SIX

FIVE MINUTE SERMON

REV. J. J. BURES, PROBIA, ILL QUINQUAGESIMA SUNDAY REASON AND FAITH

hath made thee whole"

If there is one thing more than another characteristic of the present time, it is lack of faith. A spirit of incredulity pervades everywhere. We are too apt to deny the existence of all the termet be seen by our own of all that cannot be seen by our own of all that cannot be seen by our own eyes, heard by our own eyes, or touched by ourselves. And yet, we must believe some things on the testimony of others. We believe that Rome, Paris and London exist, though we never saw them. We be-lieve on the testimony of others that such historical characters existed as We bistorical characters existed as Vashington, Napoleon and Julius

We accept some things, then, on the authority of others. We do not doubt that Napoleon was defeated at Waterloo; that Columbus discovered America; or, that Cæsar conquered Gaul; although these events happened

Gaul; although these events happened years before we were born. But, in religious matters, many doubt everything. They resemble Thomas, to whom Our Lord said "Because thou hast seen, Thomas, thou hast believed. Blessed are they who have not seen but have believed."

Many suppose that reason is cap-able of solving all questions. Reable of solving all questions. Re-jecting revelation, they tell us that reason unaided is sufficient to guide us through all the trials of this life and prepare us for the next. A little study and a moment's reflection would teach them the absurdity and falsity of such a position

Before the coming of our Saviour, reason held sway. The result was, that the most abominable vices existed, were considered right and reasonable; that vices, and crimes were honored as gods; and that the most serious errors existed concern-ing the most important questions.

thing could be more important and interesting to a man than a proper knowledge of the nature and providence of God, of the origin of the world, of man's duty to God, of man's origin, of his destiny and of the causes of the evil's surrounding

The best pagan philosophers of antiquity knew little of these ques-tions. They worshipped everything except God, who alone is to be word and adored. They paid divine honors to the sun, moon and stars. They worshipped the sea, the and the forest. They even worshipped vices and crimes and had idols built to their honor.

Every pagan city was filled with temples which were adorned with idols erected to their false gods. Such was the case everywere, ex-cept in Palestine. Instead of pray-ing to the one true and only God and placing confidence in divine Providence, the Pagans, relying upon un-aided reason, had recourse to lying oracles, fortune tellers and the in terpretation of dreams in order to

scertain their destiny. Some of these philosophers it is true, believed in one God, but were confused in their teachings concern ing Him. They had no definite owledge to impart.

Similar was the case regarding the origin of the world. Aristotle taught that it was eternal. Others were of the opinions that it was formed by accident, while some said that it was emanation from or a portion of the divinity.

Reason met with no better success in teaching man's duty, origin and des Since it knew nothing definite of God, it could have no certain knowl edge of man's duty to God. Nor could it tell whence man came or wither he was going. All these im portant questions were enveloped in

I OWE MY LIFE TO **"FRUIT-A-TIVES**

They Did Me More Good Than All Other Treatments Combined



MRS. H. S. WILLIAMS

MRS. N. S. WILLIAMS PALMERSTON, ONT., June 20th. 1913 "I really believe that I owe my life to "Fruit-a-tives". Ever aince child-hood, I have been under the care of physicians and have been paying doctors' bills. I was so sick and worn out that people on the street often asked me if I thought I could get along without help, The same old stomach ' trouble and distressing headaches nearly drove me wild. Some time ago I got a box of "Fruit-a-tives" and the first box did me good. My husband was delighted and advised a continuation of their me. Today, I am feeling fine, and a phys-fician meeting me on the street, noticed my intra-tives". He said, "Well, H "Pruit-a-tives". The said, "Well, H "Pruit-a-tives" are making you look aw well, go ahead and take them. They MR. H. S. WILLIAMS.

