

FIVE MINUTE SERMON

TWENTY-FIRST SUNDAY AFTER PENTECOST

FORGIVENESS OF INJURIES

"Shouldst not thou have had compassion on thy fellow-servant, even as I had compassion on thee?" (St. Matt. xviii, 33)

These words of to-day's Gospel are spoken by our Lord to every one who has been wanting in charity to his neighbor. Each one of us, as a servant of God, as a steward of the gifts, both temporal and spiritual, which He has entrusted to us that we may use them for the furtherance of His honor and glory, is a heavy debtor to the divine justice. But His mercy and love are always ready to temper His justice, if only we show the proper dispositions, if only we bend our rebellious wills to the condition He requires of us, without which it is impossible for us to obtain forgiveness. This condition is found in the oft-repeated but little thought of petition of the Lord's Prayer: "Forgive us our trespasses, as we forgive those that trespass against us." The servant in the parable received forgiveness from his lord for the sum of ten thousand talents (a very large sum of money, yet he was ungrateful to his fellow servant, who owed him a hundred pence. The difference between these sums is by no means so great as the difference between our offences against Almighty God and those of our brethren against us. If we could only realize who it is that we have offended, and then reflect as well upon our ingratitude in offending Him, as upon the innumerable benefits He has showered upon us, we might form some faint idea of the gravity of our sin, and of the immense debt that we owe to His justice. We could not then refuse forgiveness to our neighbor for the trifling, and perhaps merely fancied, injuries that we may have suffered from him. "With what measure you shall mete, it shall be measured to you again." "If you forgive not every one his brother from your hearts," you cannot hope for pardon from God.

How, then, can we best practice this forgiveness which is so necessary for us? In the first place, it must be earnest and sincere forgiveness. It must be "from your hearts," as our Lord says. No mere outward show of forgiveness will be enough, for God sees the heart, and no appearances will satisfy Him. But, on the other hand, the forgiveness will not be real and earnest unless it be shown outwardly. Many profess their willingness to forgive who yet show resentment and a spirit of revenge in many little ways, by looks, words and actions, which prove that there is no real forgiveness in the heart. Then again we find persons, who, when they are urged to forgive some wrong, answer: "Well, father, I suppose I must forgive, if you tell me so." It is plain that this is but a very unwilling and faint-hearted forgiveness which will not answer before God. Why will not the generosity of God towards us lead us to show a like spirit towards our brethren?

We should strive to forgive offences the moment they are committed against us. Our natural impulse when any insult is offered to us is to resent it at once, and pay back in the same coin. How different is this from the example set us by our Lord, "Who when He was reviled, did not revile; when He suffered, He threatened not. We should check the first uprisings of resentment, and keep back the angry reply, in imitation of our Blessed Lord's silence before His accusers and tormentors. By the practice of this Christian silence many a feud of long continuance would be prevented.

We must also "lay aside all malice," and be ready, when an injury has been done, to be reconciled with our offending brother. This is often very hard for us to do, and very repugnant to our natural inclinations, but it is, nevertheless, absolutely necessary. If we bear malice towards any one, we are not worthy of the name of Christians, or followers of Christ.

CHRISTENDOM ON ITS KNEES

The Pope's last act was a call of Christendom to prayer against the horrors of war. The skeptic smiles at the efficacy of prayer. But perhaps he smiles without knowledge. Let the Christian world fall on its knees and invoke the pity of the All-Compassionate. Possibly it needed such a trial of faith as this. Possibly its own weakness requires the strengthening influence of a great revival. But, at all events, the earnest and united prayers of many millions of people cannot but help to lift up the general life to a higher level. And He Who holds the universe in the hollow of His hand may quell the madness that has come upon the children of men.—Baltimore Sun.

