

FIVE MINUTE SERMON

By Rev. N. M. Redmond
FOURTH SUNDAY AFTER
PENTECOST

WITHOUT GOD WE CAN DO NOTHING

"Simon, answering, said to him: 'Master, we have labored all the night, and have taken nothing; but at Thy word I will let down the net.' (Luke v. 5.)"

Whilst Simon depended upon his own efforts, he was unaided by success, but when at the word of our blessed Lord, he let down the net, success the most phenomenal crowned his labors. This is strikingly figurative of what takes place in the order of grace. We are taught by divine revelation that, abstracting divine grace, man of himself is not capable of the least advance in thought, word, or deed towards his salvation. "No man can come to me," says our Lord, "except the Father who hath sent Me draw him." That is to say, by strong and sweet motions of heavenly grace, because grace brings no constraint to man's freedom of will. It is purely a gratuitous gift, the effect of God's mercy designed to enlighten our minds, incline our wills, and when we co-operate, to assist us to do good. "This our Lord made more clear when in repeating what He had uttered before, He said: "No man can come to Me unless it be given him of My Father." Hence, without God's grace it is impossible for a man to have true faith in Jesus Christ, or any of the truths which He taught, no matter what his presumptions may be to the contrary. This not only follows from what we have considered, but is specially confirmed in another sentence of revelation, which runs as follows: "By grace you are saved through faith; and that not of yourselves, for it is the gift of God." Since, therefore, it is the emphatic teaching of Revelation that it is not in the power of man to please his God without faith, it necessarily follows that it is entirely out of his power to repent of his sins, or to think, speak, or work with pleasure to God and supernatural benefit to his soul without divine faith, and it is among the impossibilities to have true practical faith without grace. Do you work constantly and well for your salvation; do you make daily strides in virtue? If so, then all this is the fruit of divine grace, for even the co-operation you cannot justly claim as yours; it too is the effect of grace. Because it is "God who worketh in us both to will and to accomplish, according to His good pleasure." "He begins the good work in us, and also perfects it." But we should never forget that divine grace, like the grain that is sown in the field, must have congenial soil to fructify to advantage. It is true God is always the first to begin the good work in us by His exciting and preventing grace, and it is also true that He carries it to perfection in us by His assisting grace. Now, whilst all this is so, I trust that no one is so erring as to imagine that grace does all this alone, or that grace forces the person in whom it begins, continues, and perfects the good work. Listen to St. Austin on this matter: "Almighty God will cure your infirmities, but you must be willing yourself; He heals all that are infirm, but He heals none but those who are willing to be cured." Again the Saint says: "He that made you without you," that is, without any co-operation on your part, "will not justify you without you," that is, without your will and co-operation. We most certainly have it in our power to resist God's grace, and we are perfectly free to exercise that power. Alas! too many do exercise their power and freedom in this matter to their own eternal ruin.

There might be those who would silyly conclude from what I have said on the absolute necessity of divine grace, to do aught for our salvation that, because of the sad circumstances of some, not all are favored with sufficient grace. Any notion of the kind is contrary to the direct teaching of faith, and is impious in its bearing. God neither demands nor expects impossibilities of us. Were He to exact of us under that gravest penalty—eternal damnation,—the keeping of the commandments,—the avoiding of evil, and the doing of good without the assistance of His grace, then the case would not be thus, because to us without His grace these are impossible. Therefore every man, even the worst, will be compelled to acknowledge before the judgment-seat of God that he could have saved his soul had he so willed. The Scriptures, both of the old and the new law, abound in the most direct testimony on this doctrine. Let us consider a few sentences. "Wisdom preacheth abroad, she uttereth her voice in the streets; and at the head of the multitudes she cries out, in the entrance of the gates of the city she uttereth her words saying: 'O children, how long will you love childishness, and fools covet those things which are hurtful to themselves, and the unwise hate knowledge? Turn ye at my reproach; behold I will utter my spirit to you, and will show you my words.'" (Prov. i. 20.) Here we are directly taught that the wisdom of God speaks in all places, and to all men without exception, reproving them for their evil ways, inviting them to good, and promising the Divine Spirit to those that give ear to the invitation. Contenting ourselves with the foregoing from the old dispensation, let us hear our blessed Lord speak on this important matter. "Behold I stand at the door and knock; if any man shall hear My voice and open the door, I will come in to him and sup