"Pruit-a-tives" are sold by all dealers at 50c. a box, 6 for \$2.50, trial size 25a, or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

hensible. God can do many things man cannot understand. Hence when we know on good authority that God has taught or done certain things, we must believe them al-though we do not understand them. St. Paul tells us in his epistle to the Hebrews "Without faith it is impossible to please God." Words could not be clearer. No matter

what you do, pray night and day; keep holy the Lord's day with precis-ion; commit the Scriptures to memory; be kind to your parents; love your neighbor; be just-honorable and honest; be charitable to the poor; be pure in thought, word and deed; perform various acts of piety; still, you are not pleasing to Almighty

God unless you have faith. "Without faith it is impossible to please God." Faith is the founda-tion of all virtue. We must have it first, else the building will fall. Faith is a divine virtue by which we believe all that God teaches be-

cause He can neither deceive nor be Faith differs from human credence

which we give to the word of man. Christian faith is based on the infallible word of God. It enkindles in the soul perfect certitude. It is infused into the soul in baptism and is a supernatural light added to the natural light of reason.

We believe because Christ Who taught is God. He proved his div-inity and established His mission by means of prophecies and miracles. These prophecies and miracles are historical facts. They rest on at least as good authority as does any well-founded historical fact and canous matters.

not be denied without overturning all history. No one but God can per-form a miracle. Jesus Christ proved run its course; that men are begin-

THE CATHOLIC RECORD

nuch greater is our certainty regarding the superhuman events re-lated of Christ, His apostles and their These are within the domain of The testimony to the fact is

reason. The testimony to the fact is what we examine. That Christ lived upon earth, that He performed many wonderful works, that His miracles proved Him to be God, that He chose twelve apostles, that effect the death the section. that after His death He sent them that after His death He sent them into the world to teach His gospel to every creature, that some of His apostles and disciples, years after His death, embodied part of His teachings in the gospels, epistles and other writings which we call the New Testament, that the church which he founded to lead men to heaven was to continue till the end of time according to His promise of time according to His promise that the Holy Ghost would teach her

all truth and that He Himself would abide with her forever, and that this Church has never ceased for the past eighteen hundred years to lead souls to heaven by teaching Christ's doctrines pure and undefiled

-these are well known, well founded historical facts, which the reason of any man, whose mind is not dark-ened by the thick clouds of passion and prejudice, can find out without the shadow of a doubt. Thus we see that reason will lead us to the door of the true Church.

It will teach us that Jesus Christ is God, that He founded a Church to last forever and that there is only one Church which comes down to us through the lapse of ages from the time of Christ.

Although reason will lead one to the door of the true Church, it re-quires a special grace of God to lead one to enter its sacred portals. This grace is some times rejected.

Thus we see that we can do noth-ing without God. Faith in God and His teachings is a necessity. Jesus Christ is the light that came into the world to enlighten its darkness. In-stead of rejecting that light as many

do, all should turn towards it with joy and gladness. The truth He preached came from heaven; hence, all should cheerfully accept it. How different was the fact. Even in the time of Christ, the Jews loved dark better than light. The Jews and heathens did everything to oppose His teachings. When he spoke of His divinity they said He was a blasphemer.

When He said He was of the same nature as the Father and that He was older than Abraham, they sought to stone Him. When He spoke to them of the Bread of Eternal Life, and announced that He was about to institute the Blessed Sacrament of the Altar, they said it was impossible, and many even of His disciples with drew from Him.

They denied many of His miracles. Those that it was impossible for them to deny (as they were well authenticated facts), they tried to explain or attribute to some evil power. If, then, Our Divine Lord was despised when He was on earth and His teachings denied, is it any won-

der that His Church, the teacher of nations, should be despised and her teachings denied at the present day i Irreligion is fashionable, incredulity tempting. Many are governed by fashion. Without examining for themselves, they imitate in their words and actions those with whom

they associate. They want to be popular. And they foolishly think that the road to popularity is the denial of the religion of Christ, and the doubting of everything in religi-

Some hopefully look forward to a better day when all will be united in the bonds of a common Christian brotherhood. They think that the

Gets right down and digs out the dirt. Try it on your Kitchen Floor-Many uses and full directions on Large Sifter - Can .

their terrible treatment of prisoners women, children and slaves. These were the results of the abuse of reason in matters relating to religion. It was not until the time of the first Christian Emperor, Constantine, that they and many other cruel, heartless, horrible, heathenish prac-

tices were declared illegal and con-trary to Christian principles. Regarding the soul's immortality, reason is equally uncertain. Phil-osophy and reason of antiquity affirmed that the soul was spiritual or immaterial, i. e., not composed of matter, and, hence, unlike the body, not subject to decay or dissolution. Still, it was but an opinion, weak and wavering. It was unlike the faith, the confidence form and in faith, the confidence firm and im-movable which revelation gives.

