

FIVE MINUTE SERMON

TWENTY-THIRD SUNDAY AFTER PENTECOST

REVERENCE FOR GOD

Brethren: I wish to speak to you this morning on reverence for God. But it is natural to ask, why talk about reverence? why is not that included in the love of God? So it is. But even if one does not love God, even if he is in mortal sin, that is no reason why he should give up all respect and reverence for God. Take an example. Here is a disobedient son; yet he is not disrespectful. 'I won't obey my father,' he says, 'but that's no reason why I should despise him; I won't spit at him, I won't insult him, even if I haven't the virtue to obey him.' So with a sinner: if he gives up the love of God by mortal sin, it is a terrible state to be in and an awful calamity. He has lost the divine love. But in addition to having no respect for God, talks slightly of him, cracks his jokes about God's Holy Scriptures, makes little of the sacraments and the Church, ridicules her laws and despises those who keep them, do you not see the difference? Do you not see that such a one has not only lost the love of God, but that, having lost all reverence for Him, you cannot help suspecting that there is something the matter with his faith?

I will give you another illustration. Here is a man who is a hard sinner; and yet he never eats meat on Friday. Sick and well, and in all his fulness, he sticks to the observance of the Friday abstinence. Now, why does he do that? Because it is a test of personal reverence for that man knows to be the true religion. It is a very conspicuous act of respect for Him Who died that day. It is one of the great outward signs of veneration for our Lord and His Church. If the sinner gives that up he drops away down low in his own opinion and considers himself a reprobate. Having before lost love by mortal sin, he has now lost reverence by slighting the Friday abstinence.

Take another case. You hear a man rip out a big curse; you look at him, you see him in a towering rage. All bad enough. Such habits place one in mortal sin. But here is another man, who coolly embellishes a filthy story with the venerable Name of Jesus. Are you not much more shocked? Does not this last one seem to you a worse enemy of God than the former, far worse? Sinner, if you have made up your mind to go to hell by a life of mortal sin, what is the sense of going clean to the bottom?

Irreverence towards God and holy things is often by word of mouth and takes the form of some kind of blasphemy. It was so in the case of the heathen King Sennacherib. He ravaged the land of Judea and put multitudes of the people of God to death; yet God spared him. He laid siege to the Holy City, threatened to destroy the Jewish nation, and even the God gave him time to repent. But he blasphemed, he insulted the God of Israel, he cast off all reverence and respect for Him. And the angel of God came down from heaven and slew his army; Sennacherib fled to his own country and was put to death by his two sons.

We see from all this why it is that the first petition of our Lord's own prayer concerns inward and outward reverence for the divine Name—'Hallowed be Thy Name.' We see, too, why the great commandment of God, 'Thou shalt not take the Name of the Lord thy God in vain,' not only forbids blasphemy, and cursing, and false swearing, but that every disrespectful use of that Holy Name. Yet how many are there not only whose words but whose conduct is marked with utter indifference, total want of reverence for God, His saints, His word, His sacraments, His Church! Let us hope that such persons do not always realize the deep guilt of their offence. At any rate, let us for our part pay true reverence to God and godlike things. However conscious we may be of our own failings, let us who hope to be in the enjoyment of God's friendship for ever show our reverence for Him. When we pray, let it be reverently and slowly and respectfully. When we are in the house of God, let us act with decorum as becomes children of God. When we speak of holy things, let us do so seriously and with reverence.

UNCHANGING ROME

The world has not failed to attack the immutability of the Church and her doctrines. And surely it is an extraordinary privilege, a prodigy, a challenge to mankind. Therefore, all ages, jealous of glory disdained their own, have tried their strength against it. They have come, one after the other, to the doors of the Vatican; they have knocked there with buskin and boot, and the doctrine has appeared under the frail and wasted form of some old man of three score years and ten, who says, 'What do you desire of me?' 'Change.'

'But everything is changed in this world. Astronomy, chemistry, philosophy have changed; the empire has changed. Why are you always the same?'