with him, and he with Me. To him that shall overcome I will give to sit with me on My throne" (Rev. iii. 20.) No matter what may be a man's circumstances, Christ knocks at his heart, and he who he may, if he opens his heart and co-operates with divine grace, so as to overcome the enemies of his salvation, he will be crowned in eternal glory. St. John says of our blessed Lord: "He is the true light which enlighteneth every man that cometh into this world." Hence, without exception, every man, whatever may be his circumstances, is enlightened by our Lord, for "to every one of us is given grace, according to the measure of the giving of Christ." All do not receive an equal degree, but each without exception receives sufficient to enable him to do what God demands and save his soul.

Having seen, then, that those who labor without Christ—as all do who fail to co-operate with His grace—like Simon, effect nothing; let us turn our thoughts to those who, like Simon, comply with His desires. Is it this with them; are they, too, without fruit for their labors? Let the Scriptures answer: "God is able to make all grace abound in you, that ye, always having all sufficiency in all things, may abound in every good work" (2 Cor. ix. 8.) And again St. Paul says: "I can do all things in Him who strengtheneth me." The greater the work in which they are engaged, the more numerous the difficulties, and the stronger their temptations, the greater and more numerous are the graces they receive. Hence the words of St. James: "To envy doth the spirit covet that dwellth in you; but He giveth greater grace." Whatever maybe our circumstances, be our station in life ever so difficult, we have God's divine promises that His grace with our co-operation will be all-sufficient for us to keep His commandments and save our souls.

Whose fault, then, will it be if we fail in these two all-important matters? Certainly it will not be any lack in our regard on the part of God. We see that His grace He will give in sufficiency; we see that He has pledged Himself to the consoling liberality, and sooner would heaven and earth pass away than that His word should not be fulfilled. Since, then, the fault cannot be on the part of God, it must be on our side because of our want of co-operation. Hence, dear Christians, if there be one here now who is not keeping God's commands and the commands of God's holy Church, and if he will so continue and lose his salvation, his infidelity in life and misery in eternity will be the sad results of not co-operating with God's grace. May we never have to bewail such a calamity!

THE YOUNG HEART

These are great days for many of our youth—the days of their graduation.

"Say what you will," says a venerable student of the young, "a young heart is a young heart, soft, tender, accessible, easily won to well-doing by charity and sympathy." And he is right. How many of us now in our maturer years yearn for the days that have gone. Had we but known early in the morning of life the real meaning of life how many things long ago left undone, how many golden hours long since gone, would have been cared for by our youthful selves. But that is the past, we live now in the present and for the future. Thousands of young hearts this month will step over the portals of the school and college into a world filled to overflowing with allurements of every kind. Some will make our mistakes, some will avoid them, and it is for this latter cause that we write.

"Jump the mud holes," was the advice of an old professor to his boys when he would see them on commencement day about to begin the battle of life. A simple sort of a warning, but one full of meaning and good common sense. It's mighty hard to keep ourselves clean from the dust of life's roadway as we go. We're bound to get some of it sometime, but a little heed to that good old man's words will save us many a regret. Dust is easily brushed off the clothes, but mud usually leaves its stain. It's that then, good young friends, that you must avoid. Life to you is what it has been to us all—a closed book. You may think in your youthful simplicity that to you it is not so. You may think that you are not like the boys or girls of your parents' young days. You are—you are made of the same clay and you face the same, not greater, temptations. Now is the time when your success or your failure in life will begin. You are now in the sowing season, the springtime of life, and in future years you should be able to look back upon these days as the brightest and fairest season of your whole life.

The Wise Man bids you in the words of his wisdom that have been tried and found true, "not to let the flower of time pass by." God has given it to you as a great gift, a treasure whose loss can never be repaired. The good use of it will be the joy and light of your youth as well as the support and consolation of your old age. Now your abilities are limitless, then you will be hemmed in by the host of difficulties. The field of your future is now fresh, then the chilling influence of a cold world may have soured it. There are only two standards, two guide posts along your road; one points to the great path of justice, the other to

the dark road that leads on to destruction.

