FIVE MINUTE SERMON

FIFTH SUNDAY AFTER EPIPHANY

FORGIVENESS OF INJURIES "Even as the Lord hath forgiven you, so you also (Col. III, 13.)

The spirit of Jesus Christ, the spirit that animates His Church and that animated the inspired Apostle when writing these words is a spirit of Charity, a spirit of Horgiveness of injuries. The spirit of the world is one of revenge. "Overcome evil by good." How many of these claiming to be Christians do it? "O the rarity of Christian Charity under the sun! We profess to be Christians and we act like heathens. The heathen re-turned good for good and evil for evil. It is only the Christian, the true Christian, who can return good for evil, who can overcome evil by good and forgive those who have injured him.

Some of the most beautiful teach ings of our Lord are contained in the celebrated sermon on the mount. He ascended a mountain in Galilee, followed by a large multitude of people, and sat down to teach them. Many and important were the lessons He taught. It was on that occasion that He gave to us His own prayer which teaches among other things forgiveness. It was then He taught the eight beatitudes. There are cartain passages in the Gospel which cannot but have attracted our notice. Among those are, no doubt, the beatitudes. Perhaps the most practical, and at the same time the most frequently neglected of the besti-tudes, is the one that teaches us to be merciful. 'Blessed are the merci-I wish to call your attention today to a particular division of mercy, namely, forgiveness of in-

Almost every day we have occasion

to think some one has offended us. Our first thought is "I will have satisfaction;" "I will be revenged;"
"I will remember this." How often, are innocent amusements broken by the dark cloud of passion. First, perhaps, it is an accident that offends some one, and he shows that he feels it. The other stands upon his right or what he thinks is his If the scene does not end in blows, there is a coldness produced which too often leaves behind a settled hatred and feeling of revenge Humanly speaking it is hard to forgive. Other works of mercy are easier. But if we are treated with contempt, insulted in a crowd, it will be looked upon as cowardly not to resent the insult. Still, after all. who is the brave man? Is it not he who can conquer himself, who has control of his passions? Religion, however, does not command us to hold our tongue and bind our arms. No; we are allowed to defend our selves, but not through a motive of revenge. There are particularly two motives prompting us to forgiveness of injuries : one of these is the example of Jesus Christ, and the other is our dearest and eternal interests.

Who can look upon the example of our Lord Jesus Christ insulted, buffeted, calumniated, spit upon, slapped in the face, dragged through the streets by a vile rabble and finally crucified on Calvary—when the sun hid His face and heaven frowned upon the horrible spectacle who can look upon that God-man dying in agony on the Cross and forgiving His enemies, His murderers with the words: "Father forgive them for they know not what they do"-who, I repeat, can look upon that sublime spectacle and not resolve in his heart to henceforth forgive those who may injure him?

If He should appear with a crown of thorns, bleeding and disfigured and ask us to forgive our enemies, would not the worst of us he moved to tears and say, "O God, Thy will not mine be done."

Our eternal welfare prompts us to forgiveness of injuries. It is not a counsel, it is a precept. We must forgive if we would be forgiven. "But I say to you," says Jesus Christ, "love your enemies; do good to them that hate you, and pray for them that persecute and calumniate

How can you say the Lord's prayer if you have hatred in your hearts another? How can you say Forgive us our trespasses as we forgive them that trespass against us," if you do not forgive them? "Overcome evil by good." Forgive your enemy no matter who he is, no matter what he may have done to you. But if you do not, neither will heavenly Father forgive you your offences and you will go to hell instead of heaven for all eternity.

JESUIT'S CHINESE CALENDAR

A remarkable calendar has been issued by the Jesuit Fathers of the Observatory of Zi ka-wei, near Shanghai. It is a compendium of astron. omical learning, and contains most curious data regarding the ancient Chinese calendar. Besides this the volume embodies a complete meteor ological record of China, which should make it invaluable to scientists, and the dozen carefully drawn charts of the heavens are practical helps to under-standing the phrases of the moon. Added to these purely scientific details are comparative time-tables, with the various divergences in clocks throughout the world, and the astronomical charts, with a calendar of the weather throughout China, which will be of real aid to those students who desire to master these conditions in the vast empire.-Catholic

WILL WE EVER



MR. D. MCLEAN

Orillia, Ont., Nov. 28th, 1914 "For over two years, I was troubled with Constipation, Drowsiness, Lack of Appetite and Headaches. I tried several medicines, but got no results and my Headaches became more severe. One day I saw your sign which read 'Fruita-tives' make you feel like walking on air. This appealed to me, so I decided to try a box. In a very short time, I began to feel better, and now I feel fine. Now I have a good appetite, relish everything I eat, and the Headaches are gone entirely. I cannot say toe much for 'Fruit-a-tives', and recommend this pleasant fruit medicine to all my friends".