It was far different from the Chris-tian's Credo, "I believe in the resurection of the body and life ever

lasting.' lasting." Reason, then, is not that light which is to guide us through dark-ness of the valley of life to the promised land that lies beyond. It was uncertain, weak and wavering. We needed a guide that was certain strong and unwavering. We needed revelation. That has been given. Reason teaches us that God has

spoken to man. And when man knows that God speaks, genuine rea-son dictates that man humbly bow his head and believe the word of God.

Reason is to seek the light of rev. elation and follow its guidance when found. Reason can prayerfully weigh the evidences of revelation, and that God who said "Ask and you shall receive " will grant the gift of faith. Anything that is not revealed, true reason can deal with as she pleases. She can question or reject it. But when reason once knows a truth is revealed, when she once ees a teaching is unchangeable, in fallible and divine; then that teach. ing claims her assent and submis sion. Then it becomes an object of faith.

Let us, my dear friends, use our reason properly. Let us endeavor, at all times, to be able to give a rea-son for the faith that is in us. And let us firmly believe all the truths that God has revealed, for though they may be above reason, they are not contrary to it, and that God who has revealed them can not deceive us.

TEMPERANCE

THE MEMORY OF HIS MOTHER

This story is absolutely true : Boys, it seems but yesterday that I was a barefooted boy at my mother's knee ; wild, reckless, impulsive, misunderstood and abused by everybody but her. She understood me, and although the wildest, I was her favor-

" My poor,

As I concluded my story, I picked up the demijohn, and holding it up, said: "Boys, I said I would drink if you insisted, shall I?" Quick as a flash there was a shot; the demijohn was shattered; part of the liquor went into the fire, a blue blaze leaped up. I pulled my own six shooter, for I did not see where the shot came from, when, from behind the fire and

from, when, from behind the fire and smoke, Bill Wild stepped out, the smoking pistol still in his hands and tears on his bronzed cheeks, as he customers have gone. A sight of them will convince you that I do what I say. "Allow me to inform you that you are fools, and that I am an honest

TRENCH'S REMEDIES, LIMITED

415 St. James Chambers, Toronto, Can

BELLS

al Bells a Sys

Nobody can drink when you talk saloonkeeper.-St. Paul Bulletin. like that. Say, Jack, that's the kind of a mother I had back in the sunrise of a mother I had back in the sunrise country. I was just like you — a wild, reckless boy. I started wrong when I smoked my first cigarette as a newsie, then I got to readin' dime novels, and one time I went to see a Wild West dime-novel play, with real western men killing Indians. Later I got to drinking, and one day when creared with ligner I shot a men and FITS Send for Free Book giving full par-ticulars of TRENCH'S REMEON, the world-famous cure for Epilepsy and Fits-Simple home treat-CURED ment. 25 years' success. Tes-timonials from all parts of the world; over 1,000 in one year. crazed with liquor I shot a man and had to run away. The only consola-tion my good mother had was that the man did not die, but I never saw zed with liquor I shot a man and her again. She's up thar with your mother, and when that shot goes ringin' through the canons of heaven she'll hear it, Jack, and it'll tell her that her wild boy has signed the pledge at last. There's my hand. I swear to God an' mother an' you, I'll never touch the poison stuff again." And he never did.

A FRANK SALOONKEEPER

Tombstone, Ariz, claims to have the frankest saloonkeeper in the United States. He keeps the Temple Bar saloon and advertises his busi ness in a remarkable manner. According to a story recently sent out from there, he has had cards printed

bearing the following words: "Friends and neighbors: I am grateful for past favors, and having supplied my store with a fine line of choice liquors, allow me to inform you that I shall continue to make drundards, paupers, and beggars for the sober, industrious. respectable part of the community to support. My liquors will excite riot, rob and bloodshed.

