FIVE-MINUTE SERMON

ELEVENTH SUNDAY AFTER PENTECOST

THE CARELESS CHRISTIAN

He hath done all things well: He hath made both the deaf to hear and the dumb to speak." St. Matt. vii. 31

To be deaf and dumb is generally esteemed a great misfortune. The poor person thus afflicted is for the most part cut off from the means of getting a living, and has to be supported by charity. He communicates with difficulty with his fellowmen, and this deprives him of a great part of the pleasure of life. We pity such a one and thank God that this calamity has not befallen us.

But to be deprived of the senses of hearing and of speech by the dispensation of the Almighty, who doeth all things well, without any fault of our own, is a mere nothing and unworthy of consideration in comparison with that spiritual deafness and dumbness which is our own fault; for this is a deliberate and obstinate wickedness on our part, which draws down upon us the anger of God, and which involves us in the deprivation of the society of God, of the Blessed Virgin Mary, and of the saints, and renders us poor and miserable for all eternity.

God is speaking to us always. He speaks to us by His Holy Church and by all her instructions, which were carefully taught us in our youth. He speaks to us by the voice of His priests, who preach His word and the Gospel of Salvation. He speaks to us in all events of life: in the loss of our friends and relatives, in the deaths of our brothers, sisters, parents, and children. When such things happen we cannot help but realize the utter uncertainty and nothingness of all human things; that we must die also—when we cannot tell—and that it is the highest folly to live for the moment and forget eternity. He speaks to us in sending us sickness, and disappointment, and poverty.

Oftentimes God speaks in our inmost hearts, stirring us up strangely and unaccountably to attend to our salvation. O brethren! if we look honestly into our hearts, must we not confess that this is so; that God has never ceased to admonish us, or to be solicitous for our salvation? If we have sinned even grievously, has He not excited sorrow and made us feel miserable so as to bring us back to His love and obedience? Has He not disgusted us with the filthy pleasures of the senses, made us feel that all such things are truly the husks unfit for any but swine to eat, and made us long for the peace and joy which accompany innocence and a virtuous life? It is with this love and earnestness and patience that God speaks to us and has spoken to us all our lives long.

And how have we responded to all this? Have we made ourselves deaf and dumb to His voice? When He has spoken loudly to us, so that we could not help hearing, have we not stopped our ears and just refused to listen? When we were indulging in sin and violating the laws of God, and we felt condemned and that we were doing wrong, and were urged to stop and repent, did we not say in our hearts, "My God, let me alone; I cannot listen now, for I will not quit my evil ways?" When remorse continued, did we not plunge into the distractions of business or of pleasure in order to stifle the voice of God in our hearts? And has this spiritual deafness induced in us also a spiritual dumbness? so that we could not open our mouths to confess, so that year after year has gone by without our caring or daring to darken the doors of the holy tribunal of penance, thus cutting ourselves off from the society of the faithful, from all the merits of holy purposes and good works, keeping ourselves in the power of the evil one, to listen to and follow his evil suggestions, hardening our hearts more and more and dragging ourselves down to eternal perdition.

Our Lord healed the deaf and dumb man apparently with difficulty. He did not merely speak the word and heal him at once, but He took him aside, He groaned over him, He put His fingers in his ears and touched his tongue with spittle, before He said, Ephpheta—that is, be opened—when he was healed.

This He did to show us how dangerous and obstinate is the malady of spiritual deafness and dumbness. It requires a peculiar exertion of divine power to cure it. It admonishes us all of the peril of persisting in this horrible condition, and of the necessity of getting out of it without a moment's delay.

But difficult as the cure may be in itself, it is not difficult with our Lord Jesus Christ. He is ready and willing to cure us. Let us go to Him in all sincerity and ask the grace of a cure, ask that we may be all alive and in earnest to hear the word of God and to keep it; that our tongues may be unloosed to make a good and sincere confession. Our Lord will hear us and grant our request, for He is the one who doeth all things well, who makes both the deaf to hear and the dumb to speak.

TEMPERANCE

ALCOHOL USERS AND GERM DISEASES

Some persons seem peculiarly susceptible to germ diseases while others seldom "catch" them or suffer seriously when they have them. Evidently there must be causes which operate favorably or unfavorably on body resistance. Whatever these causes, they must be closely linked up with the personal habits and environment.

As to environment it is already well known that over-work, under nourishment, ill-housing and unhygienic habits all lower body resistance. It has also been generally believed that users of alcoholics are apt to be sick more frequently than abstainers, and have a much heavier death rate. But owing to the fact that drinkers are often underfed and live unhygienically, it has frequently been argued that it was these factors rather than the alcohol which rendered drinker so susceptible to germ and other diseases. None can deny that these factors are important and those who work for the saving of human life must seek means of ameliorating these untoward conditions.

