

FIVE MINUTE SERMON

BY REV. F. PEPPELT

PENTECOST

"When the days of Pentecost were accomplished they were all together in one place." (Acts ii, 1)

Our chief task in life is to love Jesus, and for love of Him to keep His commandments, and our reward is that He comes to us and dwells in us by His grace.

The earliest Christian community after our Lord's ascension assembled in one large room. There were about 120 people present, including our Lady and several other women.

How beautiful and edifying a sight must this assembly of Christians have presented! All were inspired by the same love, the same faith and the same zeal in prayer.

Now, as then, in Jerusalem, united effort on the part of many to attain to what is good brings down the grace of the Holy Spirit upon the whole congregation, and as a consequence of the communion of saints, the noblest work that Christians can accomplish, provided that they are men of good will, is to pray for one another.

This shall be the covenant that I will make with the house of Israel, after those days, saith the Lord: I will give my law in their hearts, and I will write it in their hearts; and I will be their God, and they shall be my people.

If you are really to benefit by the feast of Pentecost, you must beg the Holy Ghost to let it be to you a harvest festival, a festival of the Law and a feast of first fruits.

To-morrow, called Whitsunday or Pentecost, marks the consummation of the work which God had undertaken for the human race.

In the Old Law, Pentecost, or the fiftieth day, was observed by the Israelites as a solemn festival. But their Pentecost was only figurative, like their Passch. There was to be a second Pentecost for all people, as there was ordained a second Passch, or Easter, for the redemption of the whole world.

The Jewish and the Christian Pentecosts contrast in many ways. The first on the rugged rocks of Arabia, amidst thunder and lightning, promulgates a Law that is written on tablets of stone; the second is in Jerusalem, on which God's punishment has not yet been visited, because it still contains within its walls the first fruits of that new people over whom the Spirit of love is to reign.

The Jewish Pentecost, instituted by the Mosaic law, was also called the Feast of Weeks, because it was celebrated seven weeks after the Passch, on the fiftieth day after that great festival.

As the Apostles, are gathered in the Upper Chamber, suddenly there is heard the sound of a great wind; it stirs the people of the city, it fills the Council with its mighty breath. The Disciples feel a mysterious emotion within them. Fire, in the shape of tongues, rests upon their heads, as the Holy Ghost takes possession of all and each. The

WOMAN'S BEST MEDICINE

Mrs. Kelly Advises all Women to Take "Fruit-a-Tives"

HAGERSVILLE, ONT., AUG. 26th, 1913. "I can highly recommend 'Fruit-a-tives' because they did me an awful lot of good and I cannot speak too highly about them. About four years ago, I commenced taking 'Fruit-a-tives' for a general break-down and they did me a world of good. We bought a good many dollars' worth, but it was money well spent because they did all that you claim for them. Their action is so pleasant, compared with other laxatives, that I found only pleasure, as well as health, in taking them. They seemed to me to be particularly suited to women, on account of their mild and gentle action, and I trust that some other women may start taking 'Fruit-a-tives' after reading my letter, and if they do, I am satisfied the results will be the same as in my own case!"

Mrs. W. N. KELLY "Fruit-a-tives" are 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.

The Christian Pentecost is in the spiritual sense also a harvest festival, and the Holy Ghost is the fruit ripened by the death of Christ, for it was by His death that He bestowed the Holy Ghost upon His Church. Pentecost is a feast of first fruits, for, by the coming of the Holy Ghost, not only was the first assembly of Christians in Jerusalem wholly dedicated to God, but three thousand more were converted by St. Peter's sermon, and these were the first fruits of many thousands brought into the Church by them and by the Holy Apostles.

The first Pentecost was also a festival of legislation, inasmuch as the Holy Ghost enlightened our Lord's disciples, so that they then understood fully the doctrines and commandments of Jesus, and the same Spirit gave them courage to proclaim the new law of grace throughout the world.

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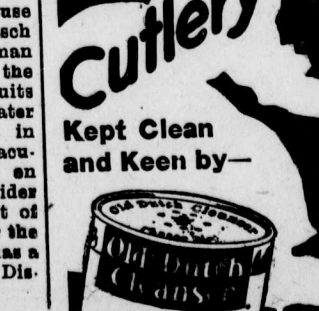
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prevent your falling into everlasting destruction. Therefore pray to day and always, with one accord, like the first Christians in Jerusalem, that the Holy Ghost may make you all delight in His law, and give you now true piety and love of God, and throughout life abundant fruits of good works, so that hereafter, by the aid of Him who to-day came down upon the Church, you may be admitted to the glorious presence of God.—Amen.