TEMPERANCE

SAFETY FIRST

"There is no harm drinking if one does not go to excess." Are you quite sure of that? asks Father Lambing in the Pittsburgh Observer. Would you tell your prospective employer that if you were looking for a job? If not, why not? So the assertion is not quite safe practically. There is, then, some kind of harm in drinking even when one does not go to excess. "Safety first" is a very safe and sane rule to observe. To act on the principle that drinking even very moderately is harmful and to be a consistent and persistent total abstainer is a very valuable asset for a young man, and equally valuable for an old man. It is better than a bank account.

One not unfrequently hears it asserted that a stimulant is necessary for a middle-aged or older person. Is that really true? What is a stimulant? Something that impels or incites to action, from stimulus, a good. A whip is a stimulant to a tired or old horse. The stroke of it impels him to an extra effort in an emergency or for a moment; but it adds nothing to his strength nor does it add any good. Quite the contrary, for the poor brute is exhausted after the extra expenditure of strength and in a worse condition than when he drove him before. What the tired animal needed was rest and food; what the old one needed was less heavy work and not so much of it. The extra efforts made under the application of the whip drew heavily on the little reserve strength the poor beast had. The use of the whip was more than useless. It was cruel and inhuman.

What a man past middle life or over-worked needs is not a stimulant but common sense to know that he has not the strength of earlier years or of a robust untired man, and is unfit to do the work of either. What he needs is that prudence and precaution which age is supposed to bring and which would teach him to husband his strength. The infinite wisdom and love of God has provided that as a man grows older he naturally becomes less energetic and more inclined to rest and take the world easy. When a man acknowledges that his Heavenly Father is infinitely wise, why does he not act accordingly? Why does he use a stimulant upon himself as the inhuman driver uses the whip upon his poor old horse, instead of conforming to the design of God that he should not work as formerly, but respect his age, and gradually step down and out gracefully, giving place to a younger man as a place had been given him? We should not have so exalted an opinion of our own importance or imagine that we are so necessary to the world, as

Have You Got Rheumatism?

50,000 BOXES FREE



On the theory that seeing is believing John A. Smith of Windsor, Ont., wants every one who suffers from rheumatism to try his treatment for rheumatism first at his expense. For that reason he proposes to distribute 50,000 free boxes among all persons sending him their name and address. Mr. Smith suffers all the agonies and tortures of rheumatism, tried nearly every so-called remedy he heard of and yet utterly failed to find relief. At times he was so helpless that he had to take to morphine and after considerable doctored he finally gave up in despair. He then began to study into the causes of rheumatism. After many experiments and repeated failures he found a combination of drugs which completely cured him. After his escape from the cruel torture of rheumatism he called his new found treatment "Gloria Tonic." Those of his friends, relatives and acquaintances suffering from rheumatism were next cured, and since that time the merits of this treatment have spread from a neighborhood gossip almost all over the world, especially in England and in the British possessions.

A gentleman from Toronto writes "Gloria Tonic" cured him and he believes it has no equal in the world.

A lady from Marshalltown, N. S., writes: "Before using 'Gloria Tonic' I could not raise my arms to my head nor hardly dress myself. Now I can do all kinds of work, and I am a woman almost 73 years old."

A gentleman from Montserrat, Sask., writes: "I never had a pain or an ache since using 'Gloria Tonic,' and I suffered over 20 years with rheumatism."

A lady from Strathroy, Ont., writes: "I had rheumatism in my hands and joints. It is now over two years since 'Gloria Tonic' cured me and I have had no return since."

A gentleman from Montreal writes: "Gloria Tonic has been a God-send to me and I have had no more pain since using it."

I could mention many more instances showing how "Gloria Tonic" has been a God-send to men and women, among them some 70 and 80 years of age.

NO matter how many other treatments may have disappointed you, write me today sure and by return mail I will send you a package free, together with advice and directions. Other persons who have written me that my treatment cured them and in many cases after doctors and all else had failed. Address John A. Smith, 1070 Laing Bldg., Windsor Ont.

