TIVE MINUTE SERMON

BY REV. F. PRPPERT FIFTH SUNDAY AFTER PENTECOST

"Unless your justice abound more than that of the scribes and Rhausees, you shall not enter into the Kingdom of Reaven." (Matth. v. 20)

The justice and plety of the scribes and Pharisees was false, be cause it sprang from a wrong motive. It was self love, rather than a love of God, that made them practice virtue: for they hoped to win glory for themselves, and not for Him, by their goodness. True piety pro-ceeds from a firm conviction that we are nothing in ourselves, but owe everything to God, and this knowl-edge leads us to sacrifice everything to Him, and do everything for love of

Frequent consideration of His in numerable and generous benefits tends greatly to make us try to do right and lead a good life.

St. Augustine in his intense love of God exclaims with rapture: "I will praise Thee for having created me, when I was nothing; for having enlightened me, when I was in darkness; for having raised me to life, when I was dead, and for having neurished me, from my childhood. nourished me from my childhood with Thy good gifte."

"I will praise Thee for having created me, when I was nothing." God created us in His goodness and love; our creation added nothing to glory and happiness, but He called us into being that we might share His glory and happiness, and might rejoics with Him for ever. This is why He bestowed upon man so many excellent faculties and tendencies, and, what is of infinitely more importance, this is why He elevated man to a state of sanctify-ing grace. "Thou hast crowned him with glory and honor," as the Psalmist exclaimed, overpowered by a sense of gratitude. By the re-demption man recovered the grace lost in consequence of original sin and this grace is given to each of us at baptism. God's grace is the crown that He gives us in this life, and we must control ourselves in order to preserve it; by self-control we show our gratitude for our creation and sanctification. If a Christian ceases to exercise self control and becomes a slave to his pas-sions and desires, he has thrown away the crown that God gave him, and shown himself most ungrateful.

Whenever we think of the benefits conferred upon us in our creation, redemption and sanctification, we should fenew our resolution to aim at self-control, without which true virtue and justice are impossible.

"I will praise Thee for having enlightened me, when I was in cark. ness." It is useless to possess the gift of reason unless we use it to recognize truth. Truth is our highest good, for it alone throws light upon the road that leads through this transitory existence into the life where nothing passes away. If God had left our reason unaided, we should never have discovered this road; but He has enlightened us by means of the Light that He sent into he world. We owe Him most heart felt thanks for the light of faith. True justice cannot exist without his light, and so it is a sacred duty to display our gratitude towards God by doing our best to preserve and in-crease our faith. To be indifferent in matters of faith is tantamount to being indifferent to virtue and jus-

"I will praise Thee for having raised me to life, when I was dead St. Augustine was speaking of the death of sin. If we had remained world could have nothing; and when God has raised anyone to life from the spiritual life aries. of sin, it behooves him most care-

for the sake of men, but before God. We shall never discharge our duty of gratitude towards Him as long as we are more anxious that men should not know our faults, than that God should not look down upon us with

I will praise Thee for having nourished me from my childhood with Thy good gifts." St. Augustine's words ought to fill us with shame for our habit of forgetting all the good things that God has lavished upon us from our birth onwards, and of grumbling at the troubles that He has sent us. If we were true Christians we should re-cognize the loving Hand of God even in our troubles. Complaints and discontent are evidence of great in-

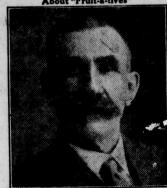
gratitude towards Him.

There can be no real justice and piety where there is impatience, dis-content and complaining at what God does. If we want to find out whether we serve Him in the right way, we need only ask ourselves whether we accept whatever He sends us with submissive and contented hearts. As long as we make no progress in acquiring a submissive and contented spirit, our justice is, to say the least, very doubtful.

God who created, redeemed, sanctified and enlightened us, and who raised us from the death of sin, must certainly always desire what is for our good. Therefore let us say with St. Augustine: "I will praise Burns will be read, particularly now the St. Augustine of the wise words of John whom the Apostles appointed. Such the wise words of John whom the Apostles appointed. Such the wise words of John whom the Apostles appointed. Such the wise words of John whom the Apostles appointed. Such the wise words of John whom the Apostles appointed. Such the wise words of John the Apostles appointed of the wise words of John the Apostles appointed. Such the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed. Such the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of John the Apostles appointed of the wise words of the wi

WILL WE EVER WALK ON AIR?

