

FIVE MINUTE SERMON

TRINITY SUNDAY

BY REV. F. PEPPER

"Teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii, 19)

To day we think with gratitude of the great benefit conferred upon us by Almighty God in instructing us Himself on the subject of His own nature. Our reason tells us that a most wise and powerful Being must exist, for this knowledge is derived from a consideration of the beautiful, orderly arrangement of the world. If we look at anything in nature, whether it be large or small, it teaches us that there must be an all-powerful Being Who created it. All created things are intended for our advantage, and we possess not only the necessities of life, but many other things that add beauty and happiness to our existence; and therefore, with heartfelt gratitude, we see that this all powerful Being is full of incomprehensible goodness and love towards us.

The orderly arrangement of nature, and still more the wonderful action of Divine Providence in human life, producing effects due to no human wisdom, forces us to recognize the infinite wisdom of God. After thus recognizing, by means of our reason, the goodness and wisdom of God, we arrive at a convincing sense of there being a Divine Providence, always watching over us, and guiding us all through life. To question the existence of this Divine Providence is equivalent to denying the evidence of our own reason, which teaches us that we are not masters of our destiny, that things begun badly by men often turn out well, and that things begun with wise prudence, often fail to produce the desired result. There must therefore be a higher Hand guiding the destinies of man, who otherwise by his folly and wickedness, would bring nothing but ruin on himself and others.

It is said that men in their pride doubt the existence of Divine Providence and prefer to believe in blind chance, rather than in a good, wise God, ruling all things with love and power. Such men often fancy that they appear cultured if they express doubt, whereas in reality they are betraying their ignorance, their want of reason, which nothing short of the recognition of God's loving care can satisfy, and their want of heart, for how could man be so heartily in love with God, who could make him so capable of doubting God's loving Providence, that from their youth onward has protected them from many dangers, assisted them in many difficulties, and never ceases to watch over them! No, a man whose reason has been properly trained knows from nature, history, and his own experience that above us men are an infinitely exalted Being, possessing the fulness of all perfections. Every upright man is impelled to know God as well as he can, for who could have a benefactor and not feel any desire to make his acquaintance? Our sense of gratitude would certainly make us want to give him some proof of our respect, submission and obedience.

How infinitely good it was of God to teach us Himself about His nature and being! What an inexpressible favor He has conferred upon us through our holy religion, which reveals to us the mystery of the most holy Trinity! The mystery is stated plainly in day's Gospel. Baptism can be administered only in the name of God, hence when Our Lord says: "In the name of the Father, and of the Son, and of the Holy Ghost," He teaches us expressly that the Father and the Son and the Holy Ghost are truly God. The Father is truly God, like the Son, and the Son is truly God, like the Holy Ghost; they have one Divine essence and nature, so that there are not three Gods, but one God. The fact that they are distinguished in name shows plainly that they are distinct in Person; there are three Divine Persons, as was revealed clearly at Our Lord's baptism in the Jordan, when God the Father allowed His voice to be heard saying: "This is my beloved Son, in Whom I am well pleased," whilst the Holy Ghost, in the form of a dove, hovered above the Head of Jesus.

These considerations throw light upon St. John's statement: "There are three who give testimony in heaven: the Father, the Word and the Holy Ghost, and these three are one" (I. John v, 7). God therefore is revealed to us as the most holy Trinity. It is impossible for us in this life to understand this mystery; many have tried to explain it, but in vain, and any attempt to fathom it leads only to error, unbelief or foolishness. We can easily see why this should be the case. Our reason tells us that God is so great and that we can never hope to understand Him. The Infinite God, Who created all things in His incomprehensible wisdom, and directs them in His incomprehensible love, can never be laid hold of and understood by the finite, limited and feeble mind of man. If we could understand God, what sort of a God would He be? If we could understand Him, our faith would inevitably waver. If He reveals Himself to us, His nature must be beyond our powers of comprehension. The mystery of the most holy Trinity, far from weakening our faith in God and His holy religion, ought to strengthen it, for that very mystery shows ours to be a heavenly religion, revealed by God Himself. With firm faith, therefore, let us accept the mystery of the Blessed Trinity, and believe it with all our heart, just because God has revealed it to us, and He is the eternal Truth, Who can never deceive us.

