

FIVE-MINUTE SERMON

TWELFTH SUNDAY AFTER
PENTECOST

THE SUCCESSFUL CHRISTIAN

"A certain man went down from Jerusalem to Jericho, and fell among robbers." (St. Luke 10:30)

This man described in today's Gospel, my brethren, is a type of mankind. Suppose any one who had determined to climb a mountain, and had made all his preparations, were to say, after he had gone for a few hundred feet, "Oh! this is too hard work; and I will go back." Do you not think his neighbors would laugh at him? Yes, "barely," they would say, "there is one who has no energy; he never will amount to much." So it is with the world. The man who surely mounts to the pinnacle of fame or wealth or honor to which his aspirations are called great, and has the respect and admiration of the world. Success is the measure of the world's estimate of man's efforts in this age, and he who does not succeed must, so far as this world is concerned, go to the wall. If this is so in the world, how much more in the Christian life! Who is the successful Christian? He who is sober, pious, and good, or he who is intemperate, profane, and wicked? Who is the successful Christian? He who is constantly climbing the ladder of well-doing, or he who falls back as soon as he sets his foot on the first rung?

The very first thing we notice in the parable in today's Gospel about this man is that he had turned his back on Jerusalem and was going down. It is evident that one must go either up or down on the road to heaven; one cannot stand still.

But notice, my brethren, the consequences of this backward journey, as he went further and further away; at last he fell among robbers. So it will be in the Christian life, if men do not keep their minds constantly set on heaven and its attainment. They will begin committing little venial sins deliberately, going down, down, and before they know where they are mortal sin has taken them. They have fallen into the hands of that robber chief, Satan, and he has despoiled them of their treasure and has left them in the hope that they may die before help comes.

There is but one way to avoid this fate, and that is by keeping one's self free from sin; by preserving over a high standard of right and sticking to it. Don't get started on the downward track, for it is too easy to go on it, and the end is disastrous if you are not stopped. By the aid of prayer, with the help of the sacraments, and all the other assistances which the Church provides and suggests, climb to the top of the mountain of perfection and reach heaven as your everlasting reward. Never turn your back on heaven to go down hill, lest when accounts are squarred up at the last day your lot may fall with the unsuccessful ones.

TEMPERANCE

LIFE INSURANCE AND TEMPERANCE

The radical change in the attitude of the insurance world toward temperance during the last two generations is interestingly commented upon by a writer in a non-Catholic contemporary.

Seventy years ago total abstainers were refused policies by British companies because not considered as good risks as moderate drinkers. To-day all companies look with disfavor upon the drink habit. Many refuse to insure those who are engaged in the liquor business, or charge them higher rates. Many companies in Great Britain and several in America place abstainers in a separate class, who pay smaller premiums and enjoy various other advantages. Similar benefits are accorded to abstainers by two of the largest companies in Sweden and Norway. Several of the leading companies in America have issued special bulletins on this subject, full of most valuable information respecting injurious effects of malt and alcoholic liquors, inaugurating in this way an educational campaign for temperance of the greatest importance. Also, many fraternities chiefly beneficiary in character, for similar reasons have decided to exclude all applicants known to be engaged in the drinking of liquors. The order of the Knights of Columbus is a striking instance of this.

All these changes are coming about chiefly through the discoveries of science and also because the experience of certain insurance companies, extending over many years, has proved that total abstainers, as a rule, live much longer than the so-called "moderate drinkers."

But the most hopeful signs are found in Germany. The managers of the insurance movement in that country have discovered that certain things, such as bad housing, improper diet, social vice, and intemperance, produce bad effects upon the workers. And as a result, in self-protection, they have been obliged to take active measures to discourage drinking. Official leaflets and posters are circulated in enormous quantities showing the evil effects of alcohol upon the human system and warning the men against such beverages. In many parts of the empire large employees have issued orders forbidding the use of alcoholic beverages in the workshop. Superintendents are especially charged to provide clear, good drinking water.

The Senate of Liebeck in 1909 passed an ordinance declaring: "The use of alcoholic beverages, such as wine, beer, and spirits, during working hours is forbidden. Care must be taken to provide good drinking water in factories, as well as drinking vessels and measures for cleaning them." Many trade corporations are seeking most earnestly to discourage the use of alcoholic drinks. They all bear witness to the fact that alcohol and workmen's insurance stand in opposition to each other, that alcohol endangers the strength which the insurance strives to protect. The insurance societies are joining in this movement, and are issuing warnings against the use of such drinks. Some of the companies are distributing immense quantities of literature on the alcohol question. The labor journals are rendering efficient service in publishing information on the alcohol question, and

A MARTYR TO
HAY FEVER"Fruit-a-tives" Cured After
15 Years' Suffering

CORNWALL CENTRE, ONT.

