

FIVE-MINUTE SERMONS.
Trinity Sunday.
THE MYSTERY OF THE HOLY TRINITY.
Go ye, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (St. MATT. XXVIII.)

It was the faith in the Most Holy Trinity that the Apostles were sent forth to teach throughout all the world to every creature. It is into this faith that every Christian is baptized by the invocation of the three holy names of the Father, the Son, and the Holy Ghost, and because of this baptism he is bound to persevere all his life long in that steadfast faith in the Holy Trinity for which the church to-day teaches us to pray. Think it not strange that this doctrine should be so deep a mystery. We are surrounded on all sides by mysteries. There is scarcely a department of knowledge into which we can turn our minds where we do not meet by things which we cannot understand. There is, therefore, nothing wonderful in the fact that God is the greatest mystery of all. We cannot solve the mysteries of nature and of life as we see them before us. How, then, can we expect to comprehend the nature and the inner life of God? It is not for us, with our poor, feeble minds, to ask the how or the why, but simply to bow down in humble adoration before the truth of God as He has revealed Himself to us. Faith would not be the virtue that it is if everything were perfectly plain to us. The chief merit of faith is in accepting on God's authority that which is beyond our own reason. His revelation of Himself to us is only partial. The full light that we are capable of receiving will not come until we are before His throne, and see Him face to face, for it is only when that which is perfect shall come that that which is in part shall be done away. For now we see, as it were, through a glass, in an obscure manner; now we know but in part, but then we shall know even as we are known. Meanwhile our time of trial remains, and we must submit our minds as well as our hearts and wills to God.

But He has not given us this partial revelation of Himself in order to perplex and worry us. He has told us all that is good and needful for us to know in our present state. We should not, therefore, fix our minds upon that which He has chosen to hide from us, but upon that which He actually has revealed to us, and we shall find in this more than enough for our love and devotion. Each Person of the Blessed Trinity has some special relation to us, and there are, therefore, special acts of love and adoration which we can pay to each. He has revealed Himself to us as the Father, not only as the Father of the Eternal Son, but as our Father as well; our Father, because He has adopted us as His children. Nothing that we know on earth of a father's love can compare with the tenderness with which the Eternal Father regards His children. We, therefore, must become as little children towards Him, looking up to Him with love, with reverence, with simple trust, striving to fulfil His holy will in perfect obedience, knowing that He will only our good, here and hereafter.

God the Son has revealed Himself to us as our Saviour and Redeemer, and because we are through Him the children of God, as our Elder Brother, sharing in our human nature, having been tempted like us, and having suffered far more for our sake than we shall ever be called upon to suffer for Him. Hence in all our trials, in all our temptations, in all our sufferings, we have His example to cheer us, knowing that we are but treading the steps that He trod and bearing our cross after Him. His Precious Blood is still flowing through the sacraments to cleanse us from our sins; His grace is ever ready to help us in the hour of need.

And God the Holy Ghost is revealed to us and given to us as the life of our souls, our helper, our comforter, our sanctifier, stirring up the flame of divine love in our hearts, urging us to good deeds, and giving us the strength to perform them. We, on our part, must listen to His voice and follow His guidance, that so we may abide in the love of the Father and of the Son.

Thus is the Blessed Trinity revealed to us, as Father, Son, and Holy Ghost. Let us not question, but praise, adore, and love.

THE SHORTNESS OF LIFE.
Everything created must in time pass away. The Creator alone is eternal. And true as this is of all life, it is unmistakably true of human life, for we see it daily enacted before us. Even in the first years of man's existence, when his years ran up almost to the thousand, the end is ever the same as told by the sacred scriptures, that death, "mortality est" was the final act of all.

It is something remarkable, the fewness of men's years taken in the average, namely thirty three, and it is a matter of record that more die under thirty than live after it. Statistics tell us that one human being in forty dies each year and death claims daily a hundred and twenty-five thousand souls. When we count up, how great we find the number of our near relatives, friends and acquaintances are taken away in five and twenty years! They run into the thousands! The dead cannot moralize on this, and the living care not to, in most cases, for the thought is too sad for self-love and worldly vanity. It is only the holy and good of heart that profit by its lessons and strive to work for another life rather than for this which will soon be lost to them.

It is the way that men view the future or time after death that regulates their conduct during the few and fleeting years of life. For some there is no future, for they believe all ends with this life. Others admit a life beyond the grave, but differ as to its character. With the pagan it is a transmigration of the soul into some lower animal, but those who have broad civilization and refined intelligence hope to find rest and happiness

in God Who made all things, but differ as to the standard of worthiness. Religious views may be said to be negative and positive.

