

FIVE MINUTE SERMON

BY REV. F. PERRETT
SEPTUAGESIMA SUNDAY
"Go you also into my vineyard." (Matt. ix, 4)

God's chosen people had been compared even by the prophets to a vineyard, which God had planted...

The vineyard was, therefore, the Jewish nation, and, in a wider sense, all mankind, who ought, in accordance with God's will, to attain to everlasting salvation and eternal life...

If you want to find out whether you really care for the souls of others in the way that Jesus desires, ask yourself whether you really take pains every day to improve yourselves, to learn what is right and to do it, to uphold by strict self-denial, etc. As long as you are not careful about these things, there is reason to fear that your criticisms of others, which you fancy are the result of your anxiety for their salvation, are really sinful, and in the end it is quite possible that many a vineyard, whose neglected condition you have often deplored, may prove to be more beautiful than the vineyard of your own soul.

How to Get Rid of Dandruff

This Home Made Mixture Removes Dandruff and Stops the Hair from Falling Out

The following simple recipe which can be mixed at home, or put up by any druggist will quickly remove dandruff and stop the hair from falling out.

Care for our salvation is necessary if we are to practice properly charity towards our neighbor, and we cannot truly love God unless we take care to be saved. Why should we be ungrateful to Him? Does God suffer any loss if we do not attain to salvation? Is he less happy if our souls

A LIFETIME OF SICKNESS

Worn Out, Thin and Miserable Until She Took "Fruit-a-lives"

Palmerston, June 20th, 1914. "Stomach Trouble and Distressing Headaches nearly drove me wild. Some time ago, I got a box of 'Fruit-a-lives,' your famous fruit medicine, and they completely relieved me. To-day I am feeling fine and a physician, meeting me on the street, asked the reason for my improved appearance. I said, 'I am taking Fruit-a-lives.' He said, 'If Fruit-a-lives make you look so well, go ahead and take them. They are doing more for you than I can.'"

Mrs. H. S. WILLIAMS. Doc. a box, 6 for \$2.50, trial size 25c. At dealers or sent postpaid by Fruit-a-lives Limited, Ottawa.

are lost? No one is so foolish as to think this; but when a man does not work out his salvation, he frustrates God's loving purpose of making him happy forever, and so he defeats the object which he had as one of God's creatures, and which is that of all those who serve Him.

He who is not zealous for the salvation of his own soul is ungrateful for all the mercies of God's grace bestowed upon the human race from the time of Adam to that of Christ. If you read the Old Testament, and all the wonderful miracles and prophecies; if you considered in how marvellous and loving a manner God prepared the Jewish nation for the coming of the Redeemer, your hearts would always be moved by the thought: "God did all this for my sake; for thousands of years He was caring for my soul, in order that I might reach heaven. Yes, God has done so much for me, and shall I be unwilling to do anything for myself?"

But if we read the New Testament, how can we possibly see what Jesus taught, and consider His miracles, without feeling how deep would be our ingratitude, if we allowed all these results of His infinite love for us to be wasted? Let us often think of Him, and the gentleness, goodness and wisdom with which He has taught us, and let us promise to be obedient to His will in every detail. If ever our own comfort, our frivolity or any other temptation tends to lead us astray, and make us careless about our salvation, let us look at the Crucifix and renew our resolution to bear the Cross of self-conquest for love of Him who laid down His life for us.

Finally, if we look back at our own lives, we shall see plainly how lovingly God has cared for the welfare of our souls. He gave us strength to rise higher, reason and free will; but, besides all this, in His infinite mercy He has given us opportunities of learning better than many others what is conducive to our souls' good; He has lavished upon us His grace, making for our salvation. How often has He strengthened us in our hours of temptation! How often has He preserved us from evil, and forgiven us our sins; yes, He has even nourished us with His own Body and Blood, in order that we may be His children, and be saved. It would indeed be the most horrible ingratitude to cast all these graces aside recklessly, caring nothing for our salvation, for the securing of which He in His incomprehensible love has supplied us with so many natural and supernatural means.

True love of God and our neighbor shows us how necessary it is to care for the welfare of our souls. Genuine self-love imposes this duty upon us all, for nothing but care for our own salvation, and zealous work in the vineyard of our own souls can make us worthy to receive at night the payment promised to all faithful and dutiful laborers.

Let us resolve to-day and often renew our resolution—if hitherto through carelessness and want of thought we have been negligent in attending to the welfare of our souls, we will do better in future, and try to let the good that is in us increase, by the help of God's grace.

Although it is not a dye, it acts upon the hair roots and will darken streaked, faded, gray hair in ten or fifteen days. It promotes the growth of the hair and makes harsh hair soft and glossy.

so that we may bring forth forward fruits of amendment and good works. Amen.

