FIVE MINUTE SERMON

BY REV. F. PEPPERT THIRD SUNDAY AFTER BASTER "A little while and now you shall not see Me."

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 assurcomforted 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 Paslmist says, passes away like a

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. Anold 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 lived, played, worked, suffered and uarreled. All have gone before him, and life, so short in itself, was ter 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 hort, and it behooves us to make 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. Negli-gence 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 misfortunes; I would not listen to any well-meant advise 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 green to area? by God's grace to spend your youth in doing your best to acquire train-

ing 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 there fore 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 pance whatever trials God sends us. tience whatever trials God sends us.

In time of sorrow let us never forget that the hour of agony will pass. The days of our Lord's passion, death and burial passed, and what

(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 and pleasures of this world. for God gives them to us in His in-comprehensible kindness, but it becomprehensible kindness, but it behooves a Christian to act, as St. Paul
says, and delight in the things of
earth as is he did not delight, i. e., 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 ward 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. Lite is short, and yet this short time is often long around for us to insult God by some enough for us to insult God by com mitting many grievous sins. In a short time we earn for ourselves an eternity of pain. How foolish this is! The pleasure afforded by sin 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. Sometime 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 PALMERSTON, ONT., JUNE 20th. 1913.

sed 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.

ishes, 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, temporal; and as time swittly 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 shall be able to say with joy: "You will see me no more, because I go to

TEMPERANCE

WOULD HELP TO KEEP THEM

SOBER By the Very Rev. M. A. Lambin

It may be true that an act of the legislature can not make men tem-perate, but perhaps it would help to 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 oss as to what they should hold and do in the matter.

Catholics need not be of that num ber. When Saul, stricken down on ber. 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 flocks as were in the dangerous business out of it. And practically the entire hierarchy of the country has approved and blessed the cleri-cal and lay Catholic organized total abstinence movement; and from the "City" the Sovereign Pontiff has ex-pressed the hope that not only Bishops, priests and religious, but the laity as well, will become mem-bers 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

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 the characteristic how small a minimum we can out to how small a minimum we can reduce what we may do or omit without 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 prohibition of the control of the contr

to which the radical prohibitionists have gone in their liquor legislation, and blaming them with an anti-Catholic blas in the matter, and posing as martyrs of bigotry, last 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 disobedientto 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.—Pittaburg Observer.

A CHURCH FOR RELIGION ONLY

Such is the title of a strong ples 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 acquaint. ed with. The author of the article BAYS:

when all this destricts worth throughout the world is finished, and the vision of Europe is clarified, and sanity resumes its place in the councils of State, 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 enter prise 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; recepti lances, 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-enter-prise, the Church has built vast mechanisms that have exhausted the mental 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

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 agen cies nor is it its business to do so in endeavoring to win popular favor. Men and women to day, as yesterday, to-day, and forever, want their religion to be higher in tone."

From all of which is seen the In time of sorrow let us never forget that the hour 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.)

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.

Do you want to know how to add to the life of your clothes? Use the washing preparation that is different. LUX is the pure essence of soap in flakes. It yields a snowlike, creamy lather that coaxes rather than forces the dirt out of clothes. LUX is a wonderful cleanser and restorer, the daintiest hands or filmiest fabrics need never fear it. Just the thing for valued silks and laces or any garments that touch the skin. LUX Won't Shrink Woollens. At all grocers-10c.

Made in Canada by Lever Brothers Limited, Toronto.

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 state-

Thus when the cure has been un-aware 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 cure has been instructed always to ask for the faculties of the so-called Cath-olics and to be shown the West-minster namers. At Angers, the nuns minster papers. At Angers, the nuns allowed a chapel to be used by the Anglicans. At Nantes, they can the same errand, but the V. G., fore warned, asked them why they did not use the "temple 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 room. the wards against all military regulations, and parade up and down telling the kind, trustful Frenchmen "We are Catholics just like you; you are French Catholics and we are English Catholics." A very good answer was made lately by a simple "Do you believe in the Pope

"Ob, no, Monsieur le Curé." see," said the latter, "you are like a poor man with all his limbs, but without any head. Sorry I can not let you use my church." Another Catholic chaplain at the

front in France adds his testimony : I know for certain that Anglican and even Presbyterian ministers have used our churches between two parcchial Masses. I can name churches and ministers. I am per-fectly sure of what I say, because in both cases I have heard it from the ministers, and on one occasion I had to forego Mass for about twelve hundred Catholics, simply because the Anglican minister got before me and secured the church from the good old beguiled curé.