Train Of Thought Inspired By a Letter



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 too much for 'Fruit a-tives', and recommend this pleasant fruit medicine to all DAN McLEAN. my friends".

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Thee for having nourished me from my childhood with Thy good gifts."

It is easy enough to say these words, but we need God's grace if we are to utter them from the depths of our hearts, being determined that our feeling of gratitude shall manifest itself in a life of gratitude, a life characterized by self control, faith loving activity, submission and con-tentment Let us implore Almighty God to make us thoroughly perceive the infinite magnitude of His benefits, and also to make us really grateful, so that out hearts may be com pletely dedicated to Him in our gratitude. With fervent adoration let us pray with St. Augustine: "O my God, reveal to me, wretched creature that I am, how much I ought to love Thee: speak, O Lord, loudly within my heart, and save

Open my eyes to Thy light, that I may see and know Thee, and confess Thee with my whole heart. O God, Thou are the life of my soul; through Thee I live, and without Thee I die; Thou art the light of my eyes; through Thee I see, and without Thee I am blind ; Thou art the joy of my heart and the gladness of my spirit; make me love Thee with all my heart and all my soul, because Thou hast first loved me. Amen.

TEMPERANCE

THE WORKMAN'S CAUSE

John Burns, the champion of labor in England, has written a book on "Labor and Drink," and in it he adthus dead, all the riches and glory of dresses solid counsel to the workman. If the laborer only heads it, the king dom of wisdom will enlarge its bound-

After reading the book, we would of sin, it behooves him most carefully to avoid and shun all that leads to death. To act otherwise would be base ingratitude.

The justice of the scribes and takes a little drop." "Only!"—as if The justice of the scribes and takes a little drop." "Only!"—as if drunkenness could be an independently in appearance that they avoided ent vice, and not the fruitful parent sin; they aimed at concealing their real wickedness from the eyes of men, but cared very little whether their hearts were spiritually dead in God's sight.

Let us strive to avoid sin, not only for the sake of men, but before God. sorrowing mother, and say, "they taste well." Drink down the blood of your broken hearted wife, and say "it tastes well." Drink down the cup, filled with your own sense of honor, and say "it tastes well." You may say, this is overdrawn. Seek then from those concerned the truth. Let the drunkard ask his mother what has made her eyes red rimmed and bloodshot, and her sigh will give him a wordless though eloquent an-

swer. Let the drunkard ask his wife, what has paled and furrowed her cheek, and her surprise that he did not know will be a rebuke. Let the drunkard ask his own heart, what has become of his God-given affections, and he will find that the blue flame of alcohol has licked dry the deepest depths of his soul's honor. And all this, for what? Maybe to reach the highest arms of ambition; no, but to ting; no, but to prevent the possi-bility of ever acquiring one. Maybe to conquer an enemy and feel the gratification arising from a sense of victory: not so, but to deliver himself gagged and bound to the arch enemy of true manhood and Christian char-acter. He slaughters all his obligations for a glass of rotten liquor, and goes staggering through life, until he falls drunk at the foot of God's judg-

when labor in Europe and America is waging a historic battle, and the character of his allies is carefully studied.—Catholic Columbian.

ALCOHOL VERSUS MARKMAN. SHIP

The great nations at war have been forced to deal with the liquor prob-lem. Two phases of it have been of

men and the civic economy.

When the Chancellor of the Exchequer states publicly that intoxicants are a greater menace to England than German arms, is it strange land than German arms, is it strange that almost daily the press announces victories for the enemies of a'cohol? The difference in efficiency of men when they drink and when they do not is well illustrated by the report of Lieutenant Bengt Boy (Sweden, for 1904), giving the results of tests

There were three series of thirty shots each. No alcohol was used be-fore the first series and the average number of hits was twenty-three.
The evening before the second series
two to two and one-half glasses of
beer were taken and a like quantity just before firing, with the result that the average number of hits was three. In the third series no alcohol was used and the average number of hits

was twenty-six.

These illustrate the principle, and it is needless to multiply examples, for it is of universal application.— Sacred Heart Review.