Choose now, young heart, choose your path. Remember before you start on it that you were made not "to crawl upon the earth, nor to have your affections fixed upon dust, and slime, and smoke; you were made for greater things." Take hold of them now in your youth, and like the little birdling stretch out your wings of hope and fly forth into the unfathomed region of true greatness and secure happiness under the sheltering and guiding brightness of the Sun of Eternal Truth, the God of all Justice, whose child you are, and whose child you must always remain. —The Tablet.

TEMPERANCE

TEMPERANCE TALKS FROM EXALTED SOURCES

Leo XIII. wrote twenty-nine years ago: "We esteem worthy of all commendation the noble resolve of your pious associations" (the C. T. A. U. of A. and its affiliated societies) "by which they pledge themselves to abstain totally from every kind of intoxicating drink. . . . Nor can it be at all doubted that this determination is the proper and the truly efficacious remedy for this very great evil; and that so much the more strongly will all be induced to put this bridle upon appetite, by how much the greater are the dignity and influence of those who give the example. But the greatest of all in this matter should be the zeal of the priests, who, as they are called to instruct the people in the word of life and to mould them to Christian morality, should also, and above all, walk before them in the practice of virtue. Let pastors, therefore, do their best to drive the plague of intemperance from the fold of Christ, by assiduous preaching and exhortation, and shine before all as models of abstinence."

The Fathers of the Third Plenary Council of Baltimore had already called upon pastors "never to cease to cry out boldly against drunkenness and whatsoever leads to it," and "to induce all of their flock that may be engaged in the sale of liquors to abandon as soon as they can the dangerous traffic."

THE STUFF THAT MAKES YOU HATE YOURSELF

There are men who in moments of remorse revile their own weaknesses. When a fellow wakes up with a "head," when he has a taste in his mouth as refreshing as the thought of sewage; when he craves more of the stuff that has robbed him of brains and peace of mind—then that man cordially hates himself. He tells no one. He resolves to "break" with liquor. But he doesn't. He means well. He fully intends to quit but there's that resistless "Other Self" which says: "You need just one more. It will brace you up!" And he takes it.

If this shoe fits you, Mr. Drinker, rest assured you're in danger. Every rest assured, foul-breath Drinker and Out once went through identically the same experience. That craving desire means just one thing. You simply must break with liquor or old J. Barleycorn will break you as he has done millions of others. There's one safe way to get rid of all desire for alcoholic drink.—Sacred Heart Review.

PURGATORY

THE CATHOLIC DOCTRINE HOLDS FORTH ENCOURAGEMENT AND CHEER

"Hope springs eternal in the human breast; Man never is but always to be blest. The soul, uneasy and confin'd from home, Rests and expiates in a life to come. Lo, the poor Indian! whose untutored mind Sees God in clouds, or hears Him in the wind."

In the inmost secrecy and sacredness of our consciousness we all feel that life is fatally carrying us into a common port called Death. This conviction, however, does not sooth our probing and gnawing anxieties. We can at best affect coolness for the time being. But, whether in the stillness of reflection, or under the harrowing teeth of distress, nay, in flashes, like the flashes of a coming storm, and the exhilarating clinking of joy, we must revert to the fact, or to the apprehension that death is only the gate of the haven, towards which we are sailing. And consequently our chances of wreck, in our sea voyage of life, do not so forcibly bear upon death itself as upon the real part to which death is only the common, unimportant entrance.

In the presence of this dire uncertainty of the sentence that "many are called but few are chosen," by which we are warned that whilst the multitude are chosen for salvation, a few only shall reach the goal. Yet there is one dogma of Catholic faith which cheers and encourages into the hope of eternal salvation. Situated as we are in an atmosphere of sinfulness and consequently of retribution or expiation, in a condition of indebtedness towards the eternal and infinite sanctity and justice of God, who could reasonably claim for the hour of being, and even for the hour to come, the choicest privilege of being counted among the elect for eternity? Who could hold up his hands for the present, and for the future as well and vouch that he is or will be worthy of reception among the blessed? "Nobody knows whether

he is worthy of love or hatred." These inquiries are prompted and animated by the most elementary contemplation of the Holiness of God. Who is infinite, and our acknowledged unworthiness to be associated with Him, accepted by Him, observed by and identified with Him for all eternity. This represents the ideal delineated to us by faith with regard to our future state—to be with God or to be without God for all eternity—and in this stormy life attended and visited by so many partial wrecks and losses, we surely cannot see how we shall ever be worthy of the admission into the bosom of the God of goodness, of purity, of charity, of holiness.