"They will diminish your comforts. increase your expenses and shorten life. I shall confidently recommend them as sure to multiply fatal accidents and incurable diseases.

"They will deprive some of life, others of reason, many of character and all of peace. They will make fathers fiends, wives widows, children orphans and all poor. I will train your sons in infidelity, dissipation, ignorance, lewdness and every other vice. I will corrupt the ministers of religion. I obstruct the gospel, defile the Church and cause as much temporal and eternal death as I can. will thus ' accommodate the public ; it may be at the loss of my never dy ing soul. But I have a family to support—the business pays—and the public encourages it. I have paid my license and the traffic is lawful and if I don't sell it somebody will. I know the Bible says : 'Thou shalt not kill, no drunkards shall enter the kingdom of heaven,' and I don't ex pect the drunkard maker to fare any better, but I want an easy living and I have resolved to gather the wages of iniquity and fatten on the ruins of my species. I shall, therefore, carry on my business with energy, and do my best to diminish the wealth of the nation and endanger the safety of the state. As my business flour

"Safety First"

Has been the Watchword of The Mutual Life from the day it was organized in 1869 up to the pres

With steady and deliberate steps it has marched forward to its present enviable position. Only those forms of investment

consistent with the absolute security of policyholders have been adopted. The result is an institution that

is among the most stable in the Canadian Financial World. Business in force over \$87,000,000 Assets 22,000,000

THE **Mutual Life** Assurance Co. of Canada Waterloo, Ontario

You cannot afford brain-befogging headaches. NA-DRU-CO Headache Wafers stop them in quick time and clear your head. They do not contain either phenacetin, acetanilid, morphine, opium or any other dangerous drug. 25c. a box at your Durgeiet's your Druggist's.



grow enthusiastic over. See the drills themselves at the I H C local agent's place of business. Our catalogues tell you all the features of all the types. Get catalogues from the local agent, or write the nearest branch house. International Harvester Company of Canada, Ltd

London, Ont. Quebec, P. O.

These machines are built at Han

Montreal, Que. St. John, N. B.



FEBRUARY 21 1914



impe . 10 vonder they took a gloomy view of ife. Without a true knowledge of God here, they had no hope in a hereafter. Doubt and despair existed everywhere. Few, if any, had a belief in a future state. Many of the greatest philosophers not only taught but put in practise self-destruction as an act of virtue.

Since the greatest of ancient or modern philosophers, relying on un-aided reason could at most point out a probability of a future state; since they had but a vague idea of God and duties towards Him; since they could tell nothing of the origin of this world or of man, there exists a necessity of a divine revelation to teach us of God, of the origin of the world, and of that invisible country which is destined to receive the souls of men after their separation from the body.

For reason could not guide us safely through the wilderness of this life. It could not lead us to the promised land that lies beyond. Reason can find out some truths, as, for example, the existence of God. But there are certain truths that the deepest intellect of man could never fathom. Hence the necessity of revelation.

Revelation has been given. God's teaching, the cross of Christ, was a stumbling-block to the Jew, but to the educated, the rationalistic Greek, it was folly, as it still is to those who make a god of reason.

subject everything to its measure when its measure could reach no farther, it was sure it had measured Infinity, God Him self. It is the finite measuring the infinite: poor, weak, helpless human reason declaring itself the judge of eternal reason.

The proper office of reason is to examine whether God has spoken to man; when it finds that God has spoken then its duty is to believe the spoken then its duty is to believe any word of God, even if it is incompre-

His divinity and the divinity of His ning to see the fallacy of the printeaching by the performance of many miracles, as, for example, the resur-rection of Lazarus from the dead and His own resurrection. Reason, then, teaches us that Jesus

Christ was God. Genuine reason also teaches that when God teaches anything we must believe because He cannot deceive us.