TEMPERANCE

TEMPERANCE PAYS

"So essential are, steady hands and bright wits, in our trade that under the rules of our union no drinking man can stay in the organization. The first time a member of the union goes on a job under the influence of liquor, he is suspended for a month and fined. For the second offence he is summarily expelled, without hope of reinstatement. It's pretty drastic treatment, but we have found it the wisest way to deal with the matter."

This plain statement, says the Joliet, Ill., Herald, made in a Philadelphia paper by a constructor of elevators, is as good a temperance sermon as ever was preached. It is practical and goes right to the point. A man doesn't need a "better nature" to be appealed to by such an argument as this. It hits all alike where the nerves are tenderest, in a vital spot.

The building of elevators is by no means the only business in which drinking is a disqualification. The steel mills, the railroads, the telegraph companies and all the other big commercial, industrial and financial organizations are drawing the lines closer and closer every day against the man who drinks.

Why, hard drinking is held to be a disqualification even in the saloon itself. The drinking bartender cannot hold his own against the sober one. No business man on earth knows better than the saloon keeper that sobriety is the first essential of successful business. And the value of the man who "never drinks behind the bar" is at a premium.—Sacred Heart Review.

LIQUOR INTERESTS MISQUOTING CARDINAL GIBBONS

In almost every contest against the saloon in the United States the liquor interests quote Cardinal Gibbons in such a way as to give the impression to many that His Eminence favors the saloon and the drinking of liquor. They do not quote all that the Cardinal said. Cardinal Gibbons gives the pledge of total abstinence to all children that he confirms. The Cardinal is a strong advocate of temperance and also favors local option.

When they were about to vote upon the saloon question in Charles County, Maryland, May 1914, Cardinal Gibbons expressed the wish that the people would banish forever the saloons from the county.

It is true that Cardinal Gibbons is not in favor of National prohibition or prohibition that would extend to a large city like Baltimore. Before any radical prohibitionist criticizes Cardinal Gibbons for this stand let him first study Baltimore.—John F. Canneen.

IN CASE OF ACCIDENT

"One day I was hurrying to the station at Durand, Michigan," says a priest writing in the Liguorian, "to catch a train. I noticed a crowd gathering on the railroad track, and, thinking someone might be in need of priestly help, I hastened to the spot. My fears were not unfounded. There lay the mangled body of a poor young brakeman, who had just been run over while coupling cars."

"Was he a Catholic?" No one knew. I stooped over him, and said, "I am a Catholic priest," in the hope that I might receive some sign of recognition. But all to no use. Just then I saw protruding from the open neck of his shirt a small red cord. I drew it out eagerly. It was a scapular. Then I knew. I knelt by him as he died, and had the consolation (there is none greater for the priestly heart) of seeing him regain consciousness long enough to make his peace with God, and die full of childlike trust in the mercy of his heavenly Father. Truly the scapular had been for that poor fellow a badge of salvation."

There are many such cases, where the securing of the last Sacraments is due to some Catholic symbol or sacramental on the person stricken, by sudden fatal illness. In the West Australian Record of Nov. 6 just come to our table we read of just such a case. "Sunday morning last," says the report, "a soldier, who subsequently was found to be Private William B. Uze, was taken suddenly ill, and was seen to fall down in Wellington street. Fortunately, he had been seen by a little girl, Miss Kathleen Hanvin, who at once ran for her parents. When the parents arrived and were rendering first aid, they discovered a badge of the Sacred Heart sewn inside the collar of his tunic. Before he lost consciousness they asked him if he'd like to see a priest, and from the only indication he could give they decided it was his wish to have the last Sacraments. Mr. Hanvin at once rushed for the Archbishop's to summon a priest. Meanwhile the dying soldier was being taken to the hospital where the priest administered to him the last Sacraments. So sudden was the collapse that had it not been for the manifestation of the Catholic Faith by the badge of the Sacred Heart, a priest could certainly not have been summoned. The moral is clear. Every Catholic should wear a scapular, a medal, or a badge of some kind to indicate his membership in the Catholic Church. We have heard of traveling men carrying a card on which is clearly

printed the words: "I am a Catholic, in case of illness or accident, please send for the nearest priest."

Truly, we know not the day or the hour of danger; and we should have on our person some thing to show that we are Catholics.

LACK OF BIBLE KNOWLEDGE

There is a discussion going on in some of the non-Catholic papers as to whether the dissemination of Bibles is bringing the desired results. It is contended that the people do not read them after they get them. It is asserted that Bible reading is a matter of one's early training, of one's environment, just as a virtuous life, and hence the way to encourage Bible reading is to begin down in the child life, where the taste for it may be created, and the habit of regular perusal may be formed.

