#### FIVE MINUTE SERMON

REV. J. J. BURKE, PRORIA, ILL. FIFTEENTH SUNDAY AFTER PENTECOST

THE MALICE OF SIN

"Young man, I say to thee, arise. And he that was dead sat up, and began to speak." (St. Luke vii (14, 15)

The young man whom Our Lord restored to life is a figure of one spiritually dead. By one spiritually dead is meant a person in mortal sin.

Mortal sin kills the soul by depriving it of its life, which is sanctifying

It is well for us frequently to con sider the nature of sin and contrast the condition of him who has yielded in time of temptation with that of one who resists and gains a victory over Satan and his own wicked pas-

Our catechism tells us that sin is any wilful thought, word, deed or omission contrary to the law of God. We can never understand its real malice; for it is an offense against an infinite being, and we know that the higher the dignity of the person offended, the greater the offense. Hence, when the person offended is infinite, the offense is infinite, and the finite can never comprehend the infinite.

Though we can never fully understand the malice and nature we can have a good idea of it by con-sidering some of the punishments God has inflicted upon sinners.

Lucifer committed only one sin of thought, and he was banished to hell for all eternity with all the rebel angels. The only difference between St. Michael in the highest court of St. Michael in the highest court of peaven, and Lucifer, in the lowest pit of hell, is one mortal sin. Just think of it; one mortal sin unforgiven would deprive us of the sight of God for all eternity. And how many have we not committed? Oh, let us tremble and seek forgiveness with a humble and contrite heart! with a humble and contrite heart! Our first parents, by a single mortal sin, were the cause of all the evils, all the wars, all the pestilence with which their posterity has been

Even for a venial sin, for lack of faith, Moses was not allowed to enter the promised land, and Lot's wife was turned into a pillar of salt. Again we know that our sins were the cause of the passion and death of

our Saviour Jesus Christ. From these considerations we ar rive at some idea of the nature and malice of sin; and, while thinking of its malice, let us examine the condition of him who has yielded to its is the bait allurements. Pleasure held out when we are tempted to sin. But the apostle says these "wages" this bait "is death." He

means that these pleasures, this de-ceitful happiness, this apparent good, ceases the moment it is enjoyed.
Other pleasures may follow, but
they, too, are doomed to a speedy
death. What, then, have we gained by yielding to temptation? Where are our wages? They are gone for-ever. For they were the pleasures, the wages of sin and the "wages of sin is death."

Happy would we be, did death overtake our sinful pleasures only in this life. But such is not the case. Each sin is treason against case. Each sin is treason against our legitimate Master, who will be our Judge. A Being, a Judge, of in-finite justice can not but punish treason; thus the wages of sin both there and hereafter is death. But can we not repent? Certainly, we can, if we will. Still when we remember what is implied by the word repentance; when we consider that it means sincere sorrow for the past a sincere feeling that could the past be recalled the sinner would rather die than yield to forbidden pleas ures; when we recall to mind the fact, that the habitual sinner puts off this repentance to some future time; then, we fear his repentance will be too late. For God has not promised him the future. How does he know he will be alive to-morrow? Can not God say to him as He did to the

rich man as recorded in the Gospel:
"Thou fool, this night shall they require thy soul of thee, and whose shall those things be, which thou hast provided?" What have you now for your ill-gotten riches, your sinful pleasures? An eternity of woe with not a single oasis of joy to brighten the monotony of the desert

Turn we now to consider the con dition of one who victoriously resists temptation. He refuses sinful pleasures—pleasures forbidden by God and His Church. He stands aloof from the crowd and, comparing the transitory pleasures of time with the everlasting joys of eternity, says:
"No! I will not yield. I will not purchase repentance at so dear a rate. I will not exchange real for apparent happiness, the joys of eter-nity for the pleasures of a moment I will not do that which some time I shall wish not to have done." Bu is not such a one more miserable plause.
than the sinner in this life? No, I susp assuredly not; both in this life and the next his generous Master will repromote the virtue of temperance ward him for his fidelity. For if there is any real happiness in this world, it surely belongs to him whose pure conscience tells him he has overcome his passions and kept the laws of his God. If such a one the laws of his God. It such a one is happy in life, he is far happier in death. His conflicts with his enemies, the world, the flesh and the memory of a mother whose them even and how conemies, the world, the flesh and the devil, are then over, and how consoling is their remembrance. He has fought the good fight, he has conquered, and he has the assured hope of an eternal crown. He awaits death without a murmur. He is perfectly resigned to the will of God.

He has done his duty, avoided sin with its fleeting joys, and is now ready to enter into the joys of his Lord.

