

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.
SEVENTH SUNDAY AFTER PENTECOST

STRIVING FOR PERFECTION
"A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit." (Matt. vii. 18.)

Christ, in the Gospels, frequently compares man's life on earth to a tree that bears fruit, and it is to be noted that man must bring forth some sort of fruit. This follows from the fact that he is a free being, and, acting rationally, his works will be good or bad from a moral standpoint. Were man merely possessed of an instinct, like the animals, he would not be accountable for his acts. But, considering him as he is, every act, thought, and word is some sort of fruit. Christ gives us a means of judging the fruits of our life. If we are good, the fruits borne by us will be good; if evil, then the fruits of our life also will be evil. This is not always apparent to men, for hypocrites and deceivers often perform works apparently of great merit. But Christ says it will be evident some day, for He tells us that we can discover false prophets by the fruits which follow from their hypocritical acts.

This consideration of the fruits we produce in our lives and the subsequent, if not immediate, revelation of their nature, should seriously occupy us. After all, our life on earth is only the beginning of a fuller life which is to come to us. This fuller life will be either one of eternal happiness or of eternal misery. Now, which it will be depends upon the fruit we bear during the days of our mortal existence.

In the more or less ignorant state in which humanity has been left since the fall of Adam and Eve, often we are liable to become blinded to the true nature of the works of our life. There is also the arch-deceiver of mankind, who can change himself into an angel of light and deceive us in our opinion of the fruits of our lives. So it is necessary for us to be certain of the true nature of the fruits we bear. Otherwise we may blindly pass along in life, performing works which we judge to be good, but which in reality are evil. Christ gives us the key to passing the right judgment on our works. He says that if we are virtuous, the fruits of our life will be good; but if we are wicked, then the fruits produced by us will be evil.

But how are we to find out whether we are good or bad? Ordinary means for doing so are at hand. Are we Christians in the full sense of the word? Are we honestly endeavoring to carry out the mandates of Christ? If we can truthfully answer before God that we are using our best efforts to lead a good Christian life, then we can have a moral certainty that we are producing good fruits; greater assurance than this we can not have in life.

But how do we become a good or a bad tree, in the sense in which Christ speaks? Certainly we are not bad by nature, even though the effects of original justice remain within us. Neither does God intend good and bad trees to exist together in the world. His will is that all men be saved; and in order to be saved, a man must produce, under the influence of grace, works worthy of eternal life. In other words, God wills all men to be good. The fact is, however, that the wicked continue in the world as well as the good. The reasons for the existence of these two classes are plain enough. The reason why some are wicked is neglect of God's grace and a yielding to passions; the reasons why others are good is because they mortify their passions and come, by various means, under the influence of divine grace.

It is well for all of us to ask ourselves what course we are now pursuing. No doubt we shall be inclined to think that we are leading a life of righteousness, or, at least, that we are doing our best to that end. It is human to think thus. But it will help us to form a true opinion of ourselves if we take a retrospective glance and compare our present moral condition with what it was a year or two ago, or even further back. Are we better now than we were then? Have we fewer evil habits, whether great or small, than we had at that time? The one who has really improved, who has conquered some of the habits that existed in his soul, is indeed a good tree and is bearing good fruit. But what must be said of the one who is no better, though no worse, and has eradicated none of his former habits? True, he may be good, but unless a change comes for the better—even though it be only in the smallest degree—he is in great danger of a gradual decay. God wants us to progress toward virtue. Nay, even nature is so formed that if it is not continually subdued, it will be the conqueror.