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TEMPERANCE

THE DRINK PROBLEM IN ENGLAND

Our English exchanges are filled with articles and correspondence on the need of a campaign to "Down Glasses." A correspondent of the Spectator (London) tells of a conversation he had with the manager of a large steel plant, who stated that increased wages and the greater facility for spending in drink were working against the Government, the employers and the employed. The mills are run all night, and to work certain sections eight men are of grace, while the others only bestow required for each mill, and the absence of even one man-as is frequently the case through drinkobliges the other seven to be idle. There are no reserves of skilled workmen to draw from. The loss to the Government and to the trade is eleven tons of steel in one night. The manager said that there were twenty low-class public houses round the works. "What a boon prohibition would be to that neighborhood!" exclaims the correspond-

ent. The Tablet in an editorial leader entitled "The War and Waste" de plored the prevalence of the drink evil, and cited a case that showed what effect it is having on the soldiers. Says the Tablet:

Last week two soldiers who had been under arrest for drunkenness, were awaiting the arrival of a milbarracks. They had become sober and repentant, and impatiently awaited the arrival of their comrades. But the hours went, and at last it had to be explained to the police magistrate that the escorts had arrived, but were not in a fit state to conduct anybody, or even them-selves, back to the barracks. In the face of this unexpected difficulty the clerk of the court suggested the pro-priety of releasing the prisoners, so that they might steer the drunk-en escort home again. That little vignette may serve as a window from which we may lock out upon the wide round of English life.

Another instance is cited by the Tablet, where a farmer was the suf-He farms 1,000 acres, and engaged seven men at a high wage. last harvest, to mow a forty-acre field. "As soon as my back was turned," said the farmer, the leader

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in the cracks or

joints-when you use

utch

public-house, and the drinking began. Visiting the form on the third day, the master found that practically nothing had been done. Two of the men were at the public house, drunk, another was advising his mates to let the cats rot, all were indifferent to their employer's inter ests. The farmer instructed his foreman to discharge three men, while he himself motored to Lincoln to engage soldiers. Ten soldiers on furlough were sent in the course of some days. Arriving on Monday they worked satisfactority until Friday until they were paid. Five immediately went to the public house and got drunk, raised a disturbance at the foreman's house, and were incapable of doing any work the next day. The farmer reported

through the rest of the harvest. When we remember that these random instances are only typical of what is going on all over the country all the time," comments the Tablet, "we are in a position to judga whether the prohibition of treating and the limitation of hours in certain scheduled districts are adequats to the occasion."-Sacred Heart Review.

A GREAT SACRAMENT

By Rev. W. D. O'Brien in Extension Magazine The Holy Eucharist is the third acrament in the order of reception, but it is the first in order of dignity In the natural order nourishment i required to develop strength, and in e spiritual order the Holy ist is the nourishment of the soul.

The Eucharist may be considered as a Sacrament and as a sacrifice. is a sacrifice inasmuch as mystically renews the death of the Saviour; it is a Sacrament because we find in it all that is necessary to constitute a Sacrament, namely, the sensible sign, the institution by Christ, and the giving of grace.

The word "Eucharist" is derived from two Greek words meaning "the good grace" or "thanksgiving." The propriety of these words is evident, for the Eucharist contains Christ our Lord, the true grace and the source of all heavenly gifts. The second translation is also appropriate, for when we offer this spotless Victim we render to God a homage of infinite value in thanks giving for all Hs benefits. The Holy Eucharist is spoken of by three other names. It is called the Most Holy Eucharist because it is the most holy of all the Sacraments. inasmuch as it gives us the author the gifts of grace; the Adorable Sacrament, because Jesus Christ really present is therein to be adored as the Son of God made man; the Sacrament of the Altar, because the Eucharist is consecrated on the altar at Mass, and after Mass is preserved on the altar in the tabernacle. Th Holy Eucharist is likewise called Sacrifice, Holy Communion or Viati-cum. It is a sacrifice by which we give to God the supreme honor and adoration that is due to Him. Holy Communion is the name given to the act of receiving the Eucharist. Viaticum is a combination of Latin words literally meaning "on the way with Thee," and is the name given

