

FIVE MINUTE SERMON

BY REV. F. FEPPERT

THIRD SUNDAY AFTER EASTER

"A little while and now you shall not see Me." John xvi, 16)

In the Gospel that we read to-day our Lord foretold to the Apostles His approaching death, and their hearts were filled with sorrow at the thought of soon losing Him. He comforted them, however, by assuring them that they would see Him again ere long, because after three days He would rise from the dead in order to ascend to heaven. For a short time the Apostles were to lose Him, and after a short time they were to see Him again. Everything here on earth, whether sorrowful or joyful, lasts but a little while. We ought to take this truth to heart, for it conduces to our eternal salvation.

The life of man is short, and, as the Psalmist says, passes away like a breath. When we look forward to the future and make plans in our imagination, life seems long, but year follows year in rapid succession, and soon the man who looked forward to a long future has to look back upon a long past. He has grown old unawares; he is on the brink of the grave and cannot account for the years that are past. An old man, however long he may have lived, thinks that his life has been short; and yet, as he looks back, he seems to see here and there the graves of those with whom he once lived, played, worked, suffered and quarreled. All have gone before him, and life, so short in itself, is shorter still in their case. We do not know whether our companions to-day will look back on our graves or not. Whether we are to die first, or to outlive them, life is always short, and it behooves us to make a good use of it. The time of youth is short. How soon does it become too late to make good all that has been neglected in one's early years! There is no need of death to convince us of this fact; it is enough to reach a more advanced age. Negligence in training the hearts and minds of the young often makes them incapable of doing right in later years. The short period of youth often decides whether the rest of life is to be happy or miserable. Remember that, as you grow older, it will be useless to lament over the time wasted in your youth, and that all such lamentations are nothing but so many charges brought against yourselves. It is sad to have to confess: "I am to blame for all my mistakes; I would not listen to any well-meant advice or warning; I wasted every opportunity of doing right; I threw away all my youth and with it my whole life." You should often renew your resolution by God's grace to spend your youth in doing your best to acquire training in piety and useful work.

Life is short, and short too are all our efforts to do much good and to adhere firmly to what is right. It is often a hard matter to do right, and it is no easy task to persevere and to accomplish this or that good work. But our efforts will not last forever, and the days of toil, exertion and struggle pass, and when they are gone we shall indeed be happy if we can say to ourselves: "By that short struggle to please God I have won eternal merit and a reward that will never perish." Many people tell us that life is short, and therefore we ought to enjoy it while it lasts; but this is a foolish remark, for what they call enjoying life is really frittering it away unprofitably. Just because life is short we ought to work with redoubled energy and try to lay up a store of everlasting merit. Just because life is short we ought to suffer with redoubled patience whatever let us never forget that the days of agony will pass. The days of our Lord's passion, death and burial passed, and what had gone before added to the glory of His Resurrection. Under every cross, if it is to win us merit, we ought to call to mind the words: "You now indeed have sorrow, but your heart shall rejoice, and your joy no man shall take from you." (John xvi, 22.)

Life is short, and it would be the height of folly to cling to it. Of course we may enjoy the good things of this world, but it behooves a Christian to act, as St. Paul says, and delight in the things of earth as if he did not delight in them; he ought never to set his heart upon them; he may make use of whatever is permitted, not becoming a slave to it, but always thinking of what is eternal. Whoever clings too much to the pleasures and joys of this world is preparing for himself a very sad and painful departure from them; for everything here lasts but a short time, and sooner or later he will have to give up all to which he is now attached.

Whoever sets his heart on the things of this world must look forward to a sorrowful death, for the more his heart clings to earth, the more painful will be the wrench, when, after a little while, God requires his soul of him. Life is short, and yet this short time is often long enough for us to insult God by committing many grievous sins. In a short time we earn for ourselves an eternity of pain. How foolish this is! The pleasure afforded by sin lasts so short a time, and yet we prefer it to everlasting happiness. When we are tempted to sin, let us ask ourselves what it will profit us to enjoy a deceptive happiness in sin for a few moments, hours, days or even years. The excitement of

OWES HER LIFE TO "FRUIT-A-TIVES"

Cured Both Stomach Trouble and Headaches

PALMERSTON, ONT., June 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. Some time 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.

sin soon ceases, the false dream vanishes, and nothing remains but unending misery and lamentation. Time is short, therefore let us live mindful of eternity. "Let us lift up our hearts above what is earthly and temporal; and as time swiftly passes, let us pray to him, who never changes, to give us grace to keep from sin and to make us persevere in what is right. Then we, too, shall be able to say with joy: "You will see me no more, because I go to the Father." Amen.

TEMPERANCE

WOULD HELP TO KEEP THEM SOBER

By the Very Rev. M. A. Lambing

It may be true that an act of the legislature can not make men temperate, but perhaps it would help to keep them sober. There are no doubt very many erroneous notions about what may be accomplished in the way of sobriety by the legislature. There is perhaps much ill advised liquor legislation; and many are at a loss as to what they should hold and do in the matter.