'Because I came from God, and because God is always the same.' 'But you know that we are the masters; we have a million of men under arms; we shall draw the sword; the sword which breaks down thrones is well able to cut off the

OWES HER LIFE TO "FRUIT-A-TIVES"

Cured Both Stomach Trouble and Headaches

PALMERSTON, ONT., JUN 20th, 1913. "I really believe that I owe my life to "Fruit-a-tives". Ever since childhood, I have been under the care of physicians and have been paying doctor's bills. I was so sick and worn out that people on the street often asked me if I thought I could get along without help. The same old Stomach Trouble and distressing Headaches nearly drove me wild. Sometime ago, I got a box of "Fruit-a-tives" and the first box did me good. My husband was delighted and advised a continuation of their use.

Today, I am feeling fine, and a physician meeting me on the street, noticed my improved appearance and asked the reason. I replied, "I am taking Fruit-a-tives". He said, "Well, if Fruit-a-tives are making you look so well, go ahead and take them. They are doing more for you than I can".

Mrs. H. S. WILLIAMS. "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.

head of an old man and tear up the leaves of a book."

"Do so; blood is the aroma in which I recover my youthful vigor."

"Well, then, here is half my scepter; make a sacrifice to peace and let us share together."

"Keep thy purple, Caesar. Tomorrow they will bury thee in it; and we will chant over thee the 'Alleluia' and the 'De Profundis,' which never change."—Lacordaire.

TEMPERANCE

BEER AND LONG LIFE

The President of the Connecticut Mutual Life Insurance Company has for years been investigating the relation of beer drinking to longevity, and he declared, as the result of a series of observations carried on among a selected group of persons who were habitual drinkers of beer, that although for two or three years there was nothing remarkable, yet presently death began to strike, and then the mortality became astounding and uniform in its manifestations. There was no mistaking it. The history was almost invariably, Robust, apparent health, full muscles a fair outside, increasing weight, florid faces; then a touch of cold or a sniff of malaria; and instantly some acute disease, with almost invariably typhoid symptoms, was in violent action, and ten days or less ended it.

A SURGEON'S TESTIMONY

Dr. S. S. Lungren, a leading homeopathic physician and surgeon, says, after twenty-five years' practice: "It is difficult to find any part in the confirmed beer drinker's machinery that is doing its work as it should. This is why their life cords snap off like glass rods when disease or accident gives them a little blow. Beer drinking shortens life. This is not a mere opinion; it is a well-settled, recognized fact. Physicians and insurance companies accept this as unquestionably as any other undisputed fact of science. The great English physicians decide that the heart's action is increased 13 per cent. in its efforts to throw off alcohol introduced into the circulation. The result is easily figured out. The natural pulse beat is 76 per minute. If we multiply this by 60 an hour, and twenty-four hours in a day, and add 13 per cent., we find that the heart has been compelled to

do an extra work during that time in throwing off the burden of a few drinks equal to 15.5 tons lifted one foot high.

THE EFFECT OF SALOONS ON TRADE

The Dry Goods Economist has lately been looking the matter up and comes to the conclusion that the dry goods business at least does not suffer in a "dry" town. It took Rockford, Ill., with 55,000 inhabitants, a large percentage of them foreign born, as a good example in which to make tests. Every dry goods dealer visited by its representative said that he had no desire to have the town go back to license. They did not believe that the saloons drew any business into the city that had not been there before. Those who went out of town on Saturday nights to get liquor denied them at home were, they thought, fellows with the least money to spend. The reporter of the Economist asked a drummer how his business was effected in Rockford by prohibition. He said that of his 28 regular customers 27 were satisfied to have things continue dry. "We are not sure but the dry goods business is exceptional in this respect," comments the Waterbury American. "So the other kinds of business might be affected differently, though we are inclined to doubt it. Probably they will be pulled as time goes on. It is plain enough that in cities like Waterbury there are at least twice or thrice as many saloons as are needed and that general business is not profited by their existence."

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NO TROUBLE TO KEEP INFANTS BOTTLES

SWEET, CLEAN and SANITARY With Old Dutch Cleanser

MANY USES AND FULL DIRECTIONS ON LARGE SIFTER-CAN 10¢

ductions, it is a commercial asset of which managers are quick to see the value."