to the Holy Eucharist when it is administered to the dying. Of all the dogmas of the Catholic Church, there is none which rests on stronger scriptural authority than itary escort to take them back to the that of the Holy Eucharist. There on which the Evangelists seem to differ, but the sacred writers all agree in regard to the blessed Eucharist. (See St. Matt. xxvi, St. Mark xiv. St. Luke xxii, St. John vi. Even the great St. Paul adds to the estimony of the four Evangelists. I Cor., xx, xvi and xi, 23 29.) How any thinking man who professes to be a Christian can refuse to believe in the Holy Eucharist, in the face of the plain testimony of the five great-

est writers of all times, is incompre hensible. A short time after the multiplica tion of the loaves and fishes Christ was preaching to the multitude in a synagogue at Capharnaum. Then it was that Christ promised the Holy Eucharist to mankind, "What sign therefore dost thou show, that we may see, and may believe thee?' (St. John vi, 30) said soms of the

remarked: "This is a jolly good job; multitude to Jesus. And Jesus said we must have some beer." The to them: "I am the bread of life: he beer was brought from a convenient that cometh to Me shall not hunger: and he that believeth in Me shall never thirst." (John vi, 85.) "The Jews therefore murmured at Him because He had said: I am the living bread which came down from Heaven." (John vi, 41.)

Then follows the clearest, plainest and greatest explanation that Christ ever gave to any of His followers on any subject: "I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven: that if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread toat I will give, is My flesh, for the life of the world. The Jews therefore strove among themselves, saying their conduct, sent four back, and How can this man give us His flesh retained six, who worked quite well to eat? Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eatheth My flesh and drinketh My blood, hath everlasting life: and I will raise him up in the last day. For My flesh is meat indeed: and My blood, is drink indeed. He that eatheth My flesh, and drinketh My blood abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, the same also shall live by Me. This is the bread that came from beaven. Not as your fathers did eat manna, and are dead

> forever." (John vi. 48-59) Those who do not accept the Catholic interpretation of these words say, with the Jews of old: "How can this man give us His flesh to eat? Even His disciples gave expression to their incredulity in a milder form: This saying is hard and who can hear it?" (John vi, 61) Others were so astounded that "After this many of His disciples went back and walked no more with Him." (John vi, 67.)

He that eateth this bread shall live

'Will you also go away?'' (John vi, This question in reference to the Holy Eucharist is one which admits of no equivocation; it must be answered by "walking no more with Him," or saying with St. Peter:
"Lord, to whom shall we go? Thou
haet the words of eternal life." (John

The institution of the Holy Euchar. ist is vouched for by Saints Matthew, Mark, Luke and Paul. St. Matthew And whilst they were at Bays: supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said: Take ye and est: this is My Body. And taking the chalice He gave thanks, and gave to them saying: Drink ye all of this. For this is My Blood of the new testament, which shall be shed for many unto remission of sins." (St. Matt. xxvi,

St. Mark says: "And whilst they were sating, Jesus took bread, and, blessing, broke, and gave to them, and said: Take ye, this is My Body And having taken the chalice, giving thanks, He gave it to them, and they all drank of is. And He said to them, This is My Blood of the New Testa ment, which shall be shed for many. (Mark xiv, 22-24.)

St. Luke, in his turn, says: "And when the hour was come He sat down, and the twelve Apostles with Him. And He said to them, With desire I have desired to eat this Pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, He gave thanks, and said. Take and divide it among are many doctrines in Scripture you. For I say to you that I will the kingdom of God taking bread, He gave thanks, and broke, and gave to them, saying, This is My Body, which is given for Do this for a commemoration of Me. In like manner the chalice also, after He had supped, saying, This is the chalice, the New Testament in My Blood, which shall be shed for you." (St. Luke xxii, 14 20)

We may add to these the words of St. Paul: "I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the night in which He was betraved took bread, and, giving thanks. broke and said, Take ye, and eat; this is My body, which shall be de-livered for you: this do for the commemoration of Me. In like manner also the chalice, after He had supped saying: This chalice, is the New Testament of My Blood: This do ye, as often as you shall drink, for the commemoration of Me." (I. Cor. xi,

These words "take ye and eat: this is My body," and "drink ye all of this for this is My blood," under stood in their own true meaning, literally and without metaphor, are to human understanding an impenetrable mystery. That which Jesus offers to His Apostles is no longer bread, but His body, which is about to be sacrificed; the cup which He gives them to drink is no longer wine, but His own blood which is about to be shed. It was so the Apostles understood them. They do not ask: "How can this be done?" In the simplicity and fullness of their faith, knowing that the power of the Lord was boundless, that He was truth personified, they believed in His words, and partook of His body and His blood under the forms of bread and wine.