Catholics need not be of that number. When Saul, stricken down on the way to Damascus, cried out: "Lord, what wilt thou have me to do?" he was told to go into the city and there it would be told him what he should do. The Council of Baltimore warned Catholics as to the dangers of the liquor traffic, and called upon pastors to get such of their flock as were in the dangerous business out of it. And practically the entire hierarchy of the country has approved and blessed the clerical and lay Catholic organized total abstinence movement; and from the "City" the Sovereign Pontiff has expressed the hope that not only Bishops, priests and religious, but the laity as well, will become members of the Catholic Total Abstinence Union, to check intemperance and promote sobriety. This is what the Church has proclaimed should be done, but she has given no instruction about the danger attending legislation for the control or abolition of the liquor traffic. When what she advises has been fully accomplished, then, if there is time, what is not of obligation may be taken up. But stolen water is sweet. There are those who do not with the Apostle ask: "Lord, what wilt Thou have me do?" but "how much of what is commanded or advised can I get rid of doing?" Because it is not a command sanctioned by an apathetic they consider themselves free to interpret it all away if possible. How

different this from Him Whom they call Master. "Behold, I come to do Thy will, O my God," not to seek a loop-hole of escape from it. A bar or beer bottle should not be set before the crucifix, or one's own will before that of God made known by His Church. Let us not try to find out to how small a minimum we can reduce what we may do or omit without grievous sin, but how much we can get an excuse for doing through obedience. The obedient man shall speak of victory. Instead of finding fault with the extent to which the radical prohibitionists have gone in their liquor legislation, and blaming them with an anti-Catholic bias in the matter, and posing as martyrs of bigotry, let us rather blame ourselves for not going to the lengths which the Church advised. Then, we should be speaking of victory.

Let no one who has not done so deceive himself by thinking he is a martyr. God does not call the coward and disobedient to martyrdom. If Catholics had done in the matter of temperance what the Church advised, there would have been no call or excuse for the legislation some of them bewail and suffer from. In what things a man sins, in the same shall he be tormented.—Pittsburg Observer.

A CHURCH FOR RELIGION ONLY

Such is the title of a strong plea made in one of the non-Catholic weekly papers, which laments the decadence of spiritual life in the churches of to-day—which, of course, must be the churches he is acquainted with. The author of the article says:

"When all this destructive work throughout the world is finished, and the vision of Europe is clarified, and sanity resumes its place in the councils of States, and despotism with all its attending evils is relegated to oblivion, and men are freed from the slavery of war (the world's worst form of slavery), then possibly, yes, necessarily, the Church will begin its work of reconstruction. Already there are signs that this work of reconstruction has begun. For a generation past, every artifice and enterprise that could be laid hold of has been employed to draw men and women to the Church. Musical services, with much of the music artistic but not devotional, entertaining but not inspirational, classical, but not intelligible; moving pictures, lectures on subjects literary, historical, political, etc.; forms of entertainment that smack of vaudeville; receptions, dances, concerts, and an endless chain of social entertainments; these have been the bids the Church has made for the place of popularity in the mind of the people. To accomplish this new twentieth-century enterprise, the Church has built vast mechanical and financial resources of the people to create and maintain them, and have so far depleted the physical and mental strength of the clergy that nervous exhaustion and the relegation of the preaching office to a place of unimportance have been the results.

We do not believe that institutionalism has failed, except in part. It is our best judgment that in the extensive reconstruction period that is to come presently, the Church will learn, and her officers will learn, that it cannot compete with secular agencies nor is it its business to do so in endeavoring to win popular favor. Men and women to-day, as yesterday, and forever, want their religion to be higher in tone.

From all of which is seen the strong trend there is toward the Catholic Church, the one that our Saviour established "for religion only." Men and women who want their religion "to be higher in tone" will seek it in a church that will have nothing to do with vaudeville, receptions, dances, concerts, and an endless chain of social entertainments." They will seek it in the Catholic Church.—The Missionary.

MISUSE OF CATHOLIC CHURCHES

The Rev. Headley Brown wrote to the Church Times, London, about the use of Catholic churches in France for Protestant services. A Catholic chaplain bears witness that the statement is correct, and he says, according to the London Tablet:

The French curés are misled by English High Church chaplains who go to the curé and give themselves out as Catholics.

Thus when the curé has been unaware of their real religious status, it has happened that the Anglicans have been allowed to use the Lady Chapel. But upon the arrival of a Catholic chaplain, the curé has the facilities given to the Anglicans and to be shown the Westminster papers. At Angers, the curé allowed a chapel to be used by the Anglicans. At Nantes, they came on the same errand, but the V. G., forewarned, asked them why they did not use the "simple Protestant." "Oh, we do not approve of it, it is so low Church?" "Anyway, they got no further. The whole trouble has arisen from the civilian chaplains, who have swarmed out here, hold services in the wards against all military regulations, and the so-called Catholic and to be shown the Westminster papers. At Angers, the curé allowed a chapel to be used by the Anglicans. At Nantes, they came on the same errand, but the V. G., forewarned, asked them why they did not use the "simple Protestant." 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