FIVE MINUTE SERMON

BY REV. M. POSSAERT

TWENTY-THIRD SUNDAY AFTER PENTECOST

THE AWAKENING FROM SPIRITUAL

Dear brethren, when our divine Saviour entered the house of the Saviour entered the house of the ruler, of whom today's Gospel speaks, He said: "Give place, for the girl is not dead but sleepeth." And the Gospel says that the people laughed him to scorn because the girl was really dead. While our Lord thus said of the dead girl that the was only sleeping, we can of many Christians say they are dead although they seem to be alive. They are alive in body but dead in soul, because their soul is burdened with mortal sin, and therefore dead for heaven and salvation. In the awakening of the girl from bodily death we have an illustration of the awakening that is possible for men who are spiritually dead.

(1) The first condition is the ammoning of Jesus. Dear brethren, when the girl had died the father realized that she was past human help, for what human being can recall to life a dead person? Therefore, he hastened to Jesus and said with confidence: "Lord, my daughter is even now dead; go, lay Thy hand upon her and she shall live." Behold, dear brethren, the first step which one spiritually dead (the sinner) must take to seek his release from this death of the soul is to hasten to Jesus, seek his help in Jesus, and this help he must seek by means of prayer and supplication, following the example of the father

of the dead girl. Although the prayer of the sinner, like any good work performed in the state of mortal sin, has no merit for salvation, it is nevertheless required to secure for him the grace of conversior. He must seek the help of Jesus, with the sincere desire to his miserable condition and he must be filled with confidence in the mercy and grace of God. In the story of the Gospel, a relative of the girl had to hasten to Jesus because ne herself could not appeal to Jesus; and in like manner it may, in the case of a sinner, become the duty of others to pray for him. The sinner may not be able, or not be willing, to pray for his conversion, because he may not realize his con dition, or he may have become attached to his sin. In such a case it should be the duty of others, the step that the sinner omits to undertake; and they should hasten to God praying Him to have mercy on this sinner, and to inspire him. to God praying Him to have mercy on this sinner, and to inspire him with contrition and penitance, so as to secure his spiritual awakening from death. Such prayer will not be

The second condition was the help of Jesus. The dead girl remained lifeless until Jesus took her by the hand. Thus, my dear breth-ren, is the help of Jesus necessary for the raising of the sinner from spiritual death. Even if the sinner has the intention to return to God from his evil ways, he can not do this by his own strength, he can not do it without the help of God. God must meet him with His grace, and must, as it were, take him by the hand, and unless God does this the sinner will remain in his miserable Only God can inspire the sinner with sincere repentance and contrition, and thus prepare his return to grace; and then the raising of the sinner from the death of the soul is accomplished in the holy Sacra-ment of Penance, by the priest, provided the sinner grasps the helping hand and cooperates with Divine evely and contritely confessing his sins. If the sinner Divine inspiration to do penance and to leave his evil ways, he may not be granted by God another opportunity for his conversion. Thus, my dear brethren, it is important for us to one is in mortal sin he should not fail to hasten at once to Jesus, and grasp the hand which our divine Lord so graciously offers us. The sinner who remains in spiritual death until the death of the body overtakes him, is lost for all eternity. May the Lord graciously preserve us all from such terrible fate. Amen. terrible fate. Amen.

HOLY VIATICUM

A time will inevitably come, and sooner, perhaps, than we think, for each one of us, when we shall no longer be able to assist at the Holy Mass, or approach the altar rails, to receive Holy Communion, or visit Him in the tabernacle, or be present at His Benediction, when we shall be stricken with sickness and lying on our death beds, then, indeed, in that critical moment, on which an eternity depends, shall we need the consola-tion and help of a true friend. Some die in comfortable homes, in the bosoms of their families, surrounded sometimes by sorrowing and some-times by selfish friends and relations, whose tears and words give little help whose tears and words give little help or hope to the agonizing soul. Some die in the surroundings of payerty, in cellars and attics and the workhouse wards, some in the prison cells, or in pest houses where none will approach them. In all these circumstances, when others are either unable or unwilling to assist there is one true Friend who never fails, and whose love is greater and more intense in

earth? Such, it may be confidently hoped, will be the end of those who during life knew and discharged their duties towards the Blessed Eucha-rist.—The Sentinel of the Blessed

WHAT IS THE CHURCH

The work of the Redemption did not end with the life of Christ. In fact, it was just beginning at his death by making the supreme sacrifice upon the Cross He gained for us certain benefits. He died to save all men, not those of His own time, but men of all times, even to the end of time. And now His work accom-plished, He was ready to leave the world, but not without first appoint. ing an agent to sateguard His in-terests in the world. He could not remain Himself to see that men shared in the fruits of the Redemp tion. Therefore, it was necessary that He appoint a dispensing agent to distribute the graces that He had merited for men. This agent is the