Let us frequently recall to mind the nature and malice of sin. Let us not forget that it is an infinite offense, since it is against God an in-finite being; that mortal sin kills the soul; and, although it may afford us a moment's happiness, it will cause us to be unhappy for all eternity. These thoughts together with the thought of the enviable condition of the dying Christian who has resisted his passions will serve to keep us from sin. With them ever before our minds we will be encouraged to resist the devil and our evil inclinations. By thus con-quering our spiritual enemies we shall one day hear the sweet invita-tion of Jesus Christ to eternal feli-city; saying "Well done, thou good and faithful servant; because thou hast been faithful over a few things I will place thee over many things, enter Lord. thou into the joys of thy

#### TEMPERANCE

A CHANGE FOR THE BETTER

Writing of the change that has come about in the public mind with regard to the use of liquor, the Counsellor," says in the Catholic Transcript:

If we could imagine some Rip Van Winkle to wake up out of a hundred years' sleep, the changes which he would notice among the people would be wonderful. He would find that many of the old Mother Shipton prophecies had al-ready come to pass during his long

But it would not be the tele-graph, nor the telephone, nor the automobile, nor the aeroplane which would arouse his greatest astonish-

The change which he would be apt first to notice, I fancy, would be the change from a bibulous to a temperate nation.

We can scarcely imagine the possi-

bility to day of such a thing as the whisky insurrection, which defied the laws in Pennsylvannia less than a century and a quarter ago, in which men were ready to risk their lives and property, rather than have tax placed upon their grog.

Cheap whisky seemed far more important to those early and ardent Americans, than the lives, liberties and sacred honor of the people.

No side-board in the early years of the nineteenth century was found not even in the homes of ministers of the Gospel, that was not loaded down with ardent spirits of various

A man who was not given to the use of strong drink was looked upon as an uncanny and unmanly person. George Washington was one of the few men capable of appreciating the right of a man to remain temperate,

if he desired. The story is told of a young officer who called upon him at Philadelphia soon after the close of the American Revolution. He was invited to dine

with the general. Just before the meal was ended, Washington politely requested him

by name to drink a glass of wine with him. "You will have the goodness to excuse me, General," was the young man's reply, "but I have made

it a rule never to touch wine." All eyes were turned in amazement and contempt upon the young officer. He was looked upon as un-

social and uncivil. Washington noticed the feelings of his guests and graciously took the young man's part. "Gentlemen," he young man's part. "my friend is right. I do not wish any of my guests to partake of anything against their inclination; and I certainly would not have them violate an established principle in

my friend for his frankness and for adhering to his rule, for which I have no doubt he has good reasons If it had not been for this kindly remark of General Washington's, the young soldier would have been insulted by the other guests.

How different are our present day

What brought about this great change

No doubt, there is a higher average of culture and refinement among the people than could be found in the earlier days.

But even among the cultured and refined in the eighteenth and early part of the nineteenth century, the social cup was looked upon as the correct thing. Cowper was laughed at for his "cup that cheers but not inebriates."

Burns and Moore took the glass and the lass as their chief sources of lyrical inspiration.

The poet who would attempt to please an audience with a drinking song to day would find but little ap-

I suspect that the temperance agipromote the virtue of temperance are to be credited as the leading

How many a young man, yes, and old one too, there is, who is deterred

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may be the meek patience of a wife always ready to shoulder the biggest share of the load; it may be the pleading eyes of the one dear girl in all the world, whom he has chosen to accompany him "down the vale:" but of one thing we may be certain more men have been converted from evil to the path of virtue, more hardened hearts have been softened, more dead souls have been brought back to life by the sweet compelling influence of good women "than this world dreams of."

How many men there are who would shrink from taking a glass of whisky if they realized that at that moment the one they loved most on earth was crying hot bitter tears of sorrow and disappointment. But women as a rule are prone to hide their sufferings. They fold their wings over the arrow that is in their hearts and no one knows that they are bleeding till the worn out corpse is laid to rest. Will you try to think of this some times, men? Don't per-suade yourselves, "O she don't care." Perhaps you never found her weeping when you came home with a half emptied flask or bottle. Perhaps she never denied you the smile, the kind word, the tender caress you looked for. But her heart was bleed-ing all the while; and when the ustre began to fade from her eyes when the bloom disappeared from her cheek, when you saw in a day few "silver threads among the gold: you began to wonder what brought about the change. And you never thought for a moment it your own fault. You were drinking. That made you forget her. It gradually drew you away from her. And the distance widened with every

glass you took. Do try and think of this the next time you are tempted; "It would break her heart."—Rev. Robert

#### AN ANGLICAN LETTER

ROME HAS THE FULL FAITH"-MANY LONG TO BE RECON-CILED

The following remarkable letter giving the Anglican point of view is published in the Liverpool Catholic Times and Opinion in the issue of July 4:

Sir :- Though I am not a member of your communion, I shall feel very grateful if you can find room in your paper for this letter. It is not polemical in any sense, but an attempt to present to your co-religionists the view of the Anglican Church as an re-Catholicising of England. It is a great grief to us that we should be great grief to us that we should be garded on a par with Lutheraus and garded on a par with Lutheraus and garded on a par with Lutheraus and obedience as merely a Protestant sect, with no aspirations after the Catholic ideal, and no love for Historic Christianity. Is it right that such a misconception should be en-dorsed and fostered by those whose learning should make them better their intercourse with me. I honor judges of true religion? I think that a great many Roman Catholics in England would be willing to confess that amongst the English Protestant sects the Anglican Church stands alone. If they do not grant this I cannot but think that they must be ignorant of the great progress which we have made during the last haif-

PROGRESS IN ANGLICAN CHURCH

The condition of the Anglican Church during the eighteenth and early nineteenth centuries, with its utter lack of spirituality, its indifferent clergy, and its irreligious adherents, was deplorable, but it no longer

Ever since the Oxford Movement of 1840 there has been a steady trend in the direction of Catholicism, or, as our enemies term it, "Romewards." In hundreds of churches the Holy Eucharist with Catholic ceremonial has become the principal Sunday service. This custom has obtained in over 240 churches in London alone. Fasting Communion is taught and facilitated by early celet bration for those wishing to make their Communion. All this is accompanied by sound teaching on the Real Objective Presence, and the Eucharistic Sacrifice. Such books as

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Dr. Gore's "Body of Christ," and Dr. Stone's "History of the Doctrine of the Holy Eucharist," which have by their own intrinsic merits won their way into Roman Catholic circles, are no exaggeration of the views held and expressed by many devout Anglicans on the Blessed Eucharist.
One more point: The Practice of Confession is spreading rapidly, and there are few districts indeed where there is not an Anglican priest willing and anyious to hear the confession. ing and anxious to hear the confession of the penitent. This is not generally known because of all Cath-olic practices the one most hateful to the average Protestant is Confession, so that even Anglo-Catholics do not speak of it much except to one another. This steady trend is obvious to friends and foes alike, and the latter have formed societies for the express purpose of molesting Anglican Catholics.

VIEWS OF MANY ANGLICANS May I be allowed to express my iew of the present situation? view of the present situation? I would not dare to do so were I not sure that I am voicing the opinion of many of my co-religionists who, like myself, are longing for a recon-ciliation with Rome. I believe that the full Catholic Faith is that taught by the Roman Church, but after a careful study of the history of my own Church I cannot believe that she in any way forfeited her privi-leges at the Reformation to the ex-tent represented by her opponents. She took great care to maintain the hierarchy intact, and she preserved at least the two Sacraments of the Gospel, though, under the influence of foreign Protestants, she did for the time being give a definitely un-Catholic interpretation to them. Still these ordinances remained, and the unworthiness of their ministers did not detract from the grace which is conveyed "ex opere operato." Thus the forms remained. It only needed

ing to England.

Meanwhile there are thousands of Anglicans—clergy and laity—who are living lives of truly Catholic devotion, with all the aids to a devout life which the Church supplies, but who, in spite of their affinity with modern Roman Catholicism, would be the last to desert the Church of vidual conversions to Rome can only ninder the general conversion, and one Anglican Catholic, who means so much to us, can make very little difference to the Roman Catholic millions throughout the world. The present disunion of Christendom is mpossible as a permanent state; we must believe that Protestant Christianity is but a temporary measure designed by the God of all Christians, which has served and continues

to serve to stimulate Catholicism. One more point. Is it not probable that the whole of the Anglican Church will be more easily won for Catholicism by the life-long exertions of her own members than by the exertions of those who stand outside her and feel no sympathy for her in

ber struggle?
I appeal to those of your readers who are really interested in the moral and spiritual welfare of England, who see in the Anglican Church a real agency of religion, though to them a misguided one, to regard her as a sister-Church who, having temporari ly fallen into error, is striving, with the help of God's grace, to recover, and has during the last fifty years succeeded beyond all expectation.
Is this revival to count for nothing Presbyterians? Is it not probable that the great revival of which possibly your readers know only too little, is but the beginning of a movement which will not stop until it has achieved its object—Reunion.

It is a glorious vision—the future when your Bishops shall work hand in hand with ours, when the two great armies join forces for the conversion of England, when England is once more a Catholic country mercy and truth are met to gether, righteousness and peace have cissed each other " — and the Kingdom of God is come.