The last moment of our human lives is the one especially which will decide our eternities. For in our religion, namely, in our transactions between God and our free will, "all is well that ends well." So that a soul, at the moment of bidding a supreme farewell to the body and soaring to its spiritual realm, will be insured of eternal happiness, if it be at that moment deserving of the infinite reward, namely, if it be possessed with a sufficient desire of procuring unto itself the eternal possession of God. For God, Who has created man through love and for enjoyment of himself, will never, can never ignore the corresponding desire of His creatures.

But again comes the question: How can man—how can we, with all our sins, with all our wilfully contracted indebtedness to the Infinite Justice, how can we hope for future absorption in the bosom of the Infinite Purity, of the Infinite Goodness and Justice? At the last moments of our lives we shall be partially impure, we shall be unexpiated for, we shall be partially unworthy of being fused with the pure gold of God's sanctity on account of the dross left in us by our past sins. Can we then hope to be saved? On the one hand we feel dejected of the friendship and love of God. On the other hand we deem ourselves unworthy. We do not wear the nuptial garment—the wedding feast cannot be for our enjoyment.

There is a great deal of practical interest and comfort in this question, inasmuch as it does represent to one and all the last and only chance of salvation. When, at the end of life's voyage, we reach the harbor of death, we shall not deem ourselves worthy of the immediate vision of God. Some there may be, fastidious enough, self-conceited enough, who may assert that heaven is the only fit reward for their lives. But, as self-opinion will then have to be countenanced by deeds, it is said to say that our hope of salvation is intimately associated with the belief of a state or condition wherein, after passing the portal of death, we may be allowed to undergo the ordeal of purification by which we shall be entitled to the wedding gown necessary for the eternal feast.

Thus far we have reached the possibility, the hopeful probability of a future state or condition of expiation on the inside borders of eternity, a state wherein fate is already decided as to its final issue, but wherein we must be made worthy of the immediate vision of God. In the language of our belief, this state or condition is called Purgatory. And what is purgatory? The Christian doctrine, and by this is meant Catholic belief, answers with sobriety and firmness. First, Purgatory is a state, a condition, and consequently a place of expiation, beyond the limits of life. Second, the prayers of the living can assist and relieve the souls of their deceased brethren. The Church does not enter into the description or the details of the place of retention called purgatory, nor does she define the manner in which they are purified. She simply states that they are purified only through the merits of Our Lord, in Whose name and through Whose merits the prayers are offered.

Keeping ourselves within the limits of this sober moderation of the church, a moderation which ought to meet the approbation of our reason in things supernatural, and refraining from searching at present the How of a mystery, which pride alone and speculative vanity would find some interest to fathom—let us turn attention to the Why of the mystery, and admire its relation with the whole, and moral tendencies of Christianity. And our rational conclusion will be the one of a great genius, and at the same a great ingenuity, namely, "if that dogma of Purgatory did not exist, it should have to be invented."

The actual existence of a place called Purgatory rests upon the very notion of the nature of God, the nature of man and the relation between God and man.—Intermountain Catholic.

THOSE STARTLING STYLES

The Register of New York thinks that the Federation of Women's Clubs accomplished one good thing in its biennial convention. It declared that women must change the methods and style in dress. "Conditions in this particular have been deplorable," says the Register. "It would seem that American women had lost all sense of modesty. The exhibitions of our bathing beaches and ocean resorts are disgusting. Young girls walk our streets with raiment which speaks of the brothel. The short skirt, the low cut neck and the display of hose are making these little girls the object of the brazen

gaze of young corner loafers. If the girl dresses herself like a street walker she must be prepared for insult. This is bad enough in any one but it is intolerable in Catholic women. It is a disgrace to one who professes to follow the example of the Virgin Mother of God."