THE HOLY SHROUD

QUESTIONS OF ITS AUTHENTICITY REVIVED BY ITS DISPLAY AT TURIN

The display of the holy shroud at Turin has again brought up the question of its authenticity, says a Rome cable dispatch. Two men, one a scientist and the other an artist, have arrived at the conclusion that the shroud possesses the true likeness of Christ.

Dr. Paul Vignon, a Frenchman, after long investigation, declares that the holy shroud bears a picture of a man caused by vapors from the body acting upon the stuff impregnated with oils and aloes.

Sir Wyke Bayliss, president of the Royal Institute of British Artists, is convinced that the portrait of Christ in the catacombs of San Callisto was made by a contemporary artist, that is, one who has seen his subject, and as the faces of the shroud and the catacombs are the same it might be concluded that the holy shroud really inclosed the Body of Christ.

It was taken from Cyprus to Chambery (then part of Italy) in 1452, and has since been in Turin.

The Lancet, the British medical journal, said at the time that Dr. Vignon brought out his theory: "There seems to be little doubt that M. Vignon has established that the outlines on the shroud are due to the emanations of vapors. He certainly seems to have proved that the material must have been the shroud of a crucified person and one who underwent scourgings and the other accompaniments of death, which by both the scriptures and tradition are ascribed to the Passion of Christ."—The Missionary.

THE WISDOM OF ROME

Deeply do I feel, ever will I protest—for I can appeal to the ample testimony of History to bear me out—that, in question of right and wrong, there is nothing really strong in the whole world, nothing decisive and operative, but the voice of him to whom have been committed the keys of the Kingdom and the oversight of Christ's flock. The voice of Peter is now, as it ever has been, a real authority, infallible when it teaches, ever taking the lead wisely and distinctly in its own province; adding certainty to what is probable, and persuasion to what is certain. Before it speaks, the most saintly may mistake; and after it has spoken, the most gifted must obey.

Peter, is no recluse, no abstracted student, no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. Peter for eighteen hundred years has lived in the world; he has seen all fortunes, he has encountered all adversities, he has shaped himself for all emergencies. If there ever was a power on earth who has had an eye for the times, who has confined himself to the practical and has been happy in his anticipations; whose words have been deeds and whose commands prophecies, such is he in the history of ages who sits from generation to generation in the Chair of the Apostles as the Vicar of Christ and the Doctor of His Church.

When was he ever unequal to the occasion? When has he not risen

with the crisis? What dangers have ever daunted him? What sophistry misled him? What uncertainties misled him? When did he ever have any power, material or moral, civilized or savage, go to war with Peter and get better? When did the whole world ever band together against him solitary, and not find him too many for it?

All who take part with Peter are on the winning side. . . Has he fallen in his enterprises up to this hour? Did he in our father's day fall in his struggle with Joseph of Germany and his confederates—with Napoleon, a greater name, and his dependant kings,—that, though in another kind of fight, he should fall in ours? What gray hairs are on the head of Judah, whose youth is renewed as the eagle's, whose feet are like the feet of harts, and underneath all the Everlasting Arms?—Newman.

MANY DANGERS OF SOCIALISM

The great danger to the Catholic workingman from Socialism is that it claims to have nothing to do with religion. Its leaders stoutly maintain that they welcome to its ranks men of all religious denominations. The stand is taken that Socialism, like Democracy or Republicanism, makes room in its membership for believer and unbeliever alike. It stands for the economic betterment of the workingman, that is all. Pamphlets are published in which the most virulent atheists of the Socialist party do not scruple to quote unctuously the Gospels and the Fathers of the Church in support of their theories, and they quote them with veneration and respect which could not possibly offend the most religiously minded. They make public boast that they count many believers in their ranks. And it is a fact that Catholic workingmen are enticed into their fellowship because they believe Socialism concerns itself solely with economic conditions and political questions. There are many church members who, while they do not entirely endorse the principles of Socialism, nevertheless eagerly devour its literature, attend its meetings and vote the party's ticket.

