FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D. TWENTIETH SUNDAY AFTER

PENTECOST THE RESPONSIBILITY OF PARENTS

The Gospels abound in warnings. Through life, from a spiritual standpoint, we must proceed as carefully and cautiously as, from a physical standpoint, we would explore regions infested with wild Chris beasts. There are dangers to our spirit everywhere. No matter where we go we can not escape where we go we can not escape them. There are places where the dangers are lessened, but they never are eliminated entirely. Christ would have us be ever mindful of this fact and carefully warns us of the dangers. Not as one groping in the dark must we pursue our course in life but wetchfully and course in life, but watchfully and prayerfully, fearfully and trem-bling, must we go along life's jour-

ney.
God could, absolutely speaking, free us from dangers; but His justice, since man disobeyed Him, demands that our salvation be more difficult. Moreover, these dangers are here to try us, to prove our constancy, and to afford us many opportunities of gaining new graces. They serve also as perpetual reminders of our dependence. ual reminders of our dependence upon God, and our utter helplessness when left to ourselves or when we walk heedlessly. Through the temptations of the dangerous ser-pent, our first parents fell from grace and innocence; we must be careful lest we also meet the tempter, give him our ear, and surrender ourselves into his clutches. Better far to realize that the danger is near, and to know both the way to avoid it and the necessity of fleeing from it, than, like Eve, to

fulness is generally noticeable in divine or supernatural when perpeople who are not strongly religious formed by us under the influence of ious, or who frequently neglect divine charity; but in heaven "we their religion. The one that is ferall beholding the glory of the Lord vent and sincere in the spiritual life always will walk more caulitously. It seems to be a conselife always will walk more cau-tiously. It seems to be a consequence of good, earnest endeavor in religion, that a person almost instinctively flees from the dangers to the soul, and, when encountering them, never parleys. When face to face with the enemy man has an awful conflict; if the enemy is at a distance, the battle is easier to win. distance, the battle is easier to win. Placed far from us and kept there, the enemy is more like the escaping vapor of corruption; but if we allow him to approach, he will contaminate us. We are fortunate, therefore, if we keep him at a distance; the farther the better.

haps to please the eye, but Satan sees to it that they poison the soul, especially of the young.

The former watchfulness of parents over children has become almost as a view of a landscape— often distant, too. The plain attire that covered their pure forms has been transformed into the gaudy finery of the vaudeville stage. The innocent look that beamed from eyes as bright as gold has been lost at an early age and a searching gaze has been substituted. Satan needs not the appearance of a ser-pent now; he can dwell behind the richest costumes and the loveliest forms of an age regenerated in luxury. Now he needs little cun-ning or cant; he can sing with a penetrating voice in notes of the most alluring sweetness. He need not lurk in the hovels of the slums; is communicated and maintained. he can dance in the highest and most exclusive society. He need not roam, like a roaring lion, over hills and through forests and on deserted plains; he consequences and on maintained. For there exists a wonderful analogy between the vital processes of the natural and supernatural. In each case, there is birth, nourishment and maintained. angel to the loftiest places, and sit as a guest at the table of the elite.

Truly, if earth could be his paradise, Satan would be happy not far must be known and observed. from our own land.

days after birth. At the door he is met by the priest of the Church who moderately? We have no exaggerated idea of wickedness, and we do not expect more of a man than he can do. We are fully aware of the numberless dangers that beset the child. We do not minimize the good of the world; but neither dowe underestimate its evil. By their fruits you shall know them. Never before in the history of our nation before in the history of our nation

judge goodness and wickedness, or at least uselessness, accordingly. Money can bring a certain amount of happiness upon earth, even to him who is not rich; it can clothe him in beauty; it will allow him to bask in luxury. Because he may appear prosperous, is he gaining merit? Is he who labors not for his daily bread alone but for the luxuries of life, spending his time meritoricusly? Not always—selden—if—ever—The more the dom, if ever. The more the material, the less the spiritual. He who denies this deceives himself, for luxury and grace are incom-

Christians not only must watch, they must reason. They need to acquire an education in spiritual things. Parents must listen to God, and not be carried away by the custom of the day. The young people of the present are no attention. of the present are no stronger, no more fit to avoid temptation and sin, than were the youth of a hundred years ago. Luxury, finery, and idleness today carve the same hidecus idol that they chiseled in the sumptuous times of old. What are you raising—a c'.ild for earth, or a child for heaven? It depends on how you train it. Walk cautiously, be wise.