Its beginning was most humble, a humbler one we cannot conceive of Christ the promised Messiah, had drived ands tarted to spread His new doctrine, something entirely at vari-ance with any existings yetemof religious truths. Almost immediately He won adherents who were ready to follow Him wherever He went. these early followers He chose certain ones who would be leaders and attend to the instruction of the others. These leaders were chosen from men of different walks of life, but principally from the ranks of the fishermen who dwelt by the shores of the Sea of Galilee. The little band increased until it reached the number of twelve and there the limit was set. During the early years when they traveled about in the company of the Master it might be said that they were undergoing their preparatory training and getting ready for the great work of preaching the Gospel. Christ was preparing them for the time when they would be left alone in the midst

announced that His hour had come and surrendered Himself into the hands of His enemies to make the great sacrifice. He delivered Himself up to be crucified that by His death He might save the souls of men. He withdrew His visible Presence from the world, after having established the treasury of grace through His sufferings and death. Before He went, however, He had given final instructions to those whom He had left behind. He pointed out to them their duties and responsibilities, and bestowed upon them the fulness of power that He Himself enjoyed. He was to be represented by this little flock and particularly by Peter, whom He had chosen the Head of the little band and His Vicar upon earth. Peter He gave supreme jurisdiction to teach, rule and govern.

THE START OF THE CHURCH

Soon after his death the newlyr Sacra-priest, hid themselves away in an upper the help-room in a house in Jerusalem because they feared the Jews. Now that He Who had been their sole supconfessing his sins. If the sinner port and strength was taken away resists Divine grace, and resists the from them they felt powerfess to carry on the work for which they had been appointed. Consequently, they remained in hiding until the first Pentecost day when the Holy Spirit descended upon them, bringing the brethren, it is important for us to cooperate with Divine grace for the salvation of our soul, and whenever one is in mortal sin he should not fail to hasten at once to Jesus, and grasp the hand which our divine Lord so graciously offers us. The sinner who remains in spiritual death until the death of the hedr overtakes him, is lost them. From this event dates the beginning of the Church. On the first day of its existence it grew from a mere handful to some three or four thousand members, and thereafter, despite the flercest opposition, it con-tinued to grow. From the Holy City, where it had its beginning, it spread, to other cities and countries until it penetrated to the ends of the earth. Everywhere the same Gospel was preached, the same faith was taught, the same truths offered to the people for their belief. They demanded that the Divine Truth, committed to their care, be accepted unconditionally and unreservedly by all who wished to become members of the new Church. Realizing that there could be no con-ciliation between the forces of light and darkness, they would not tolerate any such thing as a compromise. And this attitude of theirs has been maintained from the very beginning down to our own times, and will be

proportion to their poverty and abandonment, and that is Jesus in the Blessed Sacrament. When they can no longer go to Him, He allows Him self to be brought to them in the bosom of His priest, to be given to them in the Holy Visiticum, to console them by His presence, to tortify them for their last journey by this food of the dying, to ward off the assaults of the evit spirits, and to speak words of pardon, peace and hope to the soul about to be judged. Who does not long for such an end to his life on earth? Such, it may be confidently hoped will be assaults of the matter of the captains of industry. He will give sourcess. To the labor leader He will give the power of guiding aright the masses on whose toil the whole structure of society is built. To fathers and mothers and little abild. If those outside Hor pale see in Her the mighty instrument for good that She is God's agent upon earth, they are always free to enter within Her gates. But they must come as little children. She extends no welcome to those who will join Herranks only certain doctrines. Her laws less stringent. They must first withdraw their objections and then give to Her their unreserved allegiance in matters spiritual. Considering the vast numbers who accept Her teachings, the few who know Her and yet refuse to believe must be accused of insincerity or pride. And there is no place for either within

PROBLEMS AND THEIR SOLUTION

Her portals. -The Tablet.

The reaction that always follows the tension of war is upon the country, and the result is a passion ate confusion that bodes ill for domestic peace. The President of the United States is abroad in semi-regal state denouncing those who differ from him as pro Germans and hyphenates and in his wake follows igorous Senator whose retorts are far from conciliatory. The country is grieved at this exhibit of passion which darkens counsel and scandalizes those who love truth more than expediency or any other form of the chicanery that has re-placed the safe principles that once guided statesmen. This was bad enough, but it is not half so bad as the condition obtaining among the people at large. Masses are arrayed against classes in angry contention over problems that offset the very life of the nation and out of the

the latter that comparison were and blossom only by the most zealous futile and childish. For after all, and anxious watchfulness. the initial sin lies with capital which first sold its own soul to Mammon, then bartered the workman for sweaty coppers and finally ended its infamy by corrupting legislatures and courts. And now that opportunity has come, labor is replying in its own crude and sometimes violent way, and no man can fortell the result, unless, perchance, it be that this country, like so many other nations, is eventually destined for the pit whence it will emerge, bloodbasis of legislation.

will accomplish this noble purpose? The rich? They originated the infamy. The poor? As soon as power falls into their hands they abuse it. A new race of men must be found, Americans, bred and trained in the spirit of Washington who knew God, and strove to guide his everyday life by the principles of revealed relig-ion. There is America's ultimate problems, to secure men who believe in God and direct their lives by God's come the solution for the ills that oppress us .- America.