NOVEMBER 27th 1911.
"I was a martyr to Hay Fever for probably fifteen years and I suffered terribly at times. I consulted many physicians and took their treatment, and I tried every remedy I heard of as being good for Hay Fever but nothing helped me. Then I heard of 'Fruit-a-tives' and decided to try them, and I am thankful to say that this remedy cured me completely."

To every sufferer from Hay Fever, I wish to say—"Try Fruit-a-tives". This medicine cured me when every other treatment failed, and I believe it is a perfect cure for this dreadful disease—Hay Fever.

Mrs. HENRY KEMP.
The real cause of Hay Fever is poisoned blood, due to the faulty action of the bowels, kidneys and skin. "Fruit-a-tives" cleans the blood by regulating bowels, kidneys and skin, and thus relieves the excessive strain on the nervous system. Try "Fruit-a-tives".

50c. a box, 6 for \$2.50, trial size, 50c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

are placing the facts before the working-men.—Sacred Heart Review.

WILL DRINK NO MORE

The following advertisement was printed recently in a Belleville, Ill., newspaper.

NOTICE

I wish to apologize for any transgressions I may have been guilty of while under the influence of liquor, and if my friends will forgive these transgressions, I will never again touch a drop of intoxicating liquor. CHAS. DENISON.

When Denison was asked why he published the notice he said: "It's just this way, whenever I take a drink I try to make the distilleries put on a night shift. That notice goes. Half the time I don't remember insulting persons when I'm drinking, so I'm putting this advertisement as a general apology for my past actions and as a pledge of good conduct in future."

Here is still another way in which advertising may be used to good advantage.

THE MIND OF THE CHURCH

The wish of our Sovereign Pontiff was expressed in a brief to our National Union, that "not only Bishops, priests and men of religious orders, but also the rest of the faithful may resolve to bear witness to their regard for the Catholic Total Abstinence Union of America and become members of it." In the same Brief which was sent to our Right Rev. Spiritual Director, Bishop Casarin of Pittsburgh, our Holy Father commends all who are united in our Union, and its conventions "because they are really our associates and helpers in persuading men to practise one of the principal Christian virtues." The mind of our Sovereign Pontiff is clear, and his voice is the voice of Peter and the voice of Peter is the voice of the Church. It is the chief desire and the dominating motive in our advocacy of total abstinence that we utter the mind of the Church and preach the gospel of Christ, as it has been preached and as it has been lived by the saints of all ages.—C. T. A. U. Advocate.

A CATHOLIC TEMPERANCE PARADE

The clear-eyed, steady marching hosts of total abstinence had a field day and parade in Waterbury Saturday. They have been more numerous

gatherings of the Catholic Total Abstinence Union and probably demonstrations as enthusiastic. But few could plume themselves on a bigger representation of young men in the line of march. There were gray-haired men as well as the lusty young Tierney Cadets, both proclaiming the courage of their convictions. It would be difficult to decide which awakened greater inspiration, the white-haired veterans or the leads who in khaki uniform swung along with easy grace in the common ambition to join the ranks of sober-living Catholics. The moral effect of the parade may not be estimated. The marchers were enabled to form some idea of the strength of the movement in which they are enlisted. The public could not but be impressed with the fact that at great sacrifice not a few of the paraders had come from far and near to renew themselves in allegiance to a not too popular cause.—Catholic Transport.

DUE TO DRINK

The places of jadedness I have long held in this kingdom have given to the opportunity of sober-living Catholics. The prosperity and growth of the Church is the result of their efforts. They were the mainstay in the past—in the days of the pioneer bishops and priests who laid the foundations of the Church's present wealth. They are the mainstay to-day of every form of pious benevolence. Schools, hospitals, seminaries, orphanages, academies and every species of Catholic endeavor ultimately depends upon them for support. Their names come first on the collection and subscription lists. They are not necessarily the most devout, but their professions of piety bear the genuine stamp of self-sacrifice. They are not, as a class, those that are best off from a standpoint of worldly goods, but as a class they are those that are most respected and honored in every community.