WHAT THE CHURCH OFFERS THE CHILD

CONTINUED FROM PAGE TWO

living members of the Church, we are living members of Christ's mystic body and dwell in Him. As this life, unless we destroy it, will last forever, it is rightly called everlasting life. Possessing this everlasting life enjoying the vital everlasting life, enjoying the vital power which comes from God, who is within in him, the child becomes capable of thinking and doing things that are supernatural, that is, divine. In this world this divine knowledge is acquired only indir-ectly through faith; but in heaven listen to one whom we do not recogit it is an immediate though finite sharing of the divine omniscience. This neglect of care and watch- In this world, a free act of ours is glory, as by the Spirit of the Lord," law based it would seem on the (2 Corinthians, 3, 18,) and share as who is your life then you shall appear with him in glory. (Colossians, 3, 3-4.)

This everlasting life, in the manner in which it exists in this world, is frequently, and indeed usually, styled sanctifying grace. The phrase is an appropriate one. For this divine life is not something more significant word "life" or "life everlasting." St Paul, the faithful exponent of the mind of our Lord, does indeed, writing under the direct inspiration of the Holy Ghost, describe this everlasting life in this world as grace, but he does not fail to explain what grace is:
"The grace of God is life everlasting in Christ Jesus Our Lord."
(Romans 6, 28.) St. Peter, to whom Christ gave for all time the primacy in His Church, teaches the same when he writes that God hath given through Jesus Christ Our Lord most great and precious promises that by these you may be made par-takers of the divine nature." (2 Peter 1, 4.)

The nature of everlasting life deserted plains; he can soar as an ment and medicine. Baptism corre-

Do Catholic parents realize all these truths? If they do, are they, too, carried down stream by the rush of the modern current? Or do they consider the man a pession met by the priest of the Church who commandments. Thou shalt were we producing as many worth-less youths as we are today. To escape the penitentiary does not argue merit. Besides, many behind these stone walls of disgrace have better souls than a thousand more who are enjoying a God-given freedom.

The Lord thy God with all thy heart, with all thy mind and thy neighbor as thyself."

The priest further questions the child: "Dost thou believe in God, the Father Almighty, Creator of heaven and earth? Dost thou believe in Jesus Christ His only Son divinely transmitted command-level to the duty and destray and vividly, the above all things, because He is infinitely lovable, this love of God above all things, because He is infinitely lovable, this love of one's neighbor as one's self for God's sake in no way interferes with human to understand the harmenious and fruitful subordination of their lower types of life to the highest, Kienberger, O. P. were we producing as many worth- the Lord thy God with all thy heart,

Man must consider his end and Our Lord, who was born and suf-adge goodness and wickedness, or fered for us? Dost thou believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resur-rection of the body and life ever-lasting?"—An affirmative answer greets each question. The child having learned and accepted, by proxy at least, the two moral con-ditions of life ever-lesting feith and ditions of life everlasting—faith and charity—now receives this everlasting life from the Church through the Sacrament of Baptism. Up to the present the child has been merely a son of man and had only have the child has been merely a son of man and had only have the child has been merely a son of man and had only have the child has been merely a son of man and had only have the child had been merely as the child has been merely as the child had only have the child had been merely as the child had been me human life and nature. Now he becomes a son of God and shares the divine life and nature. He is "born not of the will of the flesh," nor of the will of man but of God."
(John 1, 12.) "Behold what manner of charity the Father hath bestowed of charity the Father hath bestowed upon us, that we should be called and should be the sons of God. Therefore the world knoweth us not because it knew not him. Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We appeared what we shall be. We know that when he shall appear, we shall be like to him, because we shall see him as he is. And everyone that hath this hope in him sanc-tifieth himself, as he also is holy."

This divine sonship, this everlasting life, we receive in Christ. We become sons of God at baptism by being incorporated in Christ as his living members. The fullness of the divine life was given by the Eternal Father to the Incarnate Son and "of his fullness we have all received." (John 1, 16.) "God hath given to us eternal life. And this life is in his Son. He that hath the Son hath life. He that hath not the Son hath not life." (1 John, 5, 11-12.) A Christian is the follower of Christ a disciple of Christian of Christ, a disciple of Christ, a member of Christ. Christ is his way, his truth and his life.