We believe that Christ is God, be-cause He fulfilled the prophecies and performed many miracles. We be-lieve all He taught because He is God. He cannot mislead us. He gave us His revelation, not to extin-God.

guish reason, but assist. Reason leads us to the door of the true Church of God. Is the Catholic Church the Church Christ established upon earth? This is a fact that reason can find

out. There is no reason why Cæsar should have conquered Gaul nearly

two thousand years, nor is there any reason why Napoleon should have died in exile on St. Helena during the century just passed. Still, to doubt these things would be most unreasonable, because they are based on such authority that to deny it would be to overturn all historical cer-

titude. If we have such certainty with regard to these human events, how



A. MCTAGGART, M.D., C.M.,

155 King St. E., Toronto, Canada tes as to Dr. McTaggart's profe tanding and personal integrity permitted by: Sir W. R. Moredith, Chief Justice. Sir Geo. W. Ross, ex-Premier of Ontario. Rev. J. G. Nerwash, D.D., Pres. Victoria College. Rev. J. G. Shearer, B.A., D.D., Secretary Board Joral Reform, Toronto. Right Rev. J. F. Sweeney, D.D., Bishop of Toronto Hon, Thomas Cofey, Senator, CATROLIC RECORD

London, Ontario. Dr. McTaggart's vegetable remedies for the lique and tobacco habits are healthful, safe, inexpensiv

My father's intemperance de prived me of even the rudiments of a chool education, and when on her ciple of private interpretation from which this universal doubt and denial death-bed she said to me: wild boy, did you know that your springs; and that the idolatry of man's individual reason must at last mother was going to heaven ?" Boys, that was the first great sorgive place to the divine authority of faith. row of my life. Down on my knees by her bedside I wept as I had never wept before. As I sobbed : "Mother,

We have seen the proper office of reason. We have seen that when it is abused, it leads to the most abominable doctrines and practices, as in the case of the pagan of antiquity and the infidel of to day; but that

when properly used, when used as the handmaid of faith, it leads up to There are some truths that man

by his reason alone can find out, as, for example, the existence of God and the spirituality of the soul. But there are other truths that the deep-

est intellect of man could never fathom, as the truth that God, the Creator and Lord of all things is one in essence and three in person and that the soul being immortal is des-

tined to live forever happy or miser able according to its works. These and other truths required a special revelation of God and an act of faith on our part. God has re-vealed them. Reason teaches that we must believe them

They are of the utmost importance not only for our future, but also for our present life. For, if God created us, we are creatures of God and owe

Him love, veneration and adoration. Hence, the great commandment Thou shalt love the Lord, thy God. with thy whole heart and with thy

whole soul and with all thy strength, and with all thy mind," which is the source of so much good and so many blessings among Christians, was never thought of by the Pagans or the philosopher of antiquity.

He was likewise ignorant of the He was likewise ignorant of the second great command, which is like unto the first. "Thou shalt love thy neighbor as thyself." Hence, we witness their cruel barbarity, their indifference to human suffering,

brown eyes aswim in tears, her white curls and her white face on the pil-low, and, as she placed her hand on my head, she said : "Don't cry Johnny, dear : your mother will meet her boy Johnny in heaven, if he will give her a promise to take with her." "I will promise you anything you ask, mother, and I will try to keep

dear, no one cares for me but you

no one in all the world but you

understands me. O, I am afraid I

will go wrong." How beautiful she looked, her big

my promise." "Then promise me never to touch intoxicants, and then it won't be so hard to leave these two little sisters in your care."

Boys, I gave that promise to mother, and she went to heaven with a smile

on her face, still holding my hand, and as God is my Judge, amid all the temptations of a frontier, army or social life, I have kept that promise,

even when men who were called "bad men" have put a six-shooter in my face, when they considered it an insult to refuse to drink with them. I have folded my arms, and, looking into the muzzle of a gun, said: "You can shoot and you can kill me, but you can't make me break a promise that I gave to a dying mother.'

And I've seen a man who had killed his man put his six-shooter back in his belt, take a glass of liquor he had poured out and throw it on the floor, after I had mentioned that word "mother," then take my hand and say: "Pard, I beg your par-don; I had that kind of a mother," and walk out of the saloon. That man is living to day. He never took

another drink