The former are held by those who make salvation so easy that one has only to consent to receive it; the latter are held by those who consider that salvation is to be struggled for and believe it is only to be gained by fulfilling prescribed conditions. In the latter we easily realize the Catholic view, for the Church is constantly preaching it. In this she is but teaching what Christ her Founder, taught, that the kingdom of heaven is won by violence to one's self love, and by only those who deny themselves is it borne away.

And as men believe as to the future so they act. The infidel passes his life as an animal and strives to get all he can out of it. Were it not for fear of the law he would override all other men to gratify self. The man believing in God indulges or restrains himself according to his idea of the God's justice. To the mind of many so little is required that their life differs not much from out-and-out unbelievers; their code is a compromise between respectability and licentiousness, whilst others follow a fair plane from natural virtue; but with the strict Catholic there can be no misunderstanding of his duty with regard to a future life, for his Church is constantly impressing it on his mind.

What are the lessons the Church teaches her children? They are precisely those which Christ taught. Nothing more, nothing less. Moreover, what she teaches the faithful, she would teach at the same time all mankind; for that was the mission she received from Christ, her Founder, namely, to "Go forth, teach all nations, baptizing them in the name of the Father, Son and Holy Ghost."

The Church teaches men, therefore, in view of the brevity of life, to do all they can during its fleeting time to secure their eternal salvation. It gives them the means of salvation and sanctification in her life-giving sacraments. She demands a life of piety, to be proven by faithful attendance at the offering up of the Mass on Sundays and holy days. It exacts the keeping of God's commandments, the withdrawing from the occasions of sin, the inviolability of Christian marriage. Severe and exacting is her discipline apparently, and yet to those obeying it is found grateful, for it is Christ's own yoke, of which He said: "Take my yoke upon you, for my yoke is sweet, my burden light."

And were it even galling and heavy and repulsive to nature to bear, would it not only be for a little while! Life is so short and eternity so long! That is what we should think of most, not what we are asked to do, but what we should do it for. Our Lord has made it plain and said: "If you will enter into life, keep my commandments; Thou shalt do no murder, though shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother, thou shalt love thy neighbor as thyself." Do this, our Lord says and you shall live. What consolation to know and feel that there is a hereafter and that it will be a life of happiness for the just and God fearing! Why, then should men who believe in God relax in serving Him, or why should they put it off till it is too late? Let us Catholics do our whole duty to Him. Soon Death will come knocking at the door, for as the poet says:

"It knocks neither ago nor state, it knocks at the cottage and at the palace gate."

We must, as in the days of old, be standing our staves in hand, waiting for the call for the journey which will lead us to the New Jerusalem—the promised land of God. Our Lord has led the way, and has gone to prepare a place for us. He bids us be always ready, for He warns us and says, "Ye know not the day nor the hour when the Son of Man will come." "Enter ye in at the narrow gate," for broad is the way that leads to destruction, and many are they who walk upon it.—Bishop Colton in Catholic Union and Times.

A REMARKABLE REGIMENT OF BRAINLESS BIGOTS.

The annual convention of Southern Baptists in session at Chattanooga, Tenn., closed its labors on last Monday afternoon. According to press dispatches it was a great gathering. There were 1,714 accredited delegates and three times that number in attendance.

As usual the Catholic church came in for its customary abuse. A Baptist gathering without this element would be a very tame affair. And as it predominated to a large degree at the closing session the convention in Baptist estimation was a grand success.

The vicious and debauched Christianity which imbued the gathering manifested itself in the following adopted report concerning work in "papal" countries and the opposition displayed on the question of sending missionaries thereto:

"This opposition is based on the groundless supposition that they have sufficient truth, though distant and obscured, to lead them to the cross. Shall we acknowledge an institution to be a true church of Christ which persecutes His true followers, holds the Word of God from millions, enslaves the minds, binds the conscience, robs the living and the dead, sells salvation, worships images and saints, fosters ignorance, teaches a corrupt system of morals, and is more a political than a religious institution?"

All Catholics are well aware that individual anti-Catholic bigotry is common in many parts of our country. They are constantly experiencing it in many avenues of life. But it is seldom that they meet with it in such cumulative doses. That there should be enough individuals in so large a collection to profess belief in the falsehoods they father by adopting such a report is astonishing.

By so doing they not only forfeit their integrity, but brand themselves as a remarkable regiment of brainless

bigots. The things they allege as matters of doctrine and the charges they make against the Catholic church have long ago been repudiated by all honest and intelligent non-Catholics. Their utter falsehood is a matter of ready information for all who desire to know the truth.

