FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D. NINETEENTH SUNDAY AFTER PENTECOST

RENEWAL OF SPIRIT "Brethren: Be renewed in the spirit of your mind, and put on the new man, who according to God is created in justice and holiness of truth." (Eph. iv. 23.)

From the fact that we are all sinners it follows that we must, at least periodically, endeavor to effect a reform within ourselves. Sin disposes us more and more to sin, and unless we "renew ourselves," we are liable to come under the influence of our energy became ence of our enemy, or become a slave to habit. Even God's grace must find us somewhat disposed for its reception and its continuation. Human effort never can be dispensed with in the work of our salvation. When we sin we fall from our original state, and the rising to it again entails a special effort. As we are left weak after sin, we must use a tonic as a means of arriving once more at a state of spiritual strength equal, if possible, to the state in which we were when most state in which we were when most perfect. If we fail to recover lost ground in this respect, we continu-ally grow more languid until we are

wrecked almost beyond repair.
Sin leaves an impression on mansoul and body. He is prone to forget this too often. It is a fact that never are we the same after sin as we were before falling into it. We we were before falling into it. We can receive as much grace as we had before, by doing penance and returning to virtue, but with it all we still remain scarred. The fight after falling into sin is stronger than previous to the lapse, and this alone should teach man that he can not seeme from the clutchese of sin not escape from the clutches of sin without its mark being left upon him. He should not, however, be discouraged by this fact, but should take it as a warning to return to the path of virtue as quickly as possible and to be more careful than ever before lest he deviate again. It should make him grow braver in his fight, and give him more courage to do the things God commands and to shun what He forbids. Man carefully must guard against human respect and he must remember that he alone will be accountable for his soul. No excuses are valid in God's sight when we, as rational beings, are called upon to do His will and afterward to render an account.

Man must be most conscientious when facing his duty to God and

working out his salvation.

The victims of habit are hard to recall to the path of duty. Sin has made such inroads into their nature that they effectively feel inclined to nothing else. A strong will—a will that has been trained by stern discipline—and an abundance of God's cipline—and an abundance of God's grace, are the only medicines to apply to these sad cases. Many are sometimes very willing to hear edifying things and in their minds are anxious to do them, but this willingness and this good will are Well Dr. Leckson's Pomen Meel in are anxious to do them, but this willingness and this good will are not enough. They will not heal the wound, nor curb an unruly nature. To expect mere good will to accomplish this is almost like wishing a build sound and vital health. stream that rushes through rocky Roman Meal has the dark parts of valleys where it does little good, to three whole grains with bran, used divert itself and take its course in proportions to make a balanced divert itself and take its course in proportions to make a balanced toward the arid desert, where its moisture would make the sands lolessom with vegetation. The mere Meal contains over 1,600 food units to wish, and abundant wisdom about the pound. Prevents indigestion, how it can be done, will not alone do positively relieves constipation. But action and labor can effect truly wonderful food. You ought So it is, too, with the course of No. 1 No. 1 No. 1 No. 1 No. 2 No. be changed, but it also must be be changed, but it also must be purified after it has been polluted by bad habits. Definite action on our part with the assistance of God's grace will do this. It may take years to obtain the result desired, but the acquisition will be worth the effort. Nay, it is necessary—no matter how long nor how

strenuous the work.

But it is not only those who are in the clutches of bad habits who must the clutches of bad habits who must recall themselves to duty and bring about continual reforms in their lives; it is the work of the virtuous as well. We have an injunction from God to perfect ourselves even up to the day of judgment. There is no plane of virtue at the level of which we can always remain. We must go higher and higher. The lamentable fact that so many virtuous people live, year after year. ous people live, year after year, committing the same minor faults, committing the same minor faults, comes from this neglect to strive after perfection. They lead a wavering virtuous life, to use the mildest terms. This, while it may be pleasing to God, is not all that He looks for from them. We never are free from the danger of sin, on account of our corrupt perture, but account of our corrupt nature, but our greatest safeguard and strength is in virtue. When we possess virtue, therefore, the danger of offending God is not close to us; so that, instead of having to fight against sin, we have the opportunity of advancing in perfection. God expects us to take advantage of it, and instead of wasting each successive day in the commission of the same minor faults, we should rather spend it in reforming and renewing ourselves. If we were to do this, then no day would be a loss, although perhaps it might not always be a gain, in virtue. Such action would, at least be a very efficacious step toward an increase in righteousness.