It is principally due to the absence of a true knowledge of one's moral condition that a fall from grace occurs. And this lack of knowledge of our real condition results, generally, from the absence of meditation in our lives. How much we can learn in this respect from the saints! Their life was one of continuous meditation. They never ceased to think on God, and on the dangers besetting them. Even in the midst of occupations of

the most absorbing kind, they never allowed the foremost aim of their lives to be forgotten for a moment. There existed in them that intention called habitual, and by it their every act was sanctified. Their lives were good, they kept them so themselves, aided by God's grace. Even then, however, they were never certain of their eternal salvation. Knowing the weakness of human nature, and the prevalence of dangers everywhere, they realized that they must never cease in their holy endeavors, and must wage an even more bitter fight against nature. Perhaps we never can reach a state of perfection equal to theirs, but certainly we can be imitators of their endeavors.

How necessary it is for the Christian, even though he feels that he is a good tree, to continue his progress. It is very easy to fall into a routine: to attend Mass on Sunday simply because it is the law of the Church; to say a few prayers in the morning and at night, because good people generally do it. If a man finds himself in this condition, let him consider it a foreboding of spiritual decay, and stir himself up to a life of fervor. Even the good can not remain virtuous unless nourished with new, good food. Let us ask ourselves, are we as the good tree or as the evil? And if one of the other, which we certainly must be, what are the prospects for the harvest time, when the fruits of our lives will be gathered? If good now, will they be good then? If bad now, shall we allow them to remain so? In either case, it depends upon ourselves.

MAKE SURE YOU GET THE RIGHT MEDICINE

People who are suffering from constipation, biliousness or sick headache are sometimes at a loss to know what remedy to take to correct these ailments.

Mr. Arthur Couzens of Smith Township, Ont., said that he tried several doctors and various remedies but got no relief until he was advised by a friend to take Dr. Norvall's Stomach and Tonic Tablets. When he had finished one bottle he felt like a different person and takes pleasure in recommending Dr. Norvall's Stomach and Tonic Tablets to anyone suffering from constipation or biliousness.

Mr. H. V. Mercer, Druggist of Lindsay, Ont., recommends Dr. Norvall's Stomach and Tonic Tablets because he considers he owes it to the public to recommend what will give the best results. If your dealer does not keep them in stock we will mail them to any part of Canada for twenty-five cents a bottle or five bottles for one dollar.

The Dr. Norvall Medical Co. Ltd., 168 Hunter Street, Peterborough, Ont.

UNION WITH ROME IS RUSSIA'S ONLY HOPE

BRILLIANT RUSSIAN WRITER GIVES INTERVIEW TO N. C. W. C. CORRESPONDENT

By Dr. Frederic Funder (Vienna Correspondent, N. C. W. C.)

Vienna, June 2.—From eight years of experience and direct observation of atheistic communistic attack on the Russian church, I am convinced that there is no other help for Russian Christianity but reconciliation with the Roman Catholic Church.

This statement was made to this correspondent of the N. C. W. C. News Service by the distinguished Russian writer and man of letters Leontyn Woronin.

"I wish to state," continued M. Woronin, "that many thousands of Russian clergymen and members of the intelligent lay classes who do 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 Roman Catholic Church may soul-saving Christianity be expected to reappear in Russia. What is wanting is only an energetic initiative for the first step; the feelings of the people have long been prepared for it."

M. WORONIN'S WRITTEN VIEWS
M. Woronin before the War was a member of the staff of the powerful Russian paper Kolokol. After many persecutions and much suffering which took him even to Siberia, he came to Austria only a few weeks ago. The attention of this correspondent was attracted to him by an article entitled "The Russian Church on Its Death-bed" published by him in Vienna. In this article he said:

"The old and venerable Church of the Russians, once forced by the Empire of the East to live apart from Rome—this Church, which as late as 1917, could boast a congregation of 180 millions of believers, five metropolitans, 18 archbishops, 280 bishops, 1,800 monasteries, 52,000 parishes with 56,000 priests and 62,000 choristers and chanters, four higher theological schools, and 52 intermediate theological schools; which had the disposal of an income for exclusive use for schools and charitable institutions of 40 million gold rubles and, in addition to landed property of 4,500,000 acres, possessed a capital of roundly one billion rubles and church treasures with a value of several billions of rubles—this church now presents the saddest

picture of economic ruin and spiritual decay.