HOLY EUCHARIST The task of the Church is by no neans completed when she gives her children everlasting life by baptism. Her task is next to develop and nourish and, when necessary, purify or restore that life, and then to direct its activity in this world and bring it safely into eternity. Let us apply our comparison to understand this. It is the universal energy, that all life requires nour-ishment. Just as an engine if it remain in motion requires fuel, so an organism requires nourishment to be able to carry on that internal immanent movement which we call life. Now the food that can nourish divine life must itself be divine. Hence God gave the Church by establishing the eucharistic sacrifice of the Mass this divine foed for the souls of men. Offering up by her priests this divine sacrifice to the Blessed Trinity and distributing this divine food to the children of men whom

The same everlasting life, brought to the child by baptism and nour-ished by the Blessed Eucharist, is frequently promised in the Bible as the reward for faith and charity. the reward for faith and charity.
"He that believeth in me," says
Christ, "hath everlasting life." "If
thou wilt enter into life, keep the
commandments." (John 6, 47;
Matthew 19, 17.) There is no contradiction in this. Everlasting life
is promised to faith and charity
because they are pecessary condibecause they are necessary conditions of that life. They are not a substitute for the seven Sacraments but their necessary accompaniment. They presuppose the Sacraments. For faith in Christ includes faith in the Sacraments that Christ insti-tuted; and love of Christ includes the utilization of the necessary means of grace established by Him.

Why faith and charity are required for everlasting life is explained by the comparison which we have all along been considering. It is impossible to maintain bodily life unless we know and observe its essential laws. To fail to know that food is required and as a result to fail to eat would bring on death. Now the knowledge of the necessary laws of the divine life of the soul is obtained by divine faith, and the practice of the necessary laws is effected by divine charity. This divine faith, this acceptance of revealed truth because God hath necessary laws is developed, the more clearly is necessary laws is effected by divine charity. This divine faith, this acceptance of revealed truth because God hath necessary laws is developed, the more clearly is laws of the Church. For the whole purpose of the Church. For the whole purpose of the Church consists in establishing, restoring, developing and perfecting everlasting life in men of good will. The more the comparison is developed, the more clearly is deficiencies in all matters relating to the duty and destiny of man.

This divine charity, this love of God above all things, because He is infinitely lovable, this love of one's neighbor as one's self for God's sake in no way interferes with human the chartest of the three types of life which are theirs, if they be brought in no way interferes with human the conduction of the three types of life which are theirs, if they be brought in no way interferes with human the conduction of the three types of life which are theirs, if they be brought in no way interferes with human the conduction of the conduction.

ments confirm the primary laws of human conduct written in the heart human conduct written in the heart of man and correct and complete the secondary law of human conduct laboriously discovered by philosophers, while the divinely infused gift of charity, far from weakening the human will, heals its infirmity and supernaturalizes its setivity thus eviping it wends all services and strength of their bodies and the intelligence and liberty of their bodies are disconnected and services and liberty of their bodies are disconnected and services and liberty of their bodies and the intelligence and liberty of their bodies and liberty of their bo

A complement to faith and charity is hope, that is, boundless confidence that God will give us everlasting life if we do His will. Hope finds its characteristic exercise in finds its characteristic exercise in prayer and the object of prayer is everlasting life. Here again our comparison holds good. A child reverently greets his parents, asks for what he needs, expresses his thanks when he gets a gift, asks pardon when he does wrong. It is the same in the supernatural life.

A child reverently salutes God in the child the same in the supernatural life. A child reverently salutes God in adoration, and thanks Him for His favors and asks of Him gifts and pardon. These acts constitute prayer. The highest form of prayer is sacrifice and the sacrifice of the new law is the sacrifice of Christ, because the late of the sacrifice of the sacrifice of the new law is the sacrifice of Christ, because the late of the sacrifice of the sacrification of the sacrification of the sacrification of the sacrification of the sacrif begun at the Last Supper, bloodily consummated on the Cross, and eucharistically continued in the Mass. In addition to benefitting by the infinite merits of the Mass, the member of the Church is aided by the prayers of all who belong to the communion of saints, and especially of the Blessed Virgin Mary, for as She is Mother of Christ, She is also Mother of Christians.