Christians, young and old, occasionally at least, should rouse them-

worked out only by advances, never by the so called holding of one's ground. In virtue we must by the so called holding of one's ground. In virtue we must advance. As, from a physical standpoint, an increase in age is inevitable; so, from a moral standpoint should growth in virtue necessarily come. Too many have gone backward simply because they were satisfied to arrive at a certain degree of sanctity. They thought further advance to be impossible, or else to be attained only by saints. else to be attained only by saints. Certainly the saints did extraordinary things; but a continual increase in virtue and merit should not be considered anything out of the ordinary: it is simply what God demands of us and what the very nature of salvation exacts. In nature of salvation exacts. In regard to virtue, we are as a child in regard to maturity. A child must use the means adapted to give it strength and growth, such as food and exercise, and it must continue this always, trying to keep life at its best. So must we always consider ourselves children as regards our selvation and day after gards our salvation, and day after day use spiritual nourishments to day use spiritual nourishments to increase our growth in virtue and grace—and this growth must be added to incessantly. There is a sharp difference, however, to be noted between our physical and our spiritual development. It is this, namely, after a certain period our hodies deteriorate; with our souls bodies deteriorate; with our souls this never should be the case. They should grow stronger and stronger in virtue until God sees fit to crown

in virtue until God sees fit to crown us with glory in the world beyond. Few people give their salvation the serious thought due it; otherwise more frequently they would renew themselves in spirit and advance more rapidly in grace. They should plan, as regards their spirituality, as they do regarding temporal things. The world advances in material things with rapid strides, because the greater part of strides, because the greater part of human thought and endeavor is bent toward this advancement. But little effort is made to bring the world to a deeper spirituality. Each individual, however, must do it for himself. If he does not, he is

FEED YOUR CHILDREN UPON GHOST CEREALS

-if you will, but a farmer would laugh at you if you told him to feed them to his live stock, for he would know that live stock will soon die if fed upon them exclusively. Yet your children have not half the resistance of horses and cows. Then why feed them foods that will kill

horses and cows?
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Well, Dr. Jackson's Roman Meal is precisely such a real food. Science proves that it is the darker, rougher parts of the grains that nourish and

JEWS ALSO PERSECUTED BY SOVIET REGIME

By Dr. Frederick Funder

When the Empire of the Czars had been broken to pieces by Bol-shevism and more and more Jews made their appearance as leaders of the new regime in Russia, there were not a few Jews in Europe who were exultant and thought that the beginning of a new dominion of Judaism had come. Secretly many Judaism had come. Secretly many Jews were in sympathy with Bolshevistic ideas. In Bavaria, in Hungary and Poland Jews became the imitators of the example set by Russia. Even in the Zionist movement the Communistic tendency of the laborers' union "Paole Zion" gained wide ground.

gained wide ground. gained wide ground.

But a terrible awakening followed. The blazing idol that had been erected in Russia is now devouring the children of those who helped set it up. Zionist papers publish a report from the pen of the public writer de Vries, the editor of Correspondence appearing at Revol public writer de Vries, the editor of a German paper appearing at Reval, on his impressions and experiences in Russia. When speaking of the Bolshevist rulers de Vries always uses the expression "Communistic Order."