POINTED QUESTIONS

We learn from the London Tablet that a certain Rev. Mr. Sortain, of Brighton, had preached a sermon in which he stigmatised His Holiness the Pope of Rome as "Anti-Christ," the "beast" the "man of sin," the "son of perdition," etc. A Protestant who was present at the service did not agree with the views of the preacher, and he addressed to him the following letter:

Go back to the "primitive ages of Christianity"—the first fourcenturies—and point out one doctrine then held by the Church that is not held by the Church now, or one doctrine held by the Church now that was not held by the Church then? You ground your faith, you say, on the canon of Scriptures; who formed that canon for you? The Pope. Was that an act of Anti-Christ? The Pope believes in one God, the Father Almighty. The Pope believes in one Mediator between God and man Jesus Christ. The Pope believes there is no forgiveness for sin but through the Blood of Christ. Would Anti-Christ so teach? The Pope believes in the immortality of the soul and in the two resurrections: one to life, one to death eternal. The Pope believes that in Adam all fell, and that the only redemption from original sin is through belief in Christ, and that He only propitiatory atonement to the justice of God, so that His mercy might be extended to the sine of Adam. Can he who teaches all this, and very much more than you profess to teach yourself, be "Anti Christ"— the "beast!" the "man of sin," the "son of perdition?" Everyyear does the Pope ascend the portico of St. Peter's, and in the sight of Heaven and before nan stretch forth his aged hands and bless all the people upon the earth. Is that the act of "beast?" Does that betoken perdition? Sir, I think I lush, and turn to another subject. He blesses you, and you have cursed him as the "beast."— The Missionary.

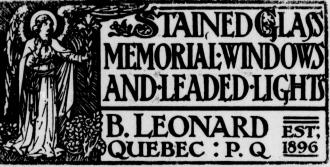
LATE FOR MASS

It has been noticed that some people are in the habit of going to church after Mass has been begun; others leave the church before Mass is finished. Do they hear Mass? The essential parts of the Mass are the offertory, the consecration and the Communion These form the essential action of the sacrifice. Anyone therefore who goes into church after the chalice has been uncovered, for then the offer-tory begins, is late for Mass in the sense that he is obliged to hear another whole Mass. Anyone who leaves the church before the chalice is covered again has not heard the

whole Mass.

It is unseemly and wrong to strive to fulfill only the letter of the obligation. Good Catholics everywhere have too much respect for the Holy Secrifice to rush in "where Angels fear to tread," or to rush out of Mass immediately when Communion is ver. The Church has set that part of Mass up to the offertory as a pre-paration for the sacred action of the sacrifice; and that part that follows the Communion to the end as a fit closing to so august a ceremony.—In-termountain Catholic.





We make a specialty of Catholic church window

THE ST. CHARLES Most Select Location Fronting the Beach

ATLANTIC CITY, N.J.

With an established reputation for its exclusiveness and high class patronage. Thoroughly modern and completely equipped. Courteous service. Bathrooms, with hot and cold, fresh and sea water attachment, etc. Magnificent sun parlors and porches overlooking the board walk and ocecn. Orchestra of soloists. Always open. Golf privileges. Illustrated booklet. NEWLIN HAINES CO.

