FIVE-MINUTE SERMON

PENTECOST

THE SPIRIT OF GOL

"And they were all filled with the Holy Ghost."
To-day we celebrate the feast of the sending of the Holy Ghost. The Gospel tells us how the Apostles and disciples were assembled and suddenly a gust of wind came as though from heaven. At the same time there appeared flery tongues, that came upon each one present, and all were filled with the Holy Ghost. My dear Christians! We also should desire to receive the Holy Ghost, and I will endeavor to show you how we may make ourselves worthy of this great grace.

The Church speaks of the Holy Ghost as "A welcome guest of the soul," and Christ referred to the Third Person of the Trinity as "the Light." Light is indeed a welcome guest to man. People

Christ referred to the Third Person of the Trinity as "the Light." Light is indeed a welcome guest to man. People living in the farthest north, where one-half of the year is day, and the other half night, are filled with joy at the reappearance of the light after the long darkness. Just as the light can not penetrate through dense bodies so can the Holy Ghost not enter into a heart which is fenced in with walls erected by sin. At the entrance of sin into the heart the Holy Ghost will depart. St. Thomas of Villanova reminds us that: "Holy Scripture speaks of the Spirit of God, the spirit of the world, and the spirit of the flesh. Cast away the latter two, so that the first may remain, for the three do not harmonize, make war against each other, and the Spirit of God will not remain where the other two are present. God wishes to rule our hearts alone, and He will not toler-two are present. God wishes to rule our hearts alone, and He will not toler-two are present. God wishes to rule our hearts alone, and He will not toler-two are present. God wishes to rule our hearts alone, and He will not toler-two are present. God wishes to rule our hearts alone, and He will not toler-two are present. God wishes to rule our hearts alone, and He will not toler-two are present. God wishes to rule our hearts alone, and the reference in the proposed in the farth of the depart. St. Thomas of Villanova reminds us that:

"Our June devotions should not be see us gathered together in His name, and then He is there in the, midst. our hearts alone, and He will not toler-

It is especially the sin of impurity that so often drives the Holy Ghost from the heart of man. This sin has in our times become such a great and widespread evil, that God might well say what He said about the people at the time of Noah: "All flesh hard corrupted its way upon the earth. My spirit shall not remain in man forever" (Gen. vi. 12). Another frequent antage. spirit shall not remain in man forever "
(Gen. vi, 12) Another frequent antagonist to the Holy Ghost is the sin of
greed and concupiscence, of which we
read: "For from the least of them even
to the greatest, all are given to covetousness" (Jer. vi, 13). "And so too are
the sins of pride, calumny, hatred, or of
whatever description they may be.

Things are the sins of pride, calumny, hatred, or of

Taings have indeed changed since the time of the Apostles. The first Christians loved neither the world nor the things of the world. They were not given to covetousness, for they sold their possessions and goods and divided them according as every one had need them, according as every one had need (Acts ii, 45.) They were not proud, but humble and gentle, they loved each other; they as one body adored and praised God and were therefore worthy to receive the Holy Ghost.

You will see, my dear Christians, what is required of you in order that you may receive the Holy Ghost with His precious gifts and graces. He will only enter your heart after you have cleansed it from sin, and have banished everything that you have be respective. you may receive the Holy Ghost with His precious gifts and graces. He will only enter your heart after you have cleansed it from sin, and have banished everything that may be repulsive to Him. He detests all inordinate love for temporal things and all unholy struggles for them. Our Saviour has told us that the "world" could not receive the Holy Ghost. By the "world," St. Augustine tells us, are meant those people who love the world, its riches and honors, to such an extent, that they forget God. The love of God, which through the Holy Ghost enters into the heart, overrules all worldly love and therefore the Holy Ghost enters into the heart which is not free from the love of sin. If you therefore desire to receive the Holy Ghost, with His gifts and His graces, my dear Christians, you must cleanse work here the receive the Holy Ghost, with His gifts and His graces, my dear Christians, you must cleanse work here the receive the Holy Ghost, with His gifts and His graces, my dear Christians, you must cleanse work here the side of the Church, who, while gladly, aware of the good that is being your manner than the content of the Heart of Jesus, which, these than three hundred years ago, was the special privilege of a few chosen such, has now become so well known to all Catholios that most of us who have any piety cherish at least the wish to practise it. No fact is more consoling and hopeful than this, for the spread of devotion to the Heart of Jesus, which, less than three hundred years ago, was the special privilege of a few chosen such, san on we become so well known to all Catholios that most of us who have any piety cherish at least the wish to practise it. No fact is more consoling and hopeful than this, for the spread of devotion to the Sacred Heart of Jesus, which, its change that there were had hopeful than this, for the special privilege of a few chosen such, has couls, has now become so well known to all Catholios that most of us kname that scare privilege of a few chosen, shy shy less than three hundred ye gifts and His graces, my dear Christians,