THE INACCURACIES OF PASTOR RUSSELL

Pastor Russell is an independent preacher in and at New York City Temple. He is, says the Baltimore Catholic Review, forming his own Catholic Review, forming his own church, explaining the Bible and history in his own way and antagonizing all churches, Catholic and Protestant; posing as the only thing worth listening to, as the only expounder of truth these many years, doctrine—a sort of free lance in religion, with no responsibility save to God alone. He makes himself more a Pope than any occupant of the Papal chair in Rome ever did-an autocrat in the realm of spiritual belief. His sermons are syndicated and are published and their publication paid for in nearly all the papers of the country on Monday. We hope it is true that he is a kindly man, but his sermons are tirades, destructive of all existing religious systems that prevail in Christendom.

In the sermon printed last Monday he makes some false statements that it is well not to leave uncontradicted. He says that the Catholic doctrine teaches that the clergy alone constitute the Church and that the common people are the children of the Church; they are not members of the Church. If all his interpretations of the Bible and Christian teachings are like this, he is eadly wanting in intelligence or he pur-posely perverts the truth. The clergy are the children of the Church as much as the laity or the common people; together clergy and latty form the Church. The clergy are the governing part, the latty the governed—both together make the whole body. We have Federal Gov-ernment in these United States, and the people are governed. Do not the people make up the American nation as well as the government? Because they are governed, are they any the Does the nation consist merely of izing a great nation?"-Truth. those who exercise the authority of These are bound by the same laws and are members of the nation just as the people who are governed. Are children less members of a family though there be a father at the head who governs? The govern-ment of the Church is in the hands of the clergy, who, however, are bound by the same teachings and laws they administer. Mr. Russell's idea that the distinction between clergy and laity results in making the Church consist only of the clergy indicates his clearness of mind is de-fective. It is not the doctrine of the Catholic Church that the common

people are not members of the Church. He says that in the year 800 the Church became the kingdom of God; that Catholics hold that the millen that Catholics hold that the millen-nium, or Christ's thousand year reign, began that year. Catholics believe no such silly trash. He says that the Popes are declared Christ's Vice-regents—reigning instead of Christ. We believe no such thing. The Pope is the visible head of the Church—the real Head, though invisible, is Christ. As we believe Christ established a visible society in which all His followers were to be united in the profession of His truth, there must be a visible head. The Pope is Christ's visible representative—somewhat as an ambassador is the official visible representative in foreign lands of his king and coun-

try.

The distinction between the clergy and laity originated long before Pas-tor Russell thinks. It was observed in apostolic times as an institution of Christ Himself. The powers of preaching and governing were given to the Apostles and not to all the Disciples. The Apestles formed the Church in ever city and village and town;—laid down the Christian law and taught the Christian doctrines; the Christian communities were com-

Pastor Russell finds fault with the Pastor Russell finds fault with the various titles and honors which are paid or accorded to the clergy; he might as well find fault with the titles and honors allowed to the holders of civil authority and governing power. Perhaps he does; he seems to be rather socialistic. But such fault-finding puerile.

The Bishops and priests of the Church are not puffed up with pride as Pastor Russell says they are and have always been. They realize the responsibility that is theirs and are conscious of their duty, and labor to acquit themselves nobly of both. They strive, however, or rather in consequence to be humble and simple, and the Church is just as free from hypocrites in her clergy as she was in the centuries when persecu-tions rendered them humble and sim ple. They have never sought to impress the world and its rulers with their importance. They have hum-bly presented themselves before both witness of Christ and His truth.

The above are samples of what in tellectual and spiritual pabulum Pastor Russell is handing out to the people who go to hear him at New York City Temple. Pastor Russell will pass away and with him his idiosyncrasies, but the institutions he reviles and the doctrines he misrepresents or falsifies will remain

INADEQUATENESS OF PROTESTANTISM ,

Some months ago a remarkable book, "The Sociological Value of Christianity," was published in London, from the pen of a non-Catholic, a professor at the University of Geneva. The author becomes a great defender of the Catholic Church from the slanders and misrepresentations placed upon her by hosts of writers. He asks a pertin-ent question when he writes:

When an adverse judgment is pounder of truth these many years, finding fault with everything in the teachings and practices of all Christian churches — recognizing no authority save his own in matters of doctrine—a sort of free lance in recognizing. When, on the other hand, a writer violently attacks Catholicism, he is held to be an important to the control of t partial judge. Let him who is able to explain this psychological mystery do so if he can. As for us we are totally indifferent to such criticism. But we repeat that we hold no brief for any form of religion; that we endeavor to judge from an entirely objective point of view; and that we are exclusively concerned with the sociological aspects of the various religious systems."