In doing this, the strongest appeal to them is that since there is no connection between Church and State, they may belong to any political party without compromising their attitude as Catholics.

Whenever some conspicuous Socialist makes a break, denouncing religion or unmasking the infidelity and rank immorality of Socialism as a system, it is pronounced merely an expression of private opinion, and not authoritative. Some such assertion as the following is made by the Catholic: "In this country, Socialism is only a political party for the benefit of the toilers; there is no union between Church and State; I fail to see why I cannot vote the Socialist ticket, since believer and unbeliever alike note the Republican and Democratic tickets."

Much more danger lurks for the Catholic immigrant. He is reminded by Socialistic literature that he is now living in a free country, where his rights may be vindicated in spite of the claims of the Catholic Church. After a while he may sever his church connections entirely and from that time on he will become an enthusiastic Socialist—willing to do even violent deeds for the sake of the cause which he has espoused. After he has once thrown the Church overboard he will hesitate at nothing, and very often he becomes one of the extremists of the party. He now holds in fierce hatred everything that he considered sacred before. It is from this class that the desperadoes emerge, who are willing to commit murder or any other foul deed.

Socialism pretends to have nothing to do with religion to those who are outside of its pale; but no sooner are they initiated and become full-fledged members than the iniquity of the system is allowed to blossom forth and do its deadly work.

It is against this system, which is meant to supplant all other systems, that the Catholic Church is directing all her forces, all her strength and power. She is in a hand-to-hand conflict with the arch enemy of the human race—who is working his destruction through the agency of Socialism.—Intermountain Catholic.

THE "WHITE LIST" HAS GREAT INFLUENCE

A CATHOLIC ACTOR WHO REGARDS IT AS RESPONSIBLE FOR BETTER CONDITIONS

From The Tablet, Brooklyn. Fritz Williams, the comedian, who plays one of the principal roles in "A Pair of Sixes," believes that the day of the stinky play has passed and that the stage offerings of the coming season will be on a higher plane than of the two preceding seasons. Mr. Williams thinks that the improvement in stage offerings is largely due to the attitude of Catholics throughout the country who have withheld their patronage from obnoxious entertainments of all kinds, and particularly from those plays that offend good taste and morals.

Vocations for Irish Brotherhood

The Irish Presentation Brothers HAVE NOW OPENED THEIR CANADIAN NOVITIATE

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for the reception of young men desirous of devoting their lives in religion to the education of youth. Good health and the talents necessary to prosecute the course of studies prescribed by the Order for its members, are essential.

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THE HEROISM OF ONE WOMAN

A Devoted Wife Saves Husband from Drink and Unemployment.

Mrs. S. of Trenton, was in despair. A loving father and a careful provider when sober, her husband had gradually fallen into drinking habits, which were ruining his home, health and happiness. Drink had inflamed his stomach and nerves and created that unnatural craving that kills conscience, love, honor, and breaks all family ties. But read her letter:

"I feel it my duty to say a few words about your Tablets. As you are aware, I sent and got a bottle, thinking I would try them in secret. My husband had only taken them a week when he told me he was going to Fort Arthur for the summer, so I had to tell him all about the Tablets. He said he would take them just the same. He writes me saying that he has taken it and feels splendid, does not care for drink. In fact, he has not taken any liquor from

the first of my giving it to him. I feel I cannot say too much in favor of your wonderful Remedy."

Mrs. S.—Trenton, Ont. Samaritan Prescription stops the craving for drink. It restores the shaking nerves, improves the appetite and general health, and makes drink distasteful, even nauseous. It is tasteless and odorless, dissolving instantly in tea, coffee or food.

Now, if you know of any unfortunate needing Samaritan Prescription, tell him or his family or friends about it. If you have a friend or relative on whom the habit is getting its hold, help him yourself. Write to-day. A FREE TRIAL PACKAGE of Samaritan Prescription, with booklet giving full particulars, testimonials, price, etc., will be sent absolutely free and postpaid, in plain sealed package, to anyone asking for it. Correspondence sacredly confidential. Write to-day. The Samaritan Remedy Co., Dept. 11, 142 Mutual St., Toronto, Canada.



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