THE BLOOD IS THE STREAM OF LIFE

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Pure, rich blood can flow only in a clean body. Now, a clean body is one in which the waste matter is regularly and naturally eliminated from the system. The blood cannot be pure when the skin action is weak, when the stomach does not digest the food properly, when the bowels do not move regularly, when the kidneys are strained or overworked.

Pure blood is the result of perfect health and harmony of stomach, liver, bowels, kidneys and skin.

"Fruit-a-tives", by their wonderful action on all these organs, keeps the whole system as clean as Nature intended our bodies to be clean.

"Fruit-a-tives" tones up, invigorates, strengthens, purifies, cleans and gives pure, rich, clean blood that is, in truth, the stream of life.

"Fruit-a-tives" is sold by all dealers at 50c. a box, 6 for \$2.50 trial size 25c. or sent postpaid on receipt of price by Fruit-a-tives Limited, Ottawa.

People who refuse to believe this mystery have to form their own idea of God, and claim to know Him better than He knows Himself, for it is God Who revealed the mystery to us.

This is great folly and presumption which finally punishes itself by devoting most eccentric theories about God, representing Him as a man, weak and prone to error, even as we are. Such people imagine God to be "pure love," one who is always considerate for mankind, but requires neither penance nor amendment. This false idea of God causes them to keep no watch over themselves, to take no pains to avoid evil, to commit every sin to which they have any inclination without ever thinking of penance, and so finally they perish in their sins. A false conception of God, besides keeping men in a state of error, actually conduces to wickedness of life. How much we ought to thank God for having taught us, by holy revelation, to know His real nature, for this stimulates us to lead good lives!

The thought of the Father, to Whom, as the source of all being, creation is ascribed, should not only make us thankful, but should force us to acknowledge that we belong altogether to Him, and therefore to dedicate ourselves to Him wholly, body and soul, so that we may serve Him alone.

God created us, and therefore we were created for Him, and all that is not done for Him, all that is done to satisfy our own wishes and inclinations, is a mistake. A true knowledge of God inspires us to follow the right path through life, the path of His commandments, that will ultimately bring us to heaven. We are guided on our way especially by the Second Person of the Blessed Trinity—God the Son in His human nature, Jesus, the incarnate Son of God, redeemed us, and this infinite benefit shows us the awfulness of sin, because none but the Son of God could save us from it. This thought ought to make us be always on our guard, and teach us to deny ourselves, lest we fall into evil. If ever we are so unhappy as to commit a grievous sin, a glance at the crucifix will prevent our making the mistake of fancying it enough merely to trust in God's infinite love, in order at once to be forgiven. It was only by suffering that the Son could offer satisfaction to His Father's justice, and God's justice would constrain Him to punish us, unless by a worthy reception of the Sacrament of Penance we become entitled to share Christ's merits.

God the Son therefore encourages us to be zealous in doing penance and in seriously striving to amend.



Clean Floors with Old Dutch the Sanitary Cleanser



those faults by which we have offended God.

It is, however, the Holy Ghost who assists us with His grace, so that this amendment may be begun, continued and completed, and result finally in ever increasing perfection. This thought reminds us of St. Paul's warning: "Receive not the grace of God in vain" (II. Cor. vi, 1). Earnest co-operation with the grace of the Holy Spirit is the fruit of knowledge of the same Spirit, a fruit that makes us abound more and more in good works, and store up merit for eternity.

A knowledge of the incomprehensible mystery of the Blessed Trinity is the foundation of a holy life. Therefore let us to day thank the Triune God with all our hearts for His goodness in having revealed it to us. Let us accept the dogma of the Blessed Trinity with firm faith; and may this faith lead us to live now so as to honor God in Three Persons, and at last to reach the eternal glory of the Blessed Trinity, Father, Son and Holy Ghost. Amen.

TEMPERANCE

INDUSTRY WOULD BAR ALCOHOL

Five hundred men, representing employers of over one million workmen in the United States, pledged themselves by resolution to eliminate the use of alcoholic stimulants among employees in their respective plants and factories.

The resolution passed by the National Congress is as follows:

"It is recognized that the use of alcoholic stimulants is productive of most industrial accidents and works against the safety and efficiency of workmen. Therefore, it is resolved that it is the sense of this meeting that the members eliminate the use of alcoholic stimulants among the employees of their plants."

This campaign by some of the largest employers of labor against the use of alcoholic drink by their workmen, on the ground that it is inimical to safety, is well summarized by Lewis Edwin Theiss in The Out-look.