EVERLASTING DEATH

As supernatural life is more valuable than all the world, it should never be injured, much less destroyed. 'For what doth it profit a man if he gain the whole world and suffer the loss of his own life.' (Matthew 16, 26.) Unfortunately owing to the frailty of human nature and to the jealousy of the evil spirits who tempt us, it is an every day occurrence for children of God to weaken or kill by sin the divine life within them. 'Sin is the great obstacle to the work of the Indeed apart from ignorance, it is the only obstacle. It is owing to the sins of Christians that the actual result of the Church's work is in them so often so unsatisfactory. There are many dead the Holy Ghost, will be all in all. factory. There are many dead branches on the Divine Vine. This is a cause of scandal to Christ's friends and of derision to his enemies. However, though inexcus-able it is not inexplicable. Just as a child, young or old, can weaken or destroy his bodily life by taking poison, so likewise he can weaken or destroy divine life by commit-ting sin. We may put this same doctrine in another parable. A doctrine in another parable. A child's little finger has life only as long as it remains a member of his body and, through his body, receives life from his soul. Were he to cut The phrase is an appropriate one. Parents especially need to listen to the warnings of the Gospels, as regards their children. It was said of old that where Satan could not enter, he sent rum. He has other and more powerful envoys now, though rum is still one of his favorites. Satan has kept pace with the advance of modern times, and he has had and is having a say in many new things and ideas. His alloy has been poured into the great, seething cauldron of modern pleas. The angel's face does not always adorn an angel's body; and the brilliancy of the lights often shines from other sources than from Him who is the light of all good things. Pictures are painted perhaps to please the eye, but Satan has keep, but Satan has keep and the brilliancy of the lights often shines from other sources than from Him who is the light of all good things. Pictures are painted perhaps to please the eye, but Satan has keep, but Satan has keep, but Satan has keep and the brilliancy of the lights often shines from other sources than from Him who is the light of all good things. Pictures are painted perhaps to please the eye, but Satan has keep, but Satan has keep and the brilliancy of the lights often the wind of the soul.

The parents éspecially need to listen to the doubt the children of men whom she has prepared to receive two-thilly is the principal office of the church. For this divine life is odod to the children of men whom she has prepared to receive two-thilly is the principal office of the church. For this divine life, everlating, as Our Lord by the word sanctifying, that is, because of thurch. For this divine life, everlating, as Our Lord by the word sanctifying, that is, sufficiently indicated by the word sanctifying, that is, say unto you, except you-eat the flesh of the Son of man and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood is truly drink. He has forbidden, as the livine life everlasting force to regain that divine life which he destroys by a mortal sin, the Church of God by the power given her priests by her divine founder in the Sacrament of Penance, can eradicate the death by his mortal sin and restore renance, can eradicate the death dealt by his mortal sin and restore to him divine life by reuniting him to Christ, provided he be willing, and hence, contrite. This power to forgive sins in the name of Christ, not merely once in baptism, but seventy times seven times in the sacrament of Penance, is one of the most pressure, gifts offered by the most necessary gifts offered by the Church to the children of men. Yet in spite of the superabundance of Christ's mercy, there are some who remain His enemies and die inmortal sin. Forthem, since they are "guilty of an everlasting sin," (Mark, 3, 29) there is reserved everlasting death and hence eternal torment in hell. These are they who directly or indirectly were offered everlasting life in the Church and deliberately

GODLINESS IS BEST

Were one to follow out this doctrine of everlasting life in all its sanctified by God's grace will teach all to follow Him and realize that the walked in the Valley of ceremony of the Church. For the whole purpose of the Church congood will. The more the comparison is developed, the more clearly is perceived the fundamental truth that supernatural life is essentially request of Him" (St. John 5, 14.) distinct from and superior to the natural life of body and soul, yet so far from being opposed to it, it perfects and supplements it that

they will indeed cherish the health and strength of their bodies and the infirmity and supernaturalizes its activity, thus giving it wondrously greater strength and scope.