TEMPERANCE

WHY NOT IN PEACE AS WELL AS IN WAR?

If patriotism demands that in time of war men should be sober, and by compulsion it needs be, it ought to make similar demands at all times. A nation that is loved only when war threatens the life and happiness of its citizens, is not worth preserving at the cost of blood and sacrifice then, if it is to be so advantageous to a nation to have its citizens sober in time of war, the advantages of sobriety are certainly not less valuable in times of peace.

There are more services demanded of good citizens than to defend their country from the onslaughts of the enemy. These services are best rendered in times of peace. It may be too late to invoke the aid of laws of restraint in the hour of danger.

Russia would have a better army than she has to-day if she had eliminated alcohol drinking from her people a generation ago, or had invested in munitions of war what was spent on alcoholic beverages even during the past few years.

The example set by France in the prohibition of absinthe has strengthened to a remarkable degree the position of the prohibitionists. The speech of the Chancellor of the Exchequer in England will exert a widespread influence in commending legal enactment as a means of making men sober. But the best services rendered to the cause of temperance are those of the individual.

People may be willing to be humbugged in the "piping days of peace," but not in the sterner times of war. But nonsense is nonsense in peace as well as in war, and the enemies of temperance have dealt out much of it at all times. These latter have juggled truth and every moral principle. They have distorted wise maxims into shibboleths of senseless enthusiasm that have only thinned the foolish cravings of appetite and the mad lusts of sensuality. In these sober days it is good for all of us to get back to first principles. In times of mighty changes only such principles can guide us aright. In these times and at all times we must learn to have the common sense of the true worth and eschew nonsense.—Catholic Temperance Advocate.

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Church is now born in those Dispensations. The Kingdom of the Spirit of God has begun; it is manifested, and its conquests will be speedy and glorious.

A transformation takes place. Those men who but a moment before were trembling for fear of the Jews, now feel a courage that drives them forth to meet every difficulty and danger in the cause of Christ. They who but a short time before were the rude, uncultivated peasants of Galilee, now feel a consciousness of a knowledge inspired of God; they who could hardly speak in the rude tongue of the barbarians, now utter the truths of Revelation in a manner that is comprehended by men of all nations.

The Pentecost of that Upper Chamber is not a mere dead thing of the past. It lives to-day in the Spirit of God animating and vivifying His Church. For the Holy Ghost still comes down into the hearts of the children of God, sometimes in confirmation, and sometimes in those movements of divine grace that pass over the soul. The Holy Ghost lives to-day as always, the source of light, the dispenser of all good gifts, the eternal fountain of grace.—Pilot.

RAYMOND ROBINS AND THE JESUIT

A tribute that made every Catholic who heard it proud, was paid to a Jesuit missionary of Alaska at the University of Colorado recently, by Dr. Raymond Robins of Chicago, who had come to Colorado to conduct a campaign for "social Christianity" at the University and at the Colorado Agricultural College.

Robins is a millionaire social service worker. He has devoted his life and his wealth to the service of humanity and to the perpetuation of the democratic ideals on which the American nation was founded.

In Illinois he is known as a power for good and his influence is now spreading throughout the country. To emphasize the power of Christianity in his life, Robins gave a thrilling picture of his career. With only nine months' schooling in his boyhood he had amassed a comfortable fortune before he was twenty-one, but in a commercial transaction, learned that he was uneducated and started out to make a lawyer of himself. Completing his law course, he opened offices in San Francisco, where he built up what he called the "meanest reputation in the world," that of being effective in a police court of a boss-ridden city. So successful and effective was he that he was offered positions by both the Democratic and Republicans.

Robins was trying to decide to "which set of thieves to sell out," as he expressed it, when the first steamer arrived in San Francisco with gold from Alaska. He decided to make a three month's trip to the great icy north in order to get into the open where he could make up his mind. He stayed three years and three months, and when he returned to the States, political plums no longer interested him.