Mr. Theiss says: "Alcohol is going. Efficiency demands it. Industry calls for it. The signs of its passing are on every hand. Nothing but mental bias has kept us from reaching this view-point long ago." In a big industrial plant, where every precaution is taken for insuring the safety of its employees, an accident happened in which an employee was found to be horribly mangled. The investigation of the safety expert on the plant disclosed the fact that within the plant safety measures were all they should be, but that the man had at the noon hour visited a saloon and taken several drinks, and an unsteady lurch, as his fellows testified, had thrown him into the machinery.

"Machinery is guarded, safety devices are installed, human ingenuity is exerted to the utmost to guard the worker, and yet accidents continue. This campaign of manufacturers against alcohol, is one for 'safety first.' While the saloon exists, there can be no safety. Hence, the saloon is doomed."

Mr. Wallace H. Rowe, president of the Pittsburgh Steel Company, employing over five thousand men, filed a petition against the saloon, declaring it increased the high cost of living, because 20 per cent. of the workers' earnings, on the average, go to the saloons, and at the same time the cost of steel is increased because of the overhead charge for accidents, 85 per cent. of which are directly or indirectly due to the use of liquor.

Other firms ruling against liquor are: American Car and Foundry Co., Berwick shops; Lukens Iron and Steel Co., Coatesville, Pa.; American Tin Plate Company, Pennsylvania; The Pennsylvania Railroad Company.

The last named having 125,000 employees, has a rigid rule, not only against drinking while on duty, but against the use of intoxicants at any time. This rule is so rigidly enforced that few of the employees ever touch liquor.

"Go where you will, you will find the same thing. Railways, steel mills, factories, either have put the ban on booze or are about to do so. Competitors will be obliged to follow suit, or go to the wall. Efficiency is the crying need of the day. Alcohol must go, because it is an enemy of efficiency."

Even the liquor men, at least the keener of them, sense what is coming. Let me quote from a saloon keeper's letter to the Kansas City Star, in which the writer told why he was getting out of the liquor business:

"My reason for quitting the liquor business is not that I am rich, or old, or troubled by my conscience. I simply have decided to get out while the getting is good. I believe I can read the handwriting on the wall. I believe the finish of the booze business in this country is in sight. I prefer to step from under before the roof falls in."—St. Paul Bulletin.

SHALLOW AND IGNORANT

The libellers of the Church's moral rectitude are not the learned and the sincere, nor the clear minded, but the shallow and ignorant, the malignant, and they who invert the quality of charity that thinketh no evil and rejoiceth not in iniquity.—John Ayscough.

THE TONGUE SLAYS MORE THAN THE SWORD

Ill-natured, caustic remarks, unkind words—oh, that they were more rare! Biting, stinging expressions—oh, that dovelike wings would bear them away from our midst!

Would that such cruel, cynical, discouraging language—language which often hurts more than a blow—would that such were cast out from us, as the legion of devils that then pounced upon the unfortunate herd of swine, and rushed pigs and shoats down a steep place into the sea!

"We whisper and hint and chuckle and grin at a brother's shame," and particularly at a sister's. We cannot be kind to each other here for the space of an hour.

Oh, if you and I and the rest of us but knew the value of our kind interpretations, of our cheering smiles, our gentle, soothing words! What a grand old world of ours this would be, if there were more kind words in it!

I believe that many a saint in heaven has been safely landed beyond the gates of pearl and gold by a kind, helpful word.

"Just as in 'Salvation Nell,' the poor dragged drudge of the slums is saved from becoming a butterfly and revelling in the gossamer honey of a life of shame, because 'Halleluiahs' speaks kind words to her."

Many a soul that is lost in the forest of crime, behind whom the woods have closed up and hidden away hope in the impenetrable shadows—a soul that peers ahead, only to find there darkness which can be felt—many such souls would be shining lights of good example in this world, splendid cities built upon hills for all to see, and would be hallowed saints in the land beyond the grave, had you or I or somebody else said a kind word at the proper time, and left a cruel word unspoken.

The poet well calls us "long-necked geese of the world" that are ever hissing dispraise, "because our natures are little. And 'poisonous flies' that cloud about a man's head, and whether he heed or not, attempt to impede his progress, mental or moral."

At this moment, somewhere in the world, a frail human heart is drifting, lone and friendless, through dark, wild waves of temptation. The little barque is perilously close to the rocks. Corrupt hands are lighting false beacons.