"The good pay" in matters of religion is generally a good pay in matters of business. They strive to live within their means and to be just and honorable in all their dealings. What they have to give, they give cheerfully and ungrudgingly. They take it for granted that the men who minister at the altar will make the best possible use of the money that is paid into the treasury of the Church. Their responsibility ends, in a certain sense, with the fulfillment of their own duty. If the temporalities of religion be wasted and dissipated the fault is not theirs. They have seen very little, however, in the management of Church affairs in this country to make them anxious as to how their money is going to be spent.

They are behind the pastor too in every worthy undertaking. Whenever property is to be acquired, or a church or school to be built, they are there with the sympathy and encouragement which sometimes means more than money. They are not critical or given to boasting as to the amount of past contributions. They, themselves, sometimes make mistakes in business matters and they make allowance for mistakes when made by their pastors. If all the faithful were of this class, the business side of religion would be without those perplexing problems that vex and harass the souls of pastors the country over.

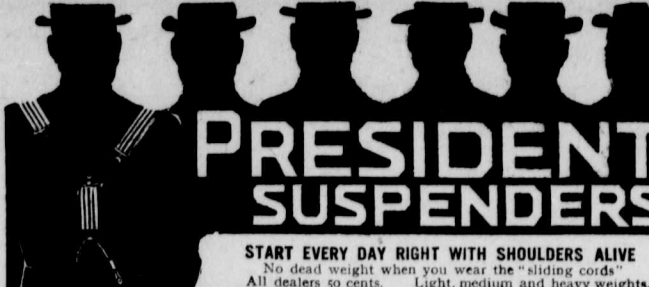
THE BUSINESS SIDE OF RELIGION

THREE CLASSES

I have heard it said by priests of experience and of long standing in the ministry, that our Catholic people can be divided into three classes, viz:—the one-third, who pay more than their share, the one-third, who pay as little as they can, and the one-third, who pay nothing or almost nothing. This general summing-up may not be true of all localities and conditions, but my own experience leads me to believe that, for our people taken as a whole, it is a more or less correct one. There is in every parish a certain percentage of those, who, as the saying goes, "have their eye on the Church by the eye-lashes." They go to church rarely, seldom or never approach the sacraments, except perhaps during the time of a mission, and their contributions are not regarded as playing any noticeable part in the solution of the financial problem. The pastor is glad to see them come to church, if only occasionally, and he hopes against hope that the time will come when they will realize the inconsistency of their conduct and become faithful children of the Church and regular contributors.

Their difficulty, in nine cases out of ten, is a financial one. They would come to church more regularly if they were not expected to pay. It is cheap Christianity, sometimes, almost (if possible), as detrimental in its effect as weak morals and decayed faith.

There is still a large percentage of those who scarcely ever think of missing Mass or of being remiss in their ordinary spiritual duties. They are devout, in their own way, and some of them preach the sacraments frequently. When it comes to giving, however, a chronic shyness seems to take possession of them. They pay only under compulsion and then grudgingly, wondering, all the time, why religion cannot be dissociated from the eternal money question. Some of them are honest and pay their dues when it comes to the payment of other debts; but they would gladly welcome a return of the Church to the simplicity and apostolic poverty of the early centuries, when the pagans did not permit the faithful to build churches and when the preachers, like St. Paul, were sometimes forced to earn their living in the sweat of their brows.



PRESIDENT SUSPENDERS

START EVERY DAY RIGHT WITH SHOULDERS ALIVE

No dead weight when you wear the "sliding cords"

All dealers 50 cents. Light, medium and heavy weights.

DOMINION SUSPENDER COMPANY, Niagara Falls

THE OLD STAND-BYS

There are lastly those who do their share and more than their share. These make it possible for the Church to exist. If it were not for them, we might close our religious establishments and arrange to have services at infrequent intervals in some of the more important centres of population. The prosperity and growth of the Church is the result of their efforts. They were the mainstay in the past—in the days of the pioneer bishops and priests who laid the foundations of the Church's present wealth. They are the mainstay to-day of every form of pious benevolence. Schools, hospitals, seminaries, orphanages, academies and every species of Catholic endeavor ultimately depends upon them for support. Their names come first on the collection and subscription lists. They are not necessarily the most devout, but their professions of piety bear the genuine stamp of self-sacrifice. They are not, as a class, those that are best off from a standpoint of worldly goods, but as a class they are those that are most respected and honored in every community.