Order."
"This order," de Vries writes,
"has fought the struggle against
the Jewish bourgeois with the same
consequences as it did in the case of the Christian bourgeois. It is a fact that in the large towns the Jewish race—as soon as its mem-bers have fallen away from their old faith—is subject to even more rapid decay and disintegration than other races. In consequence of the policy followed by the Soviet Government and chiefly through the suppression of the so-called zones for Jewish settlers the large Jewish settlements have been put into great motion. Just now a great influx of the Jewish population of selves and see whether they are progressing. If not, though they think they are standing still and can save their souls while doing so, nevertheless they must renew themselves and advance. Salvation is great motion. Just now a great influx of the Jewish population of Russia into the large towns is to be noticed. As soon as the members of the Jewish race come into the large towns they are exposed to a Devotion is the exercise of love, which it grows.—Stevenson.

True joy is a sincere and sober emotion.—Seneca.



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is the time of growth—the time when the body is being built. The

food must be such as will build

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relentless and unsparing propaganda on the part of the Commun-

istic party, a propaganda which is

but mainly against the Jewish religion. In particular it is the struggle against the Jewish faith which is now fought by the Communistic Order, and this by means which are beyond all belief and with a cynicism that makes every well and the struggle against the property of the communistic order.

with a cynicism that makes every man shudder who is still susceptible

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Booze Must Not Come Back! Only By Voting Can Ontario Citizens Defeat the Desperate Liquor Interests

THE lawless liquor traffic dies hard. But good citizenship is a patient executioner in Ontario. Again and again Ontario citizens have registered their determination that the moral and economic waste caused by booze must cease. ¶ On October 23rd the men and women of this Province must tell the self-seeking liquor interests still more emphatically that booze shall not come back. A half-million majority for continuance of The Ontario Temperance Act is language that brewer, distiller and bootlegger will understand.

O.T.A. is Hated for Its Good Work

Desperate because the O.T.A. has cut down drinking by 90%, the liquor trade seeks the death of the finest temperance measure Ontario has ever had. Distiller, brewer and bootlegger are arrayed against the' forces of reform. The issue itself is sharply drawn, but John Barleycorn is using a new disguise. Only his desperation can explain his reckless effront-ery and his astonishingly low estimate of the common sense of the people.

No good citizen, familiar with the miserable conditions before The Ontario Temperance Act brought sobriety to the homes and happiness to the women and children, would deliberately vote for a return to the bar-room. Yet today Ontario faces, as the only alternative to the O.T.A., a step that will lead to conditions in some respects even worse than the open

Rally to Its Defence!

The same sordid story comes from every province where so-called government "control" has been blindly adopted. More drinking, more drunkenness, more crime, more accidents, more misery, more waste—and, above all, infinitely more of the curse of bootlegging. This prospect should send every earnest man and woman in Ontario to the polls on October 23rd to vote for the continuance, strengthening and vigorous enforcement of The Ontario Temperance Act.

To legalize the sale of booze for beverage purposes, though in sealed packages, is to re-establish the liquor shop

without the former restrictions of the licensed bar-room, and bring back the treating system, the hip-pocket flask, and the drinking club. To vote for government sale is to bring back to old Ontario the free dispensing of that bottled misery which will blight and destroy the hopes, the character, the life of young and old in every community where liquor shops are permitted to exist.

Your Ballot is Your Weapon

You know that, but you must VOTE. Your weapon, the ballot, must be used. Vote yourself, and use your influence to have every qualified elector within your home and your place of work do likewise. The only votes counted will be those placed in the ballot box on October 23rd, 1924.

Apathy and over-confidence have lost many a good fight. Apathy and over-confidence have lost many a good nght. The liquor trinity—bootlegger, brewer and distiller—are at work, night and day. Foil their efforts by polling an over-whelming majority for The Ontario Temperance Act. Mark your ballot thus:

1 Are you in favour of the continuance of The Ontario Temperance Act?
Are you in favour of the sale 2 as a beverage of beer and spirituous liquor in sealed pack- ages under Government control?

The Ontario Plebiscite Committee

2 Toronto Street, Toronto

G. B. Nicholson, Chairman