The story of his life in the great north, in the midst of icy silence, in utter cold and utter desolation, when all nature seemed dead and the cold bit in and in, was one that few men who heard it will ever forget. The first inkling that Robins got that there was something in life beside the race for money and material power was when in a storm he stumbled into a Jesuit mission and was held there by the elements for three days. He there met Father Bernard, a Jesuit priest, a graduate of Johns Hopkins University and of the University of Paris, a man educated and cultured, who had the reputation of being the best man on snow shoes in the valley. Robins said the priest was one of the greatest men he ever met. He saw the schools for boys and girls maintained at the mission, and he wondered.

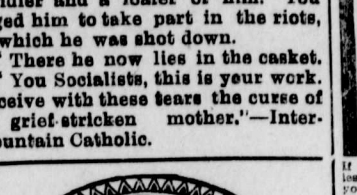
Robins saw that the priest wasn't getting paid, that he wasn't making any money, and he wondered why he stayed there in the wilds of Alaska instead of going to the centers of civilization where his qualities could win him wealth and worldly power, and finally he asked the priest, "I am a follower of the Galilean," answered the priest, "Ours is to do our duty. Results are in higher hands." Robins was not converted, but he was impressed, and when he left the mission he carried with him a picture of a real man doing real work.

It was the devotion and the sincerity of the Jesuit that left its indelible mark on Robins and first gave him the motive to study the meaning of the Cross.—Denver Register.

THE PLAINT OF A GRIEF-STRIKEN MOTHER Daring the recent riots in Italy which had been precipitated by the Socialists and Anarchists, a young recruit in the ranks of Socialism was shot down by the troops in Turin. The Socialist immediately took charge of the body with view of holding a public demonstration at the cemetery. A Socialist spellbinder was the master of ceremonies in the cemetery. With bated breath he cursed the tools of capitalism. The deceased he eulogized as a martyr to the cause of social revolution.

While the speaker was thus haranguing the crowd a pale-faced woman, whose features betrayed suppressed grief, slipped her way through the crowd in an attempt to meet the speaker face to face. The latter was reaching the climax of his incendiary speech and had made a dramatic pause, when suddenly the shrill voice of a woman was heard exclaiming: "It's my boy! He was a good boy, honest and industrious, until he joined your Socialist club. You made an idler and a loafer of him. You urged him to take part in the riots, in which he was shot down."

"There he now lies in the casket. You Socialists, this is your work. Receive with these tears the curse of a grief-stricken mother."—Intermountain Catholic.



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How to Get Rid of Dandruff

This Home Made Mixture Removes Dandruff and Stops the Hair from Falling Out

The following simple recipe which can be mixed at home, or put up by any druggist will quickly remove dandruff and stop the hair from falling out. To a half pint of water add 1 oz. of bay rum, 1 small box of Orifex Compound, and 1 oz. of glycerine. These are all simple ingredients that you can buy from any druggist at very little cost and mix them yourself. Apply to the scalp once a day for two weeks, then once every other week until the mixture is used. A half pint should be enough to rid the hair of dandruff, and kill the dandruff germs. It stops the hair from falling out, and relieves itching and scalp disease.

Although it is not a dye, it acts upon the hair roots and will darken streaked, faded, gray hair in ten or fifteen days. It promotes the growth of the hair and makes harsh hair soft and glossy.

Keep the Men In Good Humor

When hubby "lights up" for his after dinner smoke be sure he has a Match which will give him a steady light, first stroke.

Ask Your Grocer for Eddy's "Golden-Tip" Matches One of their many brands

CAN BE SAVED AND CURED OF DRINK Good News to Mothers, Wives, Sisters To have seen one you love, going down this road to ruin, and to have heard him try to laugh and joke away your fears, while you watched the drink habit fasten on him; is to have known suffering and to have borne a sorrow to which physical pain is nothing. And when at last he comes to that turn in the road that, sooner or later must come, and wakes to the fact that he is a slave to the drink, you think every thing will come right. He will fight the habit and you will help him escape it; but he can not do it. Drink has undermined his constitution, inflamed his stomach and nerves until the craving must be satisfied. And after you have hoped and then despaired more times than you can count you realize that he must be helped. The diseased condition of the stomach and nerves must be cured by something that will soothe the inflamed stomach and quiet the shaking nerves, removing all taste for liquor.

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