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THE POOR PASTORS

The delinquent members or the poor pays are the bane of every form of business. They create all the problems of the commercial world, and they must be reckoned with in every enterprise in which capital is invested. There is no monopoly big enough to leave them out of its calculations. There is no infant industry small enough to escape the consequences of their shortcomings. In the realm of trade, they are a constant disturbing factor, in business matters pertaining to religion they are a chronic source of irritation, anxiety and dissatisfaction. They cannot be counted upon, when they are most needed. They always fall the pastor at the critical moment—the moment when the bills fall due and when he needs real cash rather than empty promises and unreliable assurances of future assistance. They pay something, of course, from time to time. Their remittances, however, are never regarded in the light of an available asset. They are too irregular, too uncertain and too long delayed.

PRIESTS TOO GENTLE
The pastor of a cathedral parish in the East, told me not long ago of a gentleman, who had held a front pew for five long years without paying so much as a single cent for the use of the same. He had hypnotized the bishop with a hard luck story which had served its purpose during all that time. When it finally came to a time when he had to pay or give up his pew, he grew insolent and threatened to file a bill of complaints against the pastor. Such people never get their just deserts. Priests are too gentle and too considerate for their feelings. A lusty janitor with a strong right arm and no qualms of conscience is urgently needed in a case of this kind.

Another priest pointed out to me, in his church, what he was irreverent enough to call "a cheap saint." The "saint" in question was a widowed lady of considerable wealth. She moved in high society and the accounts of her receptions sometimes took up considerable space in the local newspapers. She was a frequent communicant and bore all the external earmarks of real piety. When it came to contributing, however, she was always ready with an excuse. She was so gentle and sweet about it too, that the pastor did not have the heart to adopt severe measures. The moment when the bills fall due and when he needs real cash rather than empty promises and unreliable assurances of future assistance. They pay something, of course, from time to time. Their remittances, however, are never regarded in the light of an available asset. They are too irregular, too uncertain and too long delayed.

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This woman's piety was destitute of the element of self-sacrifice. She had money for everything else but the support of religion. She was like a good many more of our fashionable Catholic people. They want the Church and the pastor to be ultra-fashionable, but they leave it to the common people to pay the cost.—REV. J. T. ROCHE, LL.D.

We can not add to God's brightness, but we may act as reflectors, which though they have no light of their own, yet, when the sun shines upon them reflect His beams.



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without providing ample protection for your family and your business.

A North American Life Policy guarantees their safety.

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IT is made of first quality materials by skilled workmen and mechanically perfect machines, and carries with it the Eddy guarantee that it's a sure light.

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EDDY'S Matches are always full M.M. count—good dealers everywhere keep them.

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OXYGEN is life. Humanity's boon. Nature supplies it abundantly. Free as the air you breathe. No matter what disease you have

OXYDONOR

Causes to be supplied this natural force, this inexhaustible source of life, health and vigor of body and mind.

Absorbed into the system while you rest or sleep. Revitalizing the human organism by Nature's own process.

Eliminating disease without drugs or medicines. Safe, quickly and easily applied, and always ready for use for grown persons or children.

Oxydonor makes its possessor master of his or her own health all the time—a preventive of disease and destroyer of sickness, no simple child can apply it. No expense after the purchase price, no drugs or medicines, pills, plasters, massage or batteries. But a rational, natural means for making sick people well, discovered and perfected by an eminent physician, and endorsed by physicians.

Write us if you value your health with the name of the discoverer and inventor—Dr. H. Sanche. Patented by the Canadian Government.

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Liberal Prizes Instructive Exhibits
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of Cheltenham, England. One of the Greatest Brass Bands in the World and several others.

AERIAL ACTS, COMEDY ACTS, TRAMPOLINE and ACROBATIC ACTS, SEABERT'S EQUESTRIENNE ACT, and Others

The MIDWAY Better than ever. FIREWORKS Each Evening

SINGLE FARE RATES
Over All Railroads from Kingston to Detroit

Special Excursion Days, Sept. 10th, 12th, 13th
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TICKETS AND INFORMATION FROM ALL RAILWAY AGENTS, OR THE COMPANY AT SARNIA, ONT. OR COLLINGWOOD, ONT.

"A Fresh Water Sea Voyage"

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Sailings from Sarnia, Mondays, Wednesdays and Saturdays.

Special Grand Trunk train service between Toronto and Sarnia Wharf, via Hamilton and London connecting with steamers.

"Among the 30,000 Islands" Effective June 17th—Daily Service, Sunday excepted, between Parry Sound, Penetang and way ports. Special Grand Trunk service between Toronto & Penetang

"That Georgian Bay Trip" to Mackinac Island, S. S. Marie and way ports, via North Channel. Effective June 22nd. Sailings from Collingwood and Owen Sound, Mondays, Wednesdays and Saturdays. This Trip can now be taken from SARNIA every SATURDAY effective June 29.

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