The question has been often asked. How are men to profit by the personal atonement which the Son of God came into the world to accom The Catholic Church answers that they must be incorporated in the Victim Who delivered

Himself up for their sakes. The design of Jesus was grander than a mere spiritual union with His Spirit and His Presence. His aim was a spiritual and material because man, being both spirit and matter, body and soul, should be united in spirit and reality to the whole being; to the Son of God and the Son of man, to his divinity and His humanity, to His soul and his body. This is the great reason of the mystery of the Holy

The great St. Paul speaks in his first epistle to the Corinthians of the reception of the Holy Eucharist in his day. In chapter x, he says: "The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?"
Again St. Paul says: "T

"Therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself, and so let him eat of that Bread and drink of the chalice. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the Body of the Lord," (I. Cor. xi, 27.29) One may begin with the great St.

Paul and come down through the ages of the early Fathers of the Church, and he will find a unanimous opinion concerning the Real Presence of Christ in the Sacrament of the Holy Eucharist. It is the most consoling doctrine in the Catholic Church to all its members, and it is the one dogma that every one calling themselves Christians, because they believe in Scripture, should investi gate for themselves. It is from out the Sacrament of the Altar that the sweet message of Christ is given: "Come to Me all ye who labor and are burdened and I will refresh you."

Two conditions are necessary for the worthy reception of Holy Communion: First, the recipient must be in the state of grace, which, as stated in a previous article, is the freedom of the soul from grevious sin; second, he must be fasting from midnight One can readily see from these conditions the veneration and respect that all Catholics have for the Sacra ment of the Eucharist.

The effects of participating in the Sacrament of the Eucharist are most marvelous. Christ Himself said "He that eateth My flesh and drinketh My blood abideth in Me and I in him." (St. John vi, 57.) Showing us that it nourishes the soul spiritually, and renders its union with Christ more perfect. It heals the soul, inasmuch as venial sins and the temporal punishment due to sin are remitted by the acts of charity which this holy Sacrament excites. It sustains the soul and preserves it from mortal sin by the which it confers upon it to resist temptation. It causes the soul to increase in all kinds of virtues, particularly in charity.

The Holy Eucharist produces its effects not only on the soul, but also on the body. It gives the body and its desires due subjection to the spirit, because in proportion as it inflames the soul with the fire of charity, in the same proportion does it necessarily extinguish the fire of passion. It is a guarantee that our bodies shall rise again gloriously on the last day, according to the last promise of our Saviour. (John vi, 55)

NUNS IN PUBLIC SCHOOLS

STATE AND PAROCHIAL COMBINATION IN KANSAS VILLAGE

Probably the only place in Kan-sas where Catholic Sisters are employed as Public school teachers, says the Milwaukee Catholic Citizen, is in the St. Joe school district of Reno

In this district, which really is a consolidation of three rural districts, all the families worship in the Catholic Church and all the taxpayers are Catholics. It became a question of abolishing the Public school and maintaining a parcchial school, or combining them.

The county school authorities favored the combination idea and the parochial and Public schools were consolidated. Catholic Sisters are employed as teachers.

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The St Joe district is in a remote ection of Reno county, nine miles from the nearest railway. Neverthe less, a \$30,000 brick church, quipped with the most expensive paintings and statuary, has been erected and was recently dedicated. It stands on a hilltop, the spire being visible for many miles.

MAGNANIMOUS FRENCH BISHOPS

"It is a new thing in France to see a Cardinal Bishop recommending a government loan to his people, and still more novel to learn that he has taken this action at the request of the Ministry," remarks the London Tablet. "Yet this is what has hap-pened. After years of ignoring the Bishops, the present national ministry has asked their assistance in canvassing the claims of the new loan. In a letter to his people, Cardinal de Cabrieres, Bishop of Montpalier, has made a whole hearted response to the appeal." The Tablet omments further on the magnanim ity of the French Bishops, who show such a spirit of helplessness and co operation "though successive governments have either ignored th existence of the Bishops, or affected to regard them as of no account in the affairs of the country."



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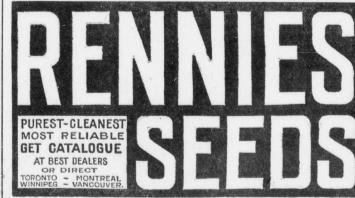
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