PRAYER AND SACRIFICE

A complement to faith and char-

LIFE IN ETERNITY

Thus far we have compared, briefly and baldly, the child's bodily life, rational life, and evereternity perfects the natural life of his body and soul and thoroughly satisfies their every possible desire and activity. If the child inherit everlasting life in heaven, his mortal body, which had turned to dust in the grave, will rise again, at the last day, perfect in every part and power of its nature, and, in addition, so spiritualized and supernaturalized by the everlasting life which it enjoys, that it possesses properties far ex-ceeding all the natural forces of material things. Similarly when the child inherits everlasting life in heaven, the natural powers of his coul, its spiricuality, its reason and its free will, will be so wondrously perfected, that, though he necessarily ever remains a distinct finite person, his soul will share, through and in Jesus Christ its Saviour, the infinite spirituality, the infinite knowledge and the infinite goodness of the Blessed Trinity. When, therefore, time, together with this present material heaven and earth, hall have passed away, the Holy Catholic Church, the mystic Body of Christ, having discarded her dead members, having reached her full stature, having perfectly united all her living members, their bodies as well as their souls, to Christ her Then and then only will the children of men understand in all its significance that word of Christ which sums up the purpose of His Incarna-tion and the office of His Church: "I came that they may have life and have it abundantly." (John 10,

IRISH CHRISTIAN BROTHERS TO RECEIVE OFFICIAL RECOGNITION

The Christian Brothers of Ire-land, the great teaching Order which ran into many difficulties in the days of British rule because it insisted upon giving only what it considered proper Catholic educa-tion, is now about to receive official recognition from the Free State

overnment. Thirty years before O'Connell carried the Catholic Emancipation Act, the Christian Brothers had been working zealously to impart a sound Catholic education to the youth of Ireland. When the British government ruled that Catholics might educate their children under a so-called system of national and non-sectarian schools, the Order and give it a trial. A few years' experience, however, convinced it that the restrictions were so great destroyed the true moral tone of the education it was the special aim of the Brothers to impart. At a General Chapter, it finally was decided to sever the connection with the National Board. This action brought upon the Order much adverse comment and hard-ship, but was largely responsible for the reform of the system of primary education in Ireland.

WORRY

"Worry is rust on the blade." A strong solution must be com-pounded to remove its presence as well as its stain. The rusty knife spells evil. It spoils the fruit which it cuts; it destroys the cloth which it tears. Worry spoils tran-quillity of heart. It does more. It sears the hearts of friends who fret under its strain and grow old under its blight

He Who walked in the Valley of Shadows did not permit the darkthe children of men may attain the goal of their creation.

If children, therefore, be made

If children, therefore, be made



awaits your

FRENCH ORGANDIE Writing Paper

Genuine Aspirin **Proved Safe**

Take without Fear as Told in "Bayer" Package



the Heart

DON'T Throw Your Old Rugs

'VELVETEX" RUGS suitable for any room or hall They last a fite time. We pay Freight or Express both ways on all orders in Oatario. "Velvetex s not the kind with the dirt woven in, and SEND FOR FOLDER 46 BEWARE OF IMITATIONS

CANADA RUG COMPANY Velvetex Building LONDON, ONT Also at Toronto and Windsor and The Velvetex Rug Company, Detroit, Mich

Beeswax Candles

 $100\% - 66\frac{2}{3}\% - 60\% - 51\% - 33\frac{1}{3}\%$

Votive Candles Sanctuary Oil Oratrix Lights

15 hour—10 hour—6 hour—3 hou Prices cheerfully given on request

F. Baillargeon Limited 865 Craig St. East Montreal



Designs and Estimates on request POBERT MS CAUSLAND · LIMITED

TEA - COFFEE

Finest Importations always in stock at lowest market prices. Samples and quotations sent promptly upon application. Special attention given to requirements of institutions.

Kearney Brothers, Limited TEA - COFFEE. IMPORTERS and SPECIALISTS

33 St. Peter Street

Established 1874

Montreal, Que.

Fire — Marine — Automobile — Burglary — Guarantee ASSETS EXCEED \$6,000,000.00

SECURITY TO POLICYHOLDERS \$4,000,000.00

HEAD OFFICE - TORONTO

St. Jerome's College

KITCHENER, ONT.

Commercial, High School, College and Philosophical Departments

Large Gymnasium, Swimming Pool. Comfortable Sleeping Rooms. Good Board.

Board and Tuition Per Year \$250.00

REV. W. A. BENINGER, C. R., President.



Wonderful Egyptian Remedy "Samaria" Prescription for drunkenness, which science has proved is a disease and not a habit and must be treated as such Prohibition legislation does not help the unfortunates. "Samaria" may be given in Tea, Coffee, or any liquid food. Send stamp for trial treatment.

SAMARIA REMEDY CO.