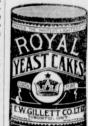
The month of June has been especially dedicated to the devotion of the Sacred Heart. As the Messenger of the Sacred Heart aptly says, "It will be a month in the School of Christ, and is essentially the school of the heart. It will be a month by which to honor by every means in our power the most sensitively tender, "the most extravagantly devoted, of all human hearts. A month in which "to put on Christ," to be clothed with His virtues, to reveal Him in our lives as He revealed God in His. That was the only way that God became known and loved. All preceding efforts were insufficient. Men could not help knowing God when they saw Him revealed in Christ, and particularly in His loving, pitying Heart. So must we, His followers, do; all our preaching is very vain, and our devotions vain, too, unless sustained by the silent but most eloquent speech of our lives.

Our manner of honoring the Sacred

ives.

Our manner of honoring the Sacred Heart in June will naturally, as far as possible, center in the Blessed Sacrament. Our Lord's own revelation of His Heart was, He said, to inspire the faithful to repair offences against the Blessed Sacrament and neglect of His wonderful love in it. This surpassing mystery was intended, according to the Master'. own words, and St. John's to be the last and completest proof of His love. And just as devotion to the Sacred Heart, in view of the character of the Incarnation, is one of the most natural of all devotions, so is it the natural expression of devotion to the natural expression expr

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wo are present. God wishes to rule up the arts alone, and He will not toler-te association with the devil, the forld, or the flesh."

It is especially the sin of impurity that so often drives the Holy Ghost from the heart of man. This sin has in ur times become such a great and idespread evil, that God might well find the flesh them the form the flesh them the statutions, etc., should be the tribute of Spouse. The promises of our Lord, the extraordinary enouragement of the Church, the still more extraordinary fruits of devotion to the Sacred Heart, should inspire exerybody to because the midst. should inspire everybody to honor the Divine Heart, and to make it known and loved during the month which the Church has dedicated to it. May June, with its ardor, be a symbol of the love of Christ more strongly kindled in human hearts—a love so deep and constant that the light breath of temptation will not extinguish it, nor change of scene cause to be forgotten; a love willing to make sacrifices for the Beloved; a love that will arouse our torpid hearts to realize that there are countless souls that love not God and know Him not."

GENERAL INTENTION FOR JUNE

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

THE " ANNUAL MISSION " OF THE SACRED

Devotion to the Heart of Jesus, which,

Christian soil as the Heavenly Husbandman desires. This is evidently not the view of the Holy Father, who, while gladly, aware of the good that is being done already, urges the faithful to fresh zeal in propagating the love of Our Blessed Lord, and, in order to add zest to their renewed efforts, opens out the inexhaustible treasury of the superabundant virtues and sufferings of Christ, His Blessed Mother and the Saints, to bestow special indulgences on those who make the month of the Sacred Heart the equivalent of a real Mission.