BY WHAT STANDARD WILL YOU TRY THE CHURCH?

(By Orestes A. Brownson, formerly a Protestant Minister.)

To prove the fallibility of the Church, or to disprove her infallibility, is a grave undertaking, and attended with serious difficulties. The Church cannot be tried except by some standard, and it is idle to attempt to convict her on a fallible authority. If the conviction is obtained on a fallible authority, the conviction itself is fallible, and it, instead of the Church, may be the party in the wrong. The Protestant cannot take a single step, cannot even open his case, unless he has an infallible tribunal before which to summon the Church—some infallible standard by which to test her infallibility or fallibility. But before what infallible tribunal can he cite her? What infallible authority has he on which he can demand her conviction?

The only possible way in which the fallibility of the Church can be proved is by convincing her of having actually erred on some point on which she claims to be infallible. But it is evident that, in order to be able to convict her of having erred on a given point, we must be able to say infallibly what is truth or error on that point. Clearly, then, the Protestant cannot commence his action, much less gain it, unless he has an authority which pronounces infallibly on the points on which he seeks to convict her of having actually erred. But what authority has he? Unhappily, he does not inform us, and does not appear to have recognized the necessity on his part of having any authority. He sets forth, formally, no authority, designates no court, specifies no laws lays down no principles. This is a serious inconvenience, and affects both his legal and his logical attainments. His argument, let him do his best, must be minus its major proposition; and from the minor alone we have always understood that it is impossible to conclude anything.

Mr. Thornwell denies the infallibility of the Church, and he recognizes no infallible authority in any one of the sects, including even his own. He has, then, no authority which he can allege, but the authority of reason, and his own private judgment. His own private judgment is of no weight, and cannot be adduced in a public discussion. The authority of reason we acknowledge to be infallible in her own province; but her province is restricted to the natural order, and she has no jurisdiction in the supernatural order to which the Church professes to belong. The Church has the right to be tried by her peers, Reason is not, and cannot be, the peer of the supernatural, and is totally unable in so far as the Church lies within the supernatural order, to pronounce any judgment concerning her infallibility one way or the other.—Our Sunday Visitor.

A CONSOLING SIGN

One of the consoling signs of the age in which we live, says the Ave Maria, is the marked development of a spirit of reverence toward the Mother of God. Nothing can be more evident even to the casual observer than the change which has been manifested by Protestants in this regard. As a memorable instance the cry of indignation is recalled which arose from Protestant lips when a notorious actress was scandalously to personate, in a Parisian theater, the Immaculate Mother of God. The London Telegraph wrote at the time:

"One need not be a Roman Catholic to understand the objections to this proposition. The Virgin Mother lives tenderly in the memories of all men, as the purest type of a high ideal, and her crowning sorrow has been the world's greatest tragedy in the traditions of nearly two thousand years. The most vigorous asserter of secularism and free thought must respect the feelings of the Christian world on a subject so tender and so sacred in the majestic outlines. She lives in legend, she looks down on us from the canvas of the masters, and the greatest poets have brought their homage to her feet. . . . Voltaire threw dirt at Joan of Arc, but in this insult to the Virgin there is something far more than defamation of a national heroine: it is an outrage of the feelings of one-third of the human race."

In the truth that Mary is the Mother of God is contained, as in its kernel, the truth of Christianity. This fact is rightly brought home to our Protestant friends by the Ave Maria. If the Virgin Mary were not the Mother of God, then Christ were not God, and all our hope of redemption through Him were vain as an empty dream. Our faith indeed were merest folly. There were no choice left us but that which existed before the coming of the Saviour; the sole choice between Judaism and paganism. Intelligent Protestants, who firmly acknowledge the Divinity of Christ, cannot fail to perceive the conclusiveness of this argument, nor can they fail to draw from it the

further consequence, that since Mary is the Mother of God she must likewise be honored with a veneration worthy of that dignity. Mariolatry, as applied to the Church's devotion to her, is a word which ignorance of Catholic doctrine or darkest bigotry invented. The Church sees in Mary only a creature whom the Almighty has deigned to crown with the most exalted dignity that He Himself could bestow upon a purely human being, and to whom therefore, He has likewise accorded the intercessory power that such a mother may well possess with her son, when the Son is God.—America.