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But the truth and the Southern Baptists, from their expression at Chattanooga, seem to be elements impossible of affiliation. They and not the Catholic church will suffer by the false and ignorant charges referred to. That form of Christianity which has to feed its followers upon such food is the rankest counterfeit. Such are the Southern Baptists who supported the above report in the Chattanooga convention.—Church Progress.

THE INTENTION FOR JUNE.

The general intention of the League of the Sacred Heart for the month of June is "Frequent Communion." It is unfortunately too true that there are Catholics who content themselves with approaching Our Lord's Holy Table only once in the year. The church, as an indulgent and merciful mother, makes this the limit of her rule; but though she allows those who receive Holy Communion only once in the twelve months to remain still within her fold, and to call themselves Catholics, she constantly entreats them to a more frequent reception of the Sacrament of the Altar. Ever she calls to them to come often to the banquet table of the King of Kings, and be strengthened with the food of the strong. In the early church frequent Communion, nay daily Communion, was the practise of the faithful, and down through the ages of her existence the church has taught the beauty, the efficacy, and the blessedness of frequency in approaching the Holy Table. In May, 1905, Pope Pius X. indulged a prayer to the propagation of the custom of daily Communion, and expressed a desire that the prayer should be spread everywhere. In December, 1905, he issued a decree giving the reasons for daily Communion, and urging that "all the faithful should be strengthened daily by the Heavenly Banquet, and receive from it more abundant fruits of sanctification." And now, during the month of June, it is asked of all the members of the widespread League of the Sacred Heart that their prayers be offered for the spread of the practise among Catholics of more frequent reception of the Body and Blood of Christ in Holy Communion.—Sacred Heart Review.]

CATHOLICS IN SCOTLAND.

According to the new Catholic Directory for Scotland, the church can claim a half million of children in that country, with a handful over. Of these 180,000 belong to the archdiocese of Glasgow. Thus almost exactly three fourths of the Catholics of "Albion" are dwellers by the banks of the Clyde and the subjects of Archbishop Maguire. In 1878, the year of the Restoration of the hierarchy, there were but 360,000 lieges of Rome in all the six dioceses of Scotland. There were then 272 priests in the country; now there are 5,325, well nigh double that number.

The figures given for the missions reveal an increase of ninety in the twenty eight years. They now stand at 230. But the total number of places that are hallowed by the clean oblation "offered in My name" is larger than this by 150, as in some parishes there are several stations having each their weekly or monthly Mass. Of religious houses Scotland possesses sixty-five, and of these fifty-two are occupied by nuns. Far less than a century ago there was not a religious in the land. Yet the remaining thirteen do not compare in point of number with the monastic institutions that, in the Stuart days, studded the country. One day the reign of the cloister will return. The overwhelming majority of Glasgow Catholics, and in a slightly less degree, of Edinburgh's 62,000, are from St. Patrick's Land of Eire by birth or by extraction; and love of the cloister has been ever a tradition with the Celt. Meantime it is the reign of the Hearth.

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REV. DR. CRANE AND THE "REVIEW."

People's Temple, Methodist Episcopal church, Boston.

March 24, 1906.
Editor Sacred Heart Review:—My authority for saying that Protestants are born out of wedlock does not in deed rest upon anything I have ever seen in your estimable "Papal sheet," but rather upon a higher authority, even the Encyclical and the Syllabus of Pope Pius IX, of 1864, wherein he pronounces a curse upon all who teach that marriage among Protestants is binding. He calls such marriages "filthy concubinage." Had I known that the Sacred Heart Review is a higher authority on subjects connected with the Papal church I should have gone to your files rather than the Pope.

As to the fact that priests charged \$25.00 for a marriage fee in Chili I have the authority of W. E. Curtis in "The Spanish Capitals of South America," and also of others.

I shall be very happy to be better informed upon these subjects if you have the ability to aid me. I have simply quoted what every well informed person knows, and I hope to include the editorial staff of your Review in that list.

Yours truly,
CHAS. A. CRANE.

[Believing that the Rev. Dr. Crane is an honest man we simply wish to say in reply to the above letter that he is mistaken. We fear that our reverend friend never read the Encyclical or the Syllabus to which he refers, as neither document "pronounces a curse upon all who teach that marriage among Protestants is binding," nor does either document call such marriages a "filthy concubinage." It is now the doctor's turn to give us the quotations that have led him astray. It will give us great pleasure to publish in full h quotations upon these two Papal documents. As to W. E. Curtis, we beg to say that his authority on the "cost" of marriage in Chili is of the same weight as that of the Rev. Dr. Crane himself.—Ed. Review.]

HUMAN AND DIVINE.