However, the relation between alcohol and lowered resistance to disease appeared so close that many scientists saw the necessity of investigation and experiment to determine whether, when divorced from these factors, alcohol deserves the bad name it bears.

There is now much evidence of power of alcohol, apart from its general influence in producing poor living conditions, to lower body resistance and to increase the death rate. For example, in the case of one germ disease, pneumonia, Osler gives the following mortality rate: Abstainers 18 5 per cent.; so-called moderate drinkers, 25 4 per cent; intemperate, 52 8 per cent.; and he adds: "This fact has long been known to life insurance companies as holding good in other diseases than pneumonia." Statistics for many years of several companies which keep the records of abstainers and drinkers separately show that on the average the so-called moderate use of alcohol, only, cuts off the expectation of life about 25 per cent.

Many other proofs exist showing that in the aggregate drinkers show lowered resistance. The reasons for this appear in the results which many investigators have obtained in testing the effects of alcohol on the different kinds of body defenses.—Scientific Temperance Journal.

Men who have made a study of disease of the brain, estimate that fully 10 per cent. of them are caused by liquor.

A proof of the malign influence of alcohol is shown by the State of Kansas. In 1904 it had 56 2 commitments to mad-houses per one hundred thousand of its population. In 1910, the number had fallen to 42.3, and last year it was still lower, namely 38.3.

The members of the State Board of Control attribute this decrease of craziness to the stricter enforcement of the prohibition law in the State. The consumption of alcohol being lessened, the number of lunatics sent to the State asylums was diminished.

There is no room for argument in the presence of such a fact.—Catholic Columbian.

THE FIRST DRINK

Who ever heard of a drunkard who had never taken his first drink?

Who ever heard of a drunkard who had not first been a tippler?

Who ever heard of any man taking his first drink voluntarily deliberately and alone?

Is it not a fact that not one in a million take their first drink in any other manner than through the misdirected generosity of some respected friend, whose offer of the first drink the young man hesitates to refuse for fear of causing offense?

And, once the first drink has passed his lips the young man has joined that vast army of drunkard makers without the assistance of which not one drunkard in ten thousand would ever have acquired that irresistible craving which has hopelessly enslaved him.

And where is the drunkard, no matter how hopeless, who did not at one time cherish the delusion that he could take a drink and leave it alone; that only the weak-willed were unable to stop before reaching the danger point?

LIQUOR AND TOBACCO HABITS

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SHE FAINTED WITH THE AGONY

"Fruit-a-tives" Cured Her Kidneys

Miss MAGGIE JANNACK

MOUNTAIN, ONT., DEC. 14th. 1910

"I desire to let the world know the great debt I owe "Fruit-a-tives" which saved my life when I had given up hope of ever being well again.

For six years, I suffered from dreadful Kidney Disease. My legs and lower part of my body were fearfully swollen. The pain in my side and legs would be so bad that I would faint with the agony.

Five different doctors attended me and all said it was Kidney Disease and gave me no hope of getting well.

A kind neighbor visited me and mentioned the case of Mrs. Penwick who had been cured of a sickness like mine. I took "Fruit-a-tives" and in a short time, I began to feel better—the swelling went down—the pains were easier—and soon I was well.

I have gained over 30 pounds since taking "Fruit-a-tives"—and my friends look upon my recovery as a miracle."

(MISS) MAGGIE JANNACK.

"Fruit-a-tives" are sold by all dealers at 50c a box, 6 for $2.50, trial size, 25c.—or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

LIQUOR AND THE NEGRO

Speaking before the sub-committee of the United States Senate's committee in charge of affairs in the District of Columbia, the other day, Dr. Creed W. Childs, a colored physician of Washington, urged that something be done to restrict the saloons among the colored population of the district. Dr. Childs gave the sub committee a graphic picture of the harm which he says liquor is doing among the colored people of the district, and he implored the senators to act.

"Let me warn you," he said, "that if you don't place liquor where the colored man finds it harder to get he will destroy himself and destroy you."

He declared the race would be better servants, would work better and would be far more prosperous if it were not for liquor. He described some of the homes in the district which he had visited and where poverty reigned because the head of the family drank up all his wages.

TEMPERANCE NOTES

"The saloon attract trade" is the cry of many people who do not believe in local option. We always held that the saloon did attract trade—to itself.

In hot weather says a doctor, alcohol is particularly to be avoided. The man who tries to get rid of his hot, tired feeling by recourse to the highball or to deep draughts of beer ought not to put the blame on the thermometer if he perspires twice as hard afterward and begins to have a buzzy feeling in the head and to see the air full of whirling spots. Water is the thing to drink, and one can hardly take enough of it for the good of the body.