the love of sin. If you therefore desire to receive the Holy Ghost, with His gifts and His graces, my dear Christians, you must cleanse your hearts by the Sacrament of Penance and banish all sinful attachments to the world, its honors, riches and pleasures; for the pure love of God which is the gift of the Holy Ghost can not abide in a heart given over to the world. The Holy Ghost desires to possess not only half, but our whole hearts. If you pray to God with a pure heart, full of love and confidence; "Oh! Holy Ghost, the confidence of the Holy Ghost, the properties of the Holy Ghost, and the properties of the Holy Ghost, the world. The Holy Ghost, the properties of the Holy Ghost, the holy Ghost desires to possess not only half, but our whole hearts. If you pray to God with a pure heart, full of love and confidence; "Oh! Holy Ghost, the properties of the Holy Ghost, the Holy Ghost, the properties of the Holy G

with a sermon each day of the month, and if that cannot be, there must be at least eight days of preaching in the form of Spiritual Exercises. The list of these and other remarkable indulgences granted by Pius X. for the month of June or any other month chosen by the Bishop of the diocese where a change of season is deemed advisable, will be found, with full commentary, in The Canadian Messenger of the Sacred Heart, June, 1907, "New Indulgences," and June, 1908, "The Month of the Sacred Heart." Here we have space only for one additional remark on this subject. The plenary indulgence for those who spread the exercises of the Month of the Sacred Heart is granted each time they receive Holy Communion during the communion with a sermon each day of the month and if that cannot be, there must be a Month of the Sacred Heart is granted each time they receive Holy Communion during the month of June. If they receive every day they can gain a plenary indulgence every day. The phrasing of the official document, "their Communions of the month of June," leaves no doubt as to the reality of this extraordinary favor.

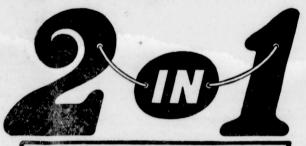
Viewing the month of June as a season of spiritual revival, as a real Mission or retreat, indicates very well the field that still remains open to zealous promoters of devotion to the Sacred Heart. mission is a course of sermons leading ogically upwards from the fundamental logically upwards from the fundamental truths, such as the necessity of salvation, the inevitableness of death followed by judgment, heaven or hell, to the imitation of Christ in His hidden, public suffering, and risen life. The object of a mission is not only to instruct and convert negligent Catholics or sincere Protestants who may be present, but also to put new fervor into the hearts of those who, living habitually in the state of grace, do not fully realize the state of grace, do not fully realize their incomparable privileges. These latter especially should be made to understand the blessedness, of which they are often unconscious, of being able to commune at every more than the as in His chosen temple.

During an ideal Mission of the Sacred Heart this aspect of the true Christian life will be especially emphasized. While exhorting to repentance the poor While exhorting to repentance the poor sinner whose faith may be strong but whose soul seldom remains long in the state of grace, the preacher will strive to make him break forever with this life of alternate conversions and relapses and become a steadfast lover of Jesus. In order to succeed in this he will in all his sermons insist on Christ's love. In explaining what salvation means he will dilate on the love of God which is the unspeakable joy of Heaven. means he will dilate on the love of God which is the unspeakable joy of Heaven, and which even in this life is the source of incomparable peace. Even his sermons on the particular judgment and on hell will lay stress on the greatest of all pains, the loss of God's love. When speaking of the life of Christ, the preacher will show how Our Lord Himself same will save the server of the control of preacher will show how Our Lord Himself sums up His own virtues in meeksness and humility of heart, "Learn of me, for I am meek and lowly in heart," thus indicating His Heart as the great model. The Passion of our Lord will of course remind the preacher of its spirit of reparation, which is the essential characteristic of devotion to the Sacred Heart. And finally the Piger Saviers. Heart. And, finally, the Risen Saviour. Heart. And, inally, the Risen Saviour, who everywhere brings consolation to His dejected disciples, will be cited as the great exemplar of that "comfort in their afflictions" which is one of the solemn promises of Our Lord to Blessed Margaret Mary in favor of those who practise devotion to His Sacred Heart, in this manner the exercises of the month of June may be focussed into a luminous concentration of deep and high thoughts on matters which alone are

