote interior to do sacri fice at their graves. A great multi-tude of Roman Catholic martyrs, both missionary and natives, sealed their testimony with their blood long before any other Christian Church, except the Nestorian, was known within the empire.'

eThis, of course, is the merest skeleton of a sketch of the relation of the Catholic Church to China, but it is so unusual in a Protestant paper that we are pleased to see it.
For a fuller description of what Catholic missionaries have done and are still doing in China, we hope the editor of the Churchman will turn to the Catholic Encylopedia.—Sacred Heart Leview.

A conscience without God is a tribunal without a judge.



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