Altars
Pulpits
Pews

Confessionals
Vestment Cases
Baptismal Fonts, Etc.

Any style, from the least expensive to the most elaborate.

School Desks
Teachers' Desks
Laboratory Tables

Prices and full particulars on application.

London Art Woodwork Co.
London, Canada L.D.

Every 10c Packet of
WILSON'S FLY PADS
WILL KILL MORE FLIES THAN \$8.00 WORTH OF ANY STICKY FLY CATCHER

Clean to handle. Sold by all Drug-gists, Grocers and General Stores.

STAMMERING
or stammering overcome positively. Our natural methods permanently restore natural speech. Gradual cure pupils everywhere. Write for free advice and literature.
THE ARNOTT INSTITUTE
BRITAIN CANADA

ABSORBINE
TRADE MARK REG. U.S. PAT. OFF.
Removes Bursal Enlargements, Thickened, Swollen Tissues, Curbs, Filled Tendons, Soreness from any Bruise or Strain; Stops Spavin Lameness. Always pain. Does not blister, remove the hair or lay up the horse. \$2.00 a bottle, delivered. Book 1 K free.
ABSORBINE, JR., the antiseptic liniment for mankind. For Syphilis, Strains, Gouty or Rheumatic deposits, Swollen, Painful Varicose Veins. Will tell you more if you write. \$1 and \$2 per bottle at dealers or delivered. Manufactured only by W. F. YOUNG, P.O. Box 299, Lyman, N.B., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

BELLS
Church Bells
Peal
Memorial Bells a Specialty.
Wholesale Bell Foundry Co., Baltimore, Md., U.S.A.

All these Men are Specialists

THE BIG successes of the day are being accomplished by specialists. The Safford hot water heating system is a splendid example. Not only do we specialize on the Safford system as a whole, but we specialize in every part. One result of our

specialized methods is the simple Safford hotwater boiler, which has only nine main parts above the base (ten parts less than the ordinary boiler). Another is the Safford's extra large amount of direct heating surface, having 70 per cent. immediately around the fire, whereas ordinary boilers have but 51 per cent. Another is the rapid circulation of water, due to the fact that the water, after being heated, has only one-third the distance to travel to get out of the Safford's fire-pot that it has in an ordinary boiler.

The foregoing facts mean more to you than you possibly realize. A boiler of few parts means one that will be very unlikely to get out of order—one that will be very easy to manage. A large amount of direct heating surface and rapid water circulation means a perfectly heated home and economy in fuel consumption. But to get the whole story of

Safford Boilers and Radiators

Send for our "Home Heating" booklet. It will only take you a minute or two to write a post-card-request for it. And this booklet will show you the road to a more comfortable home in winter and a 33 1/2 per cent. reduction in your coal bills. (That is surely worth while.)

Branches: Vancouver, Winnipeg, Calgary. **THE DOMINION RADIATOR COMPANY** TORONTO, CANADA. Branches: Montreal, St. John, Hamilton.

GURNEY-OXFORD CHANCELLOR

The finest Range built
Over 70 years' experience and many exclusive improvements worked into the Gurney-Oxford Chancellor. Blue steel body, hand riveted, guarantees rugged strength. Its perfect fire-box, oven, and "Economizer" draft control are the wonder of experts and mean successful, economical cooking for many years.
\$52
freight paid is the new low freight-paid price for the Gurney-Oxford Chancellor, with 20" oven, six 9" covers, left hand reservoir, warming closet and "Economizer." complete as shown, weight 55 lbs., 10 days trial money refunded if not completely satisfied. With a right-hand Reservoir. **\$54.75**

Write for our latest Catalogue for prices
"The Stove Problem Solved" is a splendid guide, shows our complete line, and where and how to get a Gurney-Oxford on your name on a Post Card brings you a copy.

GURNEY-OUNDRY CO., LIMITED
Dept. 577 TORONTO
S11E Also at Montreal, Hamilton, Winnipeg, Calgary, Vancouver

Prices in Above Advt. Apply East of Ft. William Only