HIS HEALTH IN A TERRIBLE STATE

"Fruit-a-lives" Healed His Kidneys and Cured Him

HAGERSVILLE, ONT., AUG. 26th 1913.

"About two years ago, I found my health in a very bad state. My Kidneys were not doing their work and I was all run down in condition. I felt the need of some good remedy, and having seen 'Fruit-a-lives' advertised, I decided to try them. Their effect, I found more than satisfactory. Their action was mild and the result all that could be expected. My Kidneys resumed their normal action after I had taken upwards of a dozen boxes, and I regained my old-time vitality. Today, I am enjoying the best health I have ever had."

B. A. KELLY

"Fruit-a-lives" is the greatest Kidney Remedy in the world. It acts on the bowels and skin as well as on the kidneys, and thereby soothes and cures any Kidney soreness.

"Fruit-a-lives" is sold by all dealers at 50c. a box, 6 for \$2.50, trial size 25c. or will be sent on receipt of price by Fruit-a-lives Limited, Ottawa.

ment of the human soul, which the Almighty Himself respects, which His religion is not authorized to impair or destroy. A blame to Christianity for discord and wars is a misconception of the mission it has received from its Founder.

GOD'S POWER AND MAN'S FREE WILL

"God, indeed, has the power, if He so wills, to arrest sin and passion to compel men and nations to be so ideally intelligent and righteous, that discord and war shall not exist. In His eternal counsels, however, He has granted free will to men. They may, as they choose, turn the gift to their misery or to their happiness. Despite the evil, which follows from the misuse of it, free will is a precious possession. By means of it the human soul is the richer, the nobler; the good it does is its own; the merit it earns is the more exalted in value. Wars cross the pathway of humanity that are unnecessary, that spring from injustice; God reproves them, though permitting their onward course.

"But whatever is the happening, God is the master: His power may at all times interpose itself in the acts of men and nations. War exists: He may bid it continue, or He may still quickly its ravages. His designs are mysterious: we know them not."

"How incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord? or who hath been His counsellor?" This much we know that His will is wisdom, that His decrees are justice. To His will we bow in humble submission, whatever be our thoughts or wishes. But this much we know, that in the rulings of His Providence a part is given to our prayers and supplications. It is the Saviour who has taught us to pray, saying: "Our Father Who art in heaven, hallowed be Thy name: Thy kingdom come; Thy will be done on earth as it is in heaven. . . and lead us not into temptation, but deliver us from evil." And so we pray for peace. We pray that, whatever the divine counsels, mercy, temper justice, that whatever those counsels, the end soon be attained, and peace be given. We pray for peace—always however, in submission to God's supreme will, knowing that He is wiser and more loving than we ourselves are or can be.

REBUKE TO HUMAN PRIDE

"A purpose of Providence in permitting a war may be to draw us higher to Himself in humble invocation, invite us to confess Him as the Supreme Master and Sovereign, the sole helper in our plans and doings. Man and nations are forgetting God, putting their salvation in their own devices and powers. Now He casts them upon those devices and powers, and seek strength where alone it is to be found. And now, O ye kings, understand; receive instruction, you that judge the earth, serve ye the Lord with fear, and rejoice unto Him with trembling."

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KINDNESS MADE HAPSBURG

The origin of the Hapsburgs, the royal house of Austria, is more wonderful than a romance. The founder, so goes the story, was Rudolph of Hapsburg, a young Swiss count, poor and obscure. One day, while riding in the chase, he came to a stream beside which was a monk who was in great distress at not being able to cross over. He told the young count that he had been summoned to give the Last Sacraments to a dying person, but was unable to perform that duty. The count leaped from his horse, helped the stream and hurried to his destination. The next day the monk sent the horse back with the warmest thanks. "God forbid," said the count, "that I should ever ride a horse that has carried the Saviour to a dying man," and sent the horse to the monk as a gift to the church. In course of time the monk became chaplain to the prince elector of Mentz. A new emperor was to be chosen. The monk persuaded his patron to pre-

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