"And it is no longer a secret that the eyes and hearts of all true Christians of Russia, of many thousands of representatives of the clergy—bishops and priests alike—and of intelligent Russian laity, are turned toward Rome, toward the same Mother Church from which, separated by artificially-fostered differences rising from purely worldly rivalries of the Byzantine patriarchate, the Russian Christians have had to live.

"Of Rome, and of Rome alone, the mother, protectress and leader of the true Church in Christ, the dying Russian church is hopefully expecting help and rescue."

M. Woronin closed his article with this touching and pathetic entreaty:
"Hear, O Holy Father, the silent prayers of the great Russian nation which carries Christ in its heart, which does not know the yet, but has a presentiment of thee—of that nation which, spiritually deserted and abandoned, physically and mentally enslaved and subjugated by an utterly alien power, in thee alone can, and assuredly will, find firm support for its Christian faith."

RECEIVES N. C. W. C. CORRESPONDENT

The Russian writer received the N. C. W. C. News Service correspondent in a humble country house near Vienna, where he has found refuge. I was anxious to discuss with this distinguished man of letters the thought expressed by him of a union of the Russian Church with Rome, and the practical chances of such an eventuality. I received a friendly welcome, and we had an animated conversation lasting two hours.

"To give a proper idea of the breakdown of a Christian church organization which is second only to the Roman Catholic, a breakdown which in its hugeness is second to none in the history of Christianity, one would have to write volumes," said M. Woronin.

"The illustrious representatives of the Russian high-clergy—such as Antonynus, the former Metropolitan of Kiev; Metropolitan Plo, of Odessa; Eulogius, former Archbishop of occupied Galicia; Metropolitan Deonysius, Exarch of the Russian Church in Poland; the Russian literati, Mereshkowsky, Professor Bergiaw, Dibjatin and Skwzow; and Welslin and Kartas show, former High Procurators of the Holy Synod—have in pamphlets, newspapers and books done much to draw the attention of Western Christianity to the imminent danger of an almost complete dissolution of the Russian Church.

"Of course, many of them, for reasons which readily can be understood and might well be excused, avoided mentioning of the most important conclusion, which, however, must be drawn from this terrible church-political process going on in Russia. But I am an independent man, who judges things objectively, and nothing can prevent me from proclaiming as an irrevocable truth that it is evident there is no other help for Russian Christianity but reconciliation with the Roman Catholic Church."

Then this distinguished Russian made the statement already quoted, that many thousands of the Russian clergy look desperately to Rome. He continued:
"Obviously, the initiative can come only from without. The Roman Catholic Church has many times accomplished difficult missionary tasks, requiring much more courage and readiness to make sacrifices than does this project. Nobody who knows the Russia of today will underestimate the difficulties which will be experienced as soon as Catholic mission work in that vast country begins. But seldom have the foundations for such a task been laid so well as in our case.

"In the Constitution of the Soviets, the right of free religious propaganda is confirmed; should it be impossible to demand of the Russian Government that it respect rights guaranteed under its own Constitution? There is, of course, no doubt that persecution of missionaries will take place in spite of the existing laws, but where has the seed of Christianity been sown without the shedding of the blood of martyrs?"

OBJECT TO POLISH MISSIONERS

"However, one fact must be pointed out as constituting a perilous obstacle. It is the sad but historic fact that the Russian people—the intelligent classes not excepted—regard everything that is Polish or comes from Poland with feelings of mistrust, and even are filled with a sort of psychological hatred of Poland."

"I know the sterling faithfulness of the Polish nation to the Catholic Church, and give Poland full credit for it. But as missionaries of Catholicism in Russia, Poles would be quite out of place, especially in the Ukraine. Accordingly, it made a good impression in Russia when the Papal Mission of Rescue sent there was composed of representatives of all nations, and the Poles occupied no prominent places in it.