Some years ago, Dr. Thwing, President of a Protestant college in Cleveland, preached a sermon to college boys and girls, in which he made twenty two quotations from Tenneyson, relating to the "crown of thorns," "manners in the wilderness," "Moses striking the rock," "Joshua's moon," "Jonah's gourd," "Ruth in the field of wheat," "Ezekiel's hands," "Joseph's coat of many colors," the fate of Lot's wife, "the Church on Peter the rock," the "serpent and Eve," the "miracle of the wedding of Cana in Galilee," "Jacob's Ladder," etc., etc.

President Thwing afterwards questioned the class about these references, and found that 50 per cent. knew nothing about them. Nine boys and eleven girls never heard of "the crown of thorns." Seventy-one of the class of eighty five were wholly ignorant of what became of Lot's wife. Only twelve out of the thirty four boys could tell about Eve and the serpent. The girls were better off in this important knowledge than the boys, for, out of fifty one, thirty-seven could tell the story of the Garden of Eden. It was found on inquiry that all these students had "enjoyed" the usual experience of Sunday-school training, but that does not answer. Bible study has less of intellect than spirit in it. It may be a strange thing to say, but one must feel the truth before he thinks of it; faith comes before knowledge.—The Missionary.

SIGN OF THE CROSS

When'er across this sinful flesh of I draw the Holy Sign; All good thoughts stir within me; and renew Their slumbering strength divine; Till there springs up a courage high and true To suffer and to do.

And who shall say, but hateful spirit's sound, For their brief hour unbound, Shudder to see and wall their overthrow; While on far heathen ground Some lonely saint hails its fresh odor, though Its source I cannot tell.—CARDINAL NEWMAN

PARENTAL ASTIGMATISM

Every true mother feels that the best in every department of life is none too good for her child. She spares no pains, no labor, to make him happy. She would give her all to be able to guarantee for him a bright and useful future. All her days she plans how best she can assure him an abiding success in life. Success in life! But what is the true success—the success that alone matters? Is it material, or physical, or intellectual? Or is it not primarily and essentially spiritual? And if the latter, then surely all the mother's planning may, even all her praying, should be for the spiritual growth and spiritual development, and spiritual rounding out of her child. To a Christian mother all culture is hollow unless it refines the soul; all education is a mockery unless it disciplines the spirit; all progress is empty unless it be the conscious going forward, step by step to a closer union with God.

These are such undeniably basic principles of true Catholic mother-philosophy that they deserve to be held up before the eyes of the world to-day. For worldly mothers in our time have set quite another goal for their children. Even the secular magazines have awakened to a realization of the appalling indifference of the modern mother to the best—because the spiritual—interests of her offspring. From one of them we quote the following arraignment of the parental astigmatism which obtains in contemporary society: "Parents often seem to care more for the bodies of their children than for their minds and morals. Money is lavished on food and sparingly spent on books and papers. Fine clothes are provided to protect and adorn their bodies, but church and Sunday school are neglected. They are encouraged to train their nerves and muscles, but spiritual culture is not suggested. Conversation turns on sports and society rather than on history and adventure. The vulgar, demoralizing 'funny' paper is furnished and beautiful, uplifting pictures are withheld. The making of money is emphasized, but the proper spending of it is not discussed. Parents who sorrow over wayward and worldly children wonderingly

ask pastors and teachers how to save these untalented, misguided youths, strangely forgetting that almost all of the active influences of the home have tended toward worldliness. Theoretically they desire their children's welfare, but practically they have failed to cooperate with pastors and teachers, and too late realize their folly. Rarely do children overcome the paralyzing power of spiritual parental poverty. Many modern homes need old-time religion and old fashioned common sense.—The Rosary Magazine.

CROCIFIXES UNINJURED

The curious fact that crocifixes and statues of Our Lady seem to be immune from the general destruction in France and Belgium makes a great impression upon the British soldiers. One of them, Lance

Corporal J. H. Morgan of the East Lancashire regiment, writing home says: "It is very queer that when the Germans shall these Catholic churches the crucifix and the Virgin always remain safe."

Father Van Laeren, O. S. P., who is working among the refugees in the Exeter district, tells of a marvelous escape of a crucifix in a presbytery near Alost. One morning after Mass the villagers were alarmed by the booming of canon on either side of them—the place being between the conflicting armies. Father Van Laeren found shelter in a cellar. After his incarceration he discovered that a shell had struck the presbytery wall, entering the priest's bedroom, where it exploded. Although the mantelpiece and the other contents of the room were completely wrecked, a crucifix which stood upon the mantelpiece remained undamaged.—Intermountain Catholic.

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