USED BY SUCCESSFUL PLANTERS FOR 60 YEARS. WRITE FOR CATALOGUE

SIMMERS, LIMITED TORONTO



New HOTEL TULLER

Detroit, Michigan

Center of business on Grand Circus Park. Take Woodward car, get off at Adams Avenue

ABSOLUTELY FIREPROOF

200 Rooms, Private Bath, \$1.50 Single, \$2.50 Up Double " 2.00 " 3.00 " "
" 2.50 " 4.00 " "
" 8.00 to 5.00 " 4.50 " " Total 600 Outside Rooms

Two Floors-Agents' Sample Rooms

ALL ABSOLUTELY QUIET New Unique Cafes and The fact that one good turn de-serves another will never solve the problem of perpetual motion.

SHE DARKENED HER **GRAY HAIR**

Kansas City Lady Darkened Her Gray Hair and Stimulated Its Growth by a Simple Home Process

She Tells How She Did It

A well-known Society Lady, who dark-ened her gray hair by a simple home process, made the following statement: ened her gray hair by a simple home process, made the following statement:
"Any lady or gentleman can darken their gray or faded hair, stimulate its growth and make it soft and glossy with this simple recipe, which they can mix at home. To half pint of water add 1 oz. of bay rum, 1 small box of Orlex Compound and ½ oz. of glycerine. These ingredients can be purchased at any drug store at very little cost. Apply to the hair every other day until the gray hair is darkened sufficiently, then every two weeks. This mixture relieves scalp troubles and is excellent for dandruff and falling hair. It does not stain the scalp, is not sticky or greasy, and does not rub off. It will make a gray haired person look 10 to 20 years younger.

Have You Seen Our Latest Match?

ASK FOR

Look for the Buffalo on the Box

The E. B. Eddy Co.

Hull, Canada

For Sore Muscles, Strains, Sprains, Bruises

Rub in a few drops of Absorbine, Jr. and you will be agreeably surprised at the prompt relief. It reduces inflammation and swelling — allays pain and

oreness.
Used as a Rub-Down after violent

Used as a Rub-Down after violent exercise or physical exertion it puts vim and energy into jaded muscles, limbers the joints and gives the body the glow of health. Rub-down made by adding one ounce Absorbine, Jr. to a quart of water or witch hazel.

Absorbine, Jr. is more than a liniment—it is a positive germicide and therefore its uses and efficiency are doubled. Applied to cuts, wounds, sores, it kills the germs, makes the part aseptically clean, and promotes rapid healing. Economical as only a few drops are required at an application. application.

Made of herbs and safe to use any-

where.
At all druggists, \$1.00 per bottle or Young, P. D. F., 299 Lymans Bldg., Montreal, Can.

DRUNKENNESS CAN BE CURED

It is a disease-not a habit

"Some years ago I was a heavy drinker.
Demon drink had me in his grip.
Friends, business, family, were slipping
from me. Ruin stared me in the face.
But one friend remained, a physician.
Through his efforts

I WAS SAVED

This man had made a scientific study of drunkenness as a disease. He had found a cure for it."

It was a case like this that made me realize how many others were in need of aid, and determined me, if possible, to offer Samaria Prescription to the world.

The treatment is absolutely different The treatment is absolutely different from others. It can be given without the patient's knowledge if desired. Thousands of wives, mothers, daughters and sisters have saved their men-folk from the curse of alcohol through it.

IT CURES

In a few days, all craving for alcohol is gone, and the patient is restored to health, happiness, family and friends, and the respect of all.

I am ready to tell you about it, abso-

FREE-SEND NO MONEY

Just send me your name and address, saying: "Please tell me how I can cure drunkenness," that is all you need to say. I will understand and will write you at once telling you all about my wonderful cure for DRUNKENNESS, and will also send you a TRIAL PACKAGE, which will show you how the treatment can be given without the patient's knowledge. All this I will send you ABSOLUTELY FREE in a plain, sealed package, at once. Do not delay; send me a post card, or write me a letter to-day. Do not be afraid to send in your name. I always treat correspondence as sacredly confidential.

E. R. HERD, Samaria Remedy Co.

E. R. HERD, Samaria Remedy Co. 1421 Mutual Street, Toronto, Canada