"Missionary work in Russia should be undertaken by politically neutral and disinterested workers, such as Dutchmen, Americans, Frenchmen, Germans and Italians, and with the strictest exclusion of all national considerations. Under the circumstances at present obtaining in Russian ecclesiastical matters, great success might well be

expected from missionary work so conducted.

"The help of Catholic Christianity is urgently needed. Only think that, because of the total absence of priests and the lack of the necessary church furniture, about 20,000 parishes have to exist without pastoral care. It is not because the peasants would not be able to raise the necessary money, but because we already have arrived at a point where ecclesiastical organization of any kind is missing.

"Among the ruins of the falling

Russian Church, all sorts of the worst sectarian groups are doing their mischief, and destroying what has been saved from destruction at the hands of the Communists."

How often are the finest minds run away with by their own passionate imaginations; or by what most immediately interests them at the time; by what, merely, as nearest, is most monopolizing in some cases, mistaking for a time the very nature and truth of things.

Piano Performance

The Piano is as important to good music as the pianist.

Those who play a Sherlock-Manning Piano know and appreciate the assistance this peerless instrument lends to every performer.

SHERLOCK-MANNING
20th Century Piano
The Piano worthy of your Home

Sherlock-Manning Piano Co.
LONDON, CANADA

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

Genuine ASPIRIN




Proved safe by millions and prescribed by physicians for

Headache	Neuralgia	Colds	Lumbago
Pain	Toothache	Neuritis	Rheumatism

Safe Accept only "Bayer" package which contains proven directions. Handy "Bayer" boxes of 12 tablets. Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark (registered in Canada) of Bayer Manufacture of Monoacetic-acidester of Salicylic Acid, (A. S. A.). While it is well known that Aspirin means Bayer manufacture, to assist the public against imitations, the Tablets of Bayer Company will be stamped with their general trade mark, the Bayer Cross."

WHEN USING WILSON'S FLY PADS



There is only one way to kill all the Flies

READ DIRECTIONS CAREFULLY AND FOLLOW THEM EXACTLY

This is it—Darken the room as much as possible, close the windows, raise one of the blinds where the sun shines in, about eight inches, place as many Wilson's Fly Pads as possible on plates (properly wetted with water but not flooded) on the window ledge where the light is strong, leave the room closed for two or three hours, then sweep up the flies and burn them. See illustration below.

Put the plates away out of the reach of children until required in another room.

The right way to use Wilson's Fly Pads



Delicious Summer Dishes WITH BENSON'S PREPARED CORN

The original CORN STARCH since 1860. Don't accept substitutes.

THE CANADA STARCH CO., Limited
MONTREAL

A FRIEND OF THE FAMILY

BRITISH EMPIRE
Underwriters' Agency

Head Office Toronto

FIRE and AUTOMOBILE INSURANCE

What is Your Property Worth?

The value of property is estimated by the income it yields. Is your property yielding the highest income consistent with safety? It can only do so under expert management.

This Corporation was specially organized in 1882 for the management of property, and has a long and successful record in the work. Secure the highest possible returns from your property by entrusting it to our care.

Let our experience and equipment serve you. Ask for Booklet "Your Financial Agent."

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.

Small Deposits

Do not delay a savings deposit on account of its small size. Small regular deposits soon amount to a substantial sum.

One dollar opens a savings account at any branch of the Union Bank.

UNION BANK OF CANADA

WIREWORK
Made in Canada



Your Tool Department, Stockroom or foreman's office, must be properly enclosed and with the least interference of light and heat.

Demiseal Wire Partitions built in Standardized Interchangeable Units quickly assembled or rearranged, make an ideal enclosure.

We also Manufacture Steel

Garage Equipment	Waste Paper Baskets	Desks
Library Stacks	Stools and Chairs	Tool Boxes
		Tool Stands

Send for illustrated folder on any of above.

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