Michael J. Dunningan, the president of the Springfield branch of the Father Matthew Temperance Society, has given out the plans for the field-day of the order, which is to be held at Clinton, Labor day. The Greenfield society will take an active part in the day's observance, marching in the parade in the morning, accompanied by the Greenfield military band, and playing in a baseball game with St. Joseph Society of Chicopee in the afternoon. Two years ago the Greenfield society won the prize for the best appearing society in the line of march and last year at Northampton it was again awarded to them. The gaining of the prize again this year will entitle the society to retain possession of it permanently. Much effort will be exerted to qualify the Greenfield society this year for winning the cup a third time. The Greenfield military band, which will accompany the society, will also give a concert in the afternoon.—Sacred Heart Review.

OUR LADY'S CROWNING GLORY

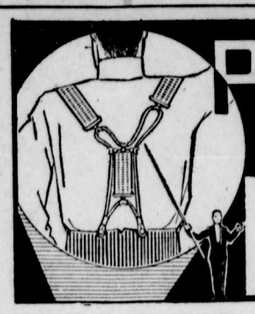
[From "Seedlings" by the Right Rev. Charles H. Colton, D. D.]

We delight to recall the various incidents in the life of the Blessed Virgin. Her Immaculate Conception, her nativity, her presentation in the temple, the annunciation, then Bethlehem where she gave birth to the Son of the Most High, the home at Nazareth, the part she took in her divine Son's private and public life, culminating in His death upon the cross, are one and all subjects of the greatest interest to us, and we ponder over them with reverent feelings of awe intermingled with delight and fear, joy and sorrow, according to the scenes and circumstances they recall; but the Feast of the Assumption, as the crowning glory of our Blessed Lady's life and the climax of all the feasts that precede it, engages our thoughts and affections in a surpassing degree.

The Assumption is the counterpart of the Immaculate Conception of the Blessed Virgin, and both feasts, commemorating as they do the beginning and the end of her glorious life, fill every true Catholic heart with overflowing joy. So let us all rejoice every 15th day of August and hail our Blessed Lady on it with sentiments of true filial affection. As we say of our Divine Lord, His glory is our glory, the same we may say of our Blessed Lady. For as He is our brother and has shared with us His glory, since, when He ascended into heaven He said, "He would prepare a place for us," so the Assumption of the Blessed Virgin means a share for us in her glory, as she is our glorious Mother. How happy the outlook for all who, by their pure, holy lives, are proving themselves sons of God and heirs to His kingdom and are showing to the world that they are, indeed, the children of Mary the Immaculate Mother of God. Let us be of this illustrious number. We will, indeed, be among them if we cultivate as we should a tender love of the Blessed Virgin, and nothing will keep us to this more than to behold her highest among the heavenly throng of saints and angels, next to the Holy Trinity in power, in splendor and in glory.

O Queen of Heaven, O Queen of Earth,
Made so by our dear Saviour's birth,
Watch over us; from sin, oh! keep us free
That we may hail thee in eternity.

Give friendship, whether the object of your friendship becomes a friend or not. It is a most hindering error to suppose that two are required for a friendship. The most enriching friendships of all times have been lonely ones. Be you a friend.



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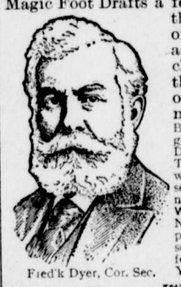

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New Telephone Directory

The Bell Telephone Company of Canada is soon to print a new issue of its Official Telephone Directory for the District of Western Ontario, including London.

Parties who contemplate becoming Subscribers, or those who wish changes in their present entry should place their orders with the Local Manager at once to insure insertion in this issue.

Connecting Companies

Should also report additions and changes in their list of Subscribers, either to the Local Manager, or direct to the Special Agent's Department, Montreal.

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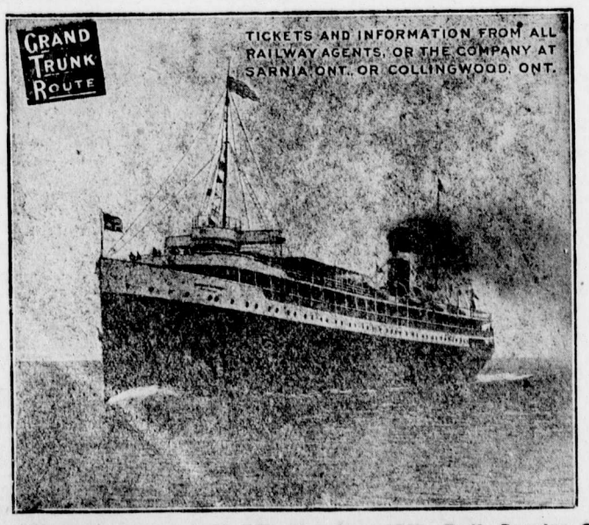

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