Surely it is a psychological mystery why any and everybody can attack Catholicity and yet be herald-ed as an impartial writer. One extract will interest American Catholics. This evidently widely read author has this to say of our coun

try :
"The disease that manifests itself only too clearly in the corruption of the political life of the States, in the economic anarchy, in the disorganization of family life, in the general prevalence of materialism and mam monolatry — this disease needs radi-cal cure. Protestantism has been unable to prevent the development and the disquieting spread of the social disease we have noticed, and which threatens to undermine the fabric of American society unless it be arrested in time. Based on the quicksands of subjectivism, lacking in authority and in discipline, reduced to a mere rational formula for obtaining individual satisfaction -how is Protestantism to undertake so formidable a task as that of social-

CHRISTIAN UNITY

In spite of the lax views that prevail in the minds of many non-Cath olics as to the need for unity amongst Christians, we observe from time to time a tendency on their part to get A great conference is projected to

take place this year, and instead of being discouraged by the distracted condition of Europe its promoters are rather encouraged, "for "say they "Just now the horrors of war are turning the attention of the world to the need of stronger bonds of brotherhood among men.

Methodists of the north, and those of the south, who were separated by the civil war seem to be on the point of coming together; the various branches of Lutheranism are more tolerant of one another than they have been in the past; and whilst some Presbyterians have gone into court rather than acquiesce in a union of the various divisions of Presbyterianism, there is at least a desire to reunite; and this desire is not contradicted by the action of the General Assembly in reading the Union Theological Seminary out of its membership. If Unity is to mean anything it must mean oneness with regard to belief in the person of Christ, in His Virgin Birth, and in His Saving Grass, and as the Samin. His Saving Grace; and as the Seminary did not insist on the universally accepted belief of Christians on these points by its students, it could not expect to be held in esteem by the body to which all Presbyterians

look for guidance.
Catholics of course believe that unity is not only desirable, but posmen the sad havoc wrought by divi-

ference for Unity for which non-Catholics are planning and praying, but we take the liberty of saying that Christian Unity is a bigger question than it is assumed to be by those who are trying to bring it about. One thing is certain, He who orders all things sweetly and does all things well, will in His own good time bring about that Unity for which He so about that Unity for which He so fervently prayed; and we can help the matter along by banishing all bitterness from our hearts, by kindly instruction, and by assurance that, when the time comes to get together in the one fold, the Church will make to the national prejudices and tastes of her wayward children every con

ference for Unity for which non

tradition or self stultification, and the recent conversion of the Rev.

Mr. Farmer who realized in his missionary experience in China the

abortive attempts to come before the heathen world with a united mes-

sage, shows that others besides Cath.

olics are thinking on these lines .-

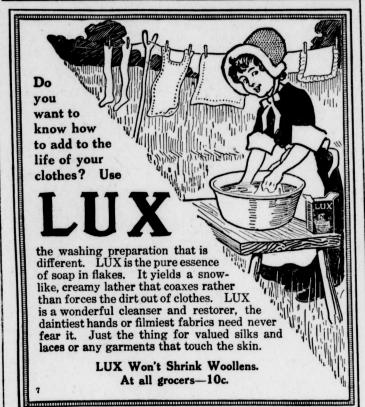
Southern Guardian.

A SUPERSTITIOUS FAKE

The New World of Chicago tells about a medal, with an imprint of a motor car upon it, which is supposed to render the wearer immune to automobile accidents. This to automobile accidents. This liberal promise, if not backed by ec-clesiastical authority, has behind it, our contemporary dryly remarks, the authority of some manufacturer of ecclesiastical goods. Of course, the medal is a superstitious fake; and no Catholic of intelligence will be decaived into wearing it or siding in its distribution. All such unauthorized pictistic articles are religiously ruinous.-Sacred Heart Review.

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and scalp diseases.

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