In the course of a lengthy and able comment on this letter the editor of the Times and Opinion writes:
We are sure our correspondent

whose letter is so frank and friendly will on consideration see why it is impossible for the Catholic Church to treat the Church of England as a sister Church and why in fulfilling her mission she cannot repress the desire to make individual converts from Anglicanism. As we have said, Catholics cannot but feel sympathy with those Anglicans who are anxious for more light, but as long as the Anglican body are outside the true fold, how could the Catholic Church look upon the Church of England as a sister Church? Unity, as our correspondent knows, is a mark of the true Church. How would unity exist if people who are in doctrinal error, though on the way to the Catholic Church, were recognized as nembers of a sister Church? One ness of doctrine is essential to unity and a Church in doctrinal error can not be considered a sister Church. branch Church or a part of the Cath olic Church. Again, our correspondent will not deny that the Church was invested with authority. Is she to renounce this authority by recognizing as a sister Church a Church which does not accept her authority? The idea is outside the pale of possibility, and therefore Catholics feel best for you?

# NONE SO EASY

bound to urge individual Anglicans to make their calling and election secure by accepting the authority of the Church of which Peter's succes-

or is the head Catholics not only sympathize with the efforts of Anglicans in combating Protestant prejudices and attempting to undo the evil effects of the Reformation, but earnestly hope that in time to come they will be crowned with success by the conversion of England to the old faith. We welcome the change and freely acknowledge that it is extensive

#### FOLLOWING HIS CONSCIENCE

For several years I have had the idea that I would eventually become a Catholic. I distinctly remember being present at a Catholic mission in a country town in Victoria when I was a small boy. Even then I was impressed by the reverence of the congregation, and I made up my mind there and then, that I would when I grew up, read the best works on the Catholic side. Well, I did so. I have read nearly all the works of Cardinal Newman, and of that great Catholic controversialist of to-day, Mgr. Robert Hugh Benson, as well as many of the publications of the Catholic Truth society. One pamphlet that im pressed me very much was Mgr. Benson's "City Set on a Hill," and among the works that gave me great assistance in arriving at my a sufficient body of opinion to re-in-troduce the Catholic interpretation determination were Father Ryder's determination were rather hyders reply to "Plain Reasons Against Join-ing the Church of Rome." also, Dom Chapman's reply to Bishop Gore's "Roman Catholic Claims." So, you of them. That opinion is now pre-valent, and the Old Faith is returnsee, I practically read myself out of Anglicanism into Catholicism

From my reading of Church history I have long felt that I would be rather on the side of such men as the Blessed John Fisher, Sir Thoma Moore, Richard Whiting, and their successors to-day than on the side of the so-called reformers, such as Henry VIII. and his tools, Thomas Cromwell and Cranmer.

It was not the music or the ritual of the Catholic Church or the influence of any Catholic friend, priest or layman, but my own deliberate choice that has led to the change of my religion. I, of course, realized the pain would cause my relatives and many old friends, but, while feeling sorry that it should do so, I felt that I had to follow my own conscience, and that it was no use pretending any longer to believe what I did not be-lieve.—William J. Gerr, A. M., Former Anglican Clergyman.

#### SOCIALISM AND RACE SUICIDE

In the editorial column of this week's issue of the local Socialist, The Workers World organ, there appears an article which, carefully read will go far toward disclosing the real measure of "friendship" in propaganda of thorough going Socialism. After a long exordium on the merits of two recently enacted Wisconsin Statutes of 9 revolutionary and inhuman character' the Socialist organ asks: "Has the human race right to wholesale unlimited multiplication? If so why? If not why not? Has not the legislature the right to say to a miner who has seven children with only three days work a week 'there are too many miners already and not enough

jobs ?' Would not a close labor union, like the potters for example, which strict ly limits the number of apprentices have the right to say to its members You must not increase your members faster than our trade grows."

The sinister meaning of these questions is evident on the face of

The implied answer to all of them is plain although not given in express terms. It is that Socialism bases its underlying principles on the Malthusiam theory applied to the natural laws of production. It means

open defiance of the laws of God, and of the Creator's command to mankind -"Increase and multiply." It is a deliberate cold blooded inculcation of that modern curse of humanity race suicide. It gauges the value of human life and human souls by the same measure that is applied by the stock raiser or that agriculturist to the raising of pigs or turnips.

the raising of pigs or turnips.

Carried into effect this dreadful propaganda would mean an effort to defeat the purpose of the Almighty in the creation of the world and be a more frightful blight to humanity than all the wars and pestilences of all history.

In view of this open declaration of

the real meaning of Socialism how can any human being laying claim to the name of Catholic subscribe in anyway to the theory of this modern bane of religion morality and the human race.-New World.

Life is not all night and conflict; morning breaks at last.

There is a big difference between wish and dogged resolution

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