luminous concentration of deep and high thoughts on matters which alone are supremely important, and this concentration will be such as to throw a flood of light on all aspects of this great devotion, pointing the way to practise it in the form of reparation and apostleship. This would be the best practical fulfilment of Pinx V's desire that the month

leges, convents, should read together each day something connected with the heart of Jesus. There are many good Months of the Sacred Heart, Manuals of Months of the Sacred Heart, Manuals of the Devotion, Explanations of the Promises, Meditations on the Litanies of the Sacred Heart, and other books on this subject which can be used with edification and profit in these home de-votions. The dominant note in all of them is or aught to be profound conviction that God loves us and that our happiness even here below is inseparably nappiness even here below is inseparably bound up with our personal love of Him. For the vast majority of Catholics, who soil from morning to night in order barely to keep soul and body together, the consolations, rather than the terrors, of religious should be thrown into relief. And as the mystery of pain capacit be of religions should be thrown into relief. And as the mystery of pain cannot be solved by merely natural considerations, recourse should be had to prayer for light and comfort. "Divine Heart, make me see Thy love through all my sorrows!" is the cry of a faithful but afflicted soul. And, sooner or later, if the prayer is constant and urgent, Divine light will surely make the sufferer realize how the Heart of Jesus has suffered for him more than he will ever

suffered for him more than he will ever



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DR. BUSHNELL'S TRIBUTE TO

THE BLESSED VIRGIN

stibute which he pays to our Lady:

"Probably there was never any created being of all the created worlds, put in such honor as this woman-chosen to be our Lord's Mother—all the more truly our Mother, that from her begins the new-born human race.

Our pitiful mis-training here is assuredly there [in heaven] to be corrected as an all but mortal impropriety. And when that correction is made, such flavors of beauty and sweetness and true fillal reverence will teshed abroad, I can easily believe, such loving and blessed diffusion, as will even recast, for us Protestants at least, the type and temperament of heavenly feeling itself. The true relativity of Motherhood gets no place in us here,

tirpates right perception."
Dr. Bushnell thus grasps, vividly and beautifully, at the Catholic's belief

beautifully, at the Catholic's belief in and understanding of that article in the Apostles' Creed: "I believe in the Holy Catholic Church, the Communion of Saints." The Church is a true household, a real family, where God is our heavenly Father, and Mary in our immaculate and ever virgin Mother; where we are all children, and Christ is our Elder Brother; and where we are fed upon one Divine Food at one holy table, and are animated by one Spirit, the Holy Spirit of God. This explains our

In Miss Hayes' recently published and noticeable work, "A Convert's Reason Why," written for non-Catholics, and containing many striking tributes from non-Catholic pens to the truths of the Church's teaching, we find, on page twenty-five, an extraordinary tribute to the Blessed Virgin from the pen of a well-known Protestant clergymen of New England, the late Horace Bushnell. In the biographical notes at the end of Miss Hayes' volume, she tells us, quoting from "Historicus" in the Sacred Heart Review:

"Dr Bushnell was very far from being a Catholic but I know an old-time convert who declares that he received some of his first Catholic ideas from the writings of the Connecticut Congregationalist. Perhaps you will think this worth recording."

It is surely not to be wondered at that Dr. Bushnell helped souls towards the Church when we read the following tribute which he pays to our Lady:

"Probably there was never any created being of all the created worlds, and the probably there was never any created being of all the created worlds, and the probably there was never any created being of all the created worlds, and the probably there was never any created being of all the created worlds, and the probably there was never any created being of all the created worlds, and the probably there was never any created being of all the created worlds, and the probably there was never any created being of all the created worlds, and the probably there was never any created being of all the created worlds, and the probably there was never any created being of all the created worlds, and the probably there was never any created being of all the created worlds, and the probably there was never any created being of all the created worlds, and the probably the convertible to the probably the probably





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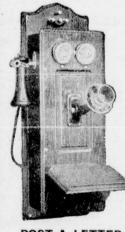
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