HALLOWED MEMORIES

OF A SAINTED PONTIFF

It is a significant fact that when nen were elaborating their program of destruction that in a few years was to plunge the world into the greatest War in history, the sainfly Pope Pius X. was issuing a great re-construction program that was "to restore all things in Christ." He proposed to build a new order of things, to re-establish Jesus Christ in the school, in the family, and in

This reconstruction was to be accomplished through the Holy Eucharigt. Hence, the saintly Pontiff charist. Hence, the saintly Pontiff issued in 1905 his decree on frequent and daily Communion. He aimed at bringing back society to the ideals of Christ. In his program of reconstruction society was to be governed by the ten commandments and to be nourished by the sacred Body and précious Blood of Christ. But the world would not listen to

the voice that was raised to save it from itself. It followed blindly the false maxims of Materialism, which denied the existence of life beyond the grave, which deified human nature and made man the centre of the down to our own times, and will be held always because the Truth is always the same, unchanging because unphangaable.

man she receives joins their Communion, enjoys their godly fellow ship, feels their influence, partici

pates in their merit and the blessings they distribute. Their earthly life made the past of the Church illus

trious, their heavenly activity binds the visible and the invisible into

unity, and lifts time into eternity. To honor the saints is to honor our

sanctity : the Church which teaches

their laborings, sufferings, martyr

ures their words and their works

Scotus, Cyprian and Augustine, Anselm and Bernard are ours! their

wealth is our inheritance; at their feet we learn filial reverence

But, rich as she is in person, she is

richer in truth; her worship is a great deep. Hidden canctities and

meanings surround man; the sacra-mental principle invests the sim-

plest things, acts, and rites with an awful yet blissful significance, turn all worship into a divine parable,

which speaks the deep things of God, now into a medium of His gracious

and divine wisdom.

sons alone were able

were conquered, and today in man to live holy, helps him to love holiness. And the fathers are hers; the gospel miracles carved in stone attest the cause and the thoroughness doms, were for her sake;

of the conquest The so called Reformation with its deadly heritage of materialism, the cause of our present social disorders sostom, Thomas Aquinas and Duns has in turn gone down to defeat. On the ruins of the present destruction will be reconstructed a new world through the energizing power of Christ in the Holy Eucharistic. For He who dwells behind the Eucha ristic veil will conquer the materialistic spirit of the times. Has He not said, "Behold I am with you all days - And the gates of Hell will not prevail against you."-The Pilot.

THE GIFT OF FAITH

We must never forget that while we possess the Faith once delivered to the Saints we also possess the responsibility that goes with it. Too many Catholics hold their faith lightly and do not appreciate, at any-thing like its true value, this most precious of all gifts. They are proud of being Catholics, ready sometimes to fight for the faith, and yet they do not show its influence in their lives. They regard it as a kind of inheritance come down from a long line of ancestors who preserved it amid a thousand trials and persecutions, and which as a matter of course, they are to transmit unsullied to future gen erations.

struggle comes nothing except harsh threats and red headlines that add fury to an already furious flame.

But here is the fallacy—it is no heirloom, entirely at their beheet and under their control. It is a perfect fury to an already furious flame.

It is the same old struggle between capital and labor, both selfish and will live in this cold world of ours lawless, the former so far worse than only by constant care, that can thrive

Those who are ever ready to criticize the Church and its teachings, to arraign priest, Bishop, and even the Vicar of Christ himself, before the court of their private judgment, are playing a dangerous game. Their faith is in danger. Those who negfaith is in danger. Those who neglect their religious duties, who sympathize with every rebellion against the constituted authority in the Church, have a faith that is rapidly dying and that needs a miracle to save and restore it. Men live and men stained, to begin a new order set up by a people determined that class privilege shall never again be the Cut off from the Church, Faith is lost asis of legislation.

But then who are the people that every form and every seductive guise, menace our Faith, and we need especial and constant watchfulness.

Every parent should implant in the hearts of his children a love for the Faith and a high ideal of its value, that through life they may look upon the very idea of losing it as the greatest of perils. They should instill it into their minds that loyalty to the constituted authorities, above all to the Vicar of Christ, is one of the greatest guarantees of Faith. - The

PROTESTANT TRIBUTE TO CATHOLICITY

In the New Zealand Tablet Profes r A. M. Fairbarn is quoted thus: I freely admit the pre-eminence of Catholicism as a historical institution; here she is without a rival or a peer. If to be at once the most per nanent and extensive, the most plastic and inflexible ecclesiastical organization were the same thing as the most perfect embodiment and vehicle of religion, then the claim of Catholicism were simply indisputable The man in search of an authoritative Church may not besitate; once let him assume that a visible and audible authority is of the essence of religion, and he has no choice; he must become or get himself reckoned as a Catholic.

The Church of Rome assails his understanding with invincible charms. Her sons proudly say to him! She alone is Catholic, continuous, venerable, august, the ver Church Christ founded and His Apos tles instituted and organized. Sho possesses all the attributes and notes of Catholicity—an unbroken apostolic succession, an infallible chair, unity, sanctity, truth, an inviolable priest-hood, a holy sacrifice, and efficacious Sacraments

The Protestant Churches are but of yesterday, without authority, whose confused voices but protest

It is necessary to raise one's self

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