A kind word would say to that storm of trial and temptation, "Peace, be still!" And the angry sulken deep would hush its voice, and a great calm come, and the little craft steer safely to shore.

But the word is never said. And there is another wreck, a wreck for time and eternity.

How great a matter a little fire kindleth! A tiny match can burn down a city like Troy. And the Apostle calls our tongue a fire—a fire lighted of hell—fire that brings ruin and death.

But the tongue, unruly member though it is, can be tamed and cured, if we only begin our reformation properly. That reformation of our evil tongue must be done at the heart.—St. Paul Bulletin.

THE CHURCH

The Church is the only real university in the world. She was instituted by Christ, who was the wisdom of the Father, and He was her first professor. He taught alone; for three years. He taught the whole world alone. And during that time He laid the basis of all sound future knowledge. This university He called His Church; and it was to be a teaching Church, and it was to teach the whole world, and it was to last to the end of time. Was there ever such a university founded under the stars of Heaven—a university that was to teach all truth, a university that was to have a God for its president, a university that was to last to the end of time, a university that was to teach all nations and every man and woman and child that lived on the face of the earth? Our Saviour resigned the chair of president of this university. He said: "I must go, but I leave you to take My place; thou art Peter, and upon this rock I will build My Church. I have been sent, I am the way, the truth and the life; but as My Father sent Me, I send you. I am not only His delegate, but I am armed with the power to subdelegate. Therefore, go ye and tell the world that I sent you; go ye into the whole world, preach this gospel to all nations and to every creature, and he who heareth you, heareth Me, as he who has heard Me has heard the God who sent Me."

We bow down in reverence and respect to this great university of Jesus Christ; we love and honor His Church. She is to us the stepping stone to a happy eternity. As the world waited for the Saviour and received salvation at His coming, so all the nations, since the time of Christ, have received the same salvation from His Church. Oh, how we are filled with awe in contemplating that wondrous institution. There is only one God, there was only one Christ. There is only one truth, and that is the truth of God. There is only one Gospel, and that is the body of truth made known through Jesus Christ. And there is only one Church, one organ and mouthpiece of the truth of God; there is only one Church, which is the visible representative of God and Jesus Christ; there is only one Church that teaches the truth of

God and administers the sacraments of grace instituted by Jesus Christ the Son of God. People wonder at the respect Catholics have for the Church; they cannot understand it. They respect God, they respect the Son of God, they respect the truth of God, they respect the power of God, they respect the grace of God. And the truth, and the power, and the grace of God, impersonated in Jesus Christ the Eternal Son of God, was incorporated in the Church of God. She is to the people the voice of God, she is to the people the power of God, she is to the people the mercy of God; she is the same blessed dispensation of mercy that God revealed to the world when His Eternal Son became man.

Oh, how we worship the goodness of God, how we worship the voice of God, how we worship the power of God, how we worship the grace of God, how we worship the mercy of God! Apart from God the Church is nothing, apart from God the Church has no power, apart from God the Church is a mere nonentity, apart from me my voice is nothing,

apart from me my authority is nothing. The Church is the protection of Jesus Christ into the centuries.—Rev. D. S. Phalen, in The Western Watchman.

GOOD THOUGHTS

It costs more to revenge injuries than to bear them.

It costs more to satisfy vice than to feed a family.

It is proof of nobility of mind to despise insults.

One rose in a sick man's room is worth forty on a bier.

The virtues are never the strongest for giving them a vacation.

Do not go against your own conscience, whatever the gain.

The doctrine of Christ have never changed, but have developed.

A good action never perishes, neither before God nor before men.

A man can usually patch up his reputation by mending his ways.

Unity of doctrine is essential, and only one religion has this unity of doctrine.



Are you worried about Baby?

HOW to Feed Baby is often a great worry to mothers who are unable to nurse their babies themselves. Ordinary cow's milk—however prepared at home—is not a suitable substitute for the mother's milk. It is acid in reaction, contains harmful germs and forms dense curds in the stomach that cannot be digested. Decide to use the 'Allenburys' Foods which are the only series of Foods scientifically adapted to the growing requirements of the child. You will be delighted when you see how well your baby thrives on this Method of Infant Feeding. The 'Allenburys' Foods are free from all dangerous organisms; they are portable, being in powder form and packed in sealed tins. The Milk Foods Nos. 1 and 2 require the addition of hot water only to prepare them for use.

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