THE IDEAL TOWARD WHICH HUMANITY STRAINS.

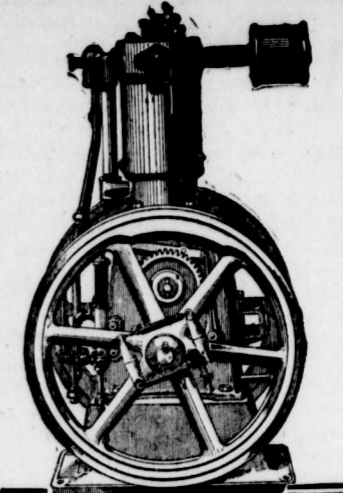
By T. S. Hamlin.

Our ideal is Jesus Christ as we knew Him in the flesh. The infant of Bethlehem; the Boy and young Man of Nazareth; the peripatetic Teacher of Jews and Greeks; the Royal Subject of a government that did much that He disapproved; the quiet, persistent reformer of His inherited and venerable religion; the "friend of publicans and sinners" in the sense of sympathizing with them and trying to help them; the Friend of the best men and women of His day in the sense of loving and cherishing them, and enjoying their society; a daily Laborer, who appeals to the working-man; poor, so that the poorest feel Him one of themselves; so gentle and courteous that the little children instinctively trust Him; so strong, poised, manly, dignified that none has ever called Him weak or a sentimental dreamer; so wise that innumerable scholars, writing hundreds of thousands of volumes, have not exhausted His few recorded words, so few that they may be read in a couple of hours; true beyond a suspicion of wavering; patient under false accusation and unmerited suffering; supremely beautiful in intellect and character as we feel sure He must have been in face and form—that is the Jesus of the Gospels, not only the Christian's, but the world's ideal man.

But beyond all this we recognize a margin that we call Deity. Never man so spoke; never man so lived; never man so died. The pages soldier of a cross said, "Surely this was the Son of a God." And millions of men, only reading the brief record of what he saw, have reached his conclusion. The words, deeds, virtues, graces of Jesus were realistically human, but also incontestably divine. And the marvel of this is that they are not overwhelmingly divine. They do not awe us, suspend our judgment, chill our emotions, hold us at a distance, as sheer Deity always does. The divine so blends with the human—the Father, to use Jesus' own phrase, so "is in the Son"—that we feel the wisdom, power, love of God, yet are unabashed. We can do what was impossible to the Hebrews—look upon Jehovah and live. We have all the glorious light and genial warmth of the sun, yet through the feeble cloud that enables us to gaze long and intently without being dazzled and blinded. Omnipotence touches us as gently as we touch a little child. Omniscience talks with us in our own language and in words of one syllable. Eternal justice lives upon earth among human conditions and makes allowances. Perfect love fits itself into the crudeness and roughness of our human spirits. We see Jesus the Christ, the God-man and we wonder and adore and trust and love.

This is to know Him "after the flesh," as He lived among men, with all the limitations that a genuine humanity imposed. Even so, He is our ideal. Far above us, yet to Whom we are mightily lifted as the waters of every sea and lake and river and brook are lifted toward the sun. Distant, but not inaccessible; pure, but not repelled by our stains that He longs to cleanse; grieved over our willfulness, but not alienated from us or discouraged about us; an example that we should emulate of imitating were it not that He lived and taught and even died to enhearten and enable us to do just this.—Catholic Columbian.

The virtue of a Catholic should be such as to make his Protestant friends feel ashamed of themselves. His gentleness, should be a rebuke to their forwardness, his disinterestedness, a reproach to their selfishness. Argument by contrast soon does it work; and providence presently opens the way to a conversation on religious truth. Many a convert is made by this easy process. And alas! many a conversion is hindered by the vices of bad Catholics.



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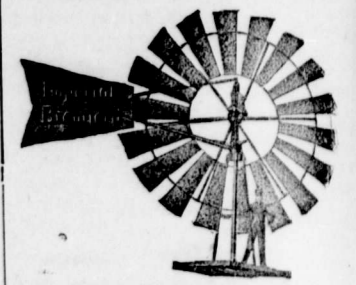
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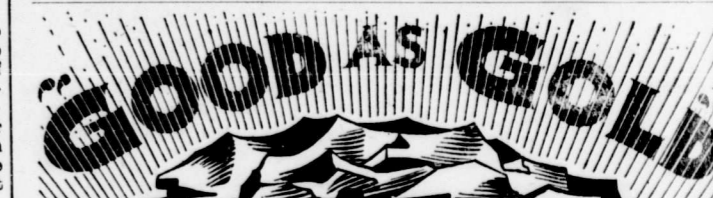
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