SIX

FIVE MINUTE SERMON

BY REV. N. M. REDMON

TWENTY SECOND SUNDAY AFTER PENTECOST

VARIOUS WAYS OF TEMPTING GOD

"But Jesus, knowing their wickedness, said : Why do you tempt Me, ye hypocrites ?" (Matt. xxii, 18.)

Sad, indeed, it is that this reproach of our blessed Lord applies in its two fold sense to so many in our day of boasted religious enlightenment. Anyway but God's seems the But to confine our thoughts to ourselves, sadder still is it that it is so strikingly applicable to many who solemnly profess God's way. We are constantly surrounded with dangers, and many of us, either through conceit in our own strength, or a presumptuous confidence in God's goodness, use not the ordinary means of Christian Are not those, therefore, safety. who conduct themselves in this reckless manner, guilty of tempting God ? Alas, this is the sin of thousands-it is a daily sin.

Tell me, O prayerless man! is this not the one of your daily sins which lies at the bottom of all the rest? God's authority you have, that with out Him you can do nothing. You cannot resist a single temptation; you cannot do aught of supernatural good. Prayer, you well know, is one of the great and easy means of pro-curing God's assistance—"Ask and you shall receive." You do not use it. Can you, therefore, count yourself free from tempting God when you single forth to do battle with your spiritual enemies and pretend to discharge your duty as a Christian man without His assistance? In your self-conceit you undertake to do what only those can do who have God-given strength, or you vainly presume to receive aid from God whilst you are too slothful to ask it of Him. Oh, how many in this reckless way are guilty of tempting God almost every day of their lives! This sad neglect is but the beginning of the various ways in Christians only too often which tempt God. Those that ask not God's assistance, are not likely to give advertence to their Christian obligation of doing His will in all the important steps of their lives. Oh, how many, in their important steps in life, never once think, or seem to care to think, of doing that, and that only, which is in accord with the good pleasure of God! How often do pasworldly considerations sions or prompt the selection. Have we sought God's will before entering upon onr present state? Did we dispose ourselves to gain His favor and assistance? No doubt not a few, if they speak the truth, will be com pelled to admit that they did not. To this, then, should they lay almost all their mistakes in that state of life. To undo what they have so recklessly and thoughtlessly done, in many cases, may not be in their power. It is in their power, however, to repent of past mistakes and to fortify themselves by the proper use of God-given means against mistakes in the future. Their case should be a warning to others to seek God's will, favor, and assistance in their important steps in life ; and not to tempt Him as they have done, by expecting that He will favor them with His holy grace without any endeavor on their part. Not only endeavors in the proper use of the means must mark their lives, but they should ever fly from the occasions of mistakes or sins. Here, again, alas, how many, day after day tempt God ! Thousands there are that wilfully self-resistent. - Scientific Tempercontinue in the immediate occasions

your Creator. Even granting that called. you will not be surprised by a sud- looked den death, that your last sickness will not be of such a nature as to provoke God to refuse you His grace, without which you can never truly repent? Let us, therefore, dear who are irrevocably committee people, be on our guard not to tempt in any of these ways the Almighty God, Who will never abandon us unless we first abandon Him.

TEMPERANCE

THE PRICE OF DRINKS

Not in money, but in life. Every drink you take shortens your life 25 minutes, thinks Dr. Edwin F. Bowers, who writes on this subject in the American Magazine (New York, June). Are drinks worth 25 minutes apiece? he asks. This is the price to a steady buyer. No monthly statements are issued, but the bill is sure to come in. Dr. Bowers bases his estimate of the price of drinks in minutes on statistics gathered and published by the Association of Life Insurance Presidents, these statistics being founded upon a report of 2,000,000 cases tabulated from the records of American and Canadian life insurance companies in the past twenty-five years. Mr. Arthur Hunter Chairman of the Central Bureau, Medico Acturial Mortality Investigation, claims that the span of human life is reduced four to six years as a result of the use of alcohol. Dr. Bowers goes on :

In other words, consistent users to his signature.—America. of alcoholic drinks die six years younger than they should. Also, one-time consistent drinkers, 'reformed' before they took out life insurance policies, have an average

expectation of life four years less.' PROTECTING THE HEALTH OF

THE INDIAN The protection of the health of the Indian is the subject of a strong appeal by Cato Sells, United States

Commissioner on Indian affairs, to all employees in the Indian service. The Indian, he maintains, has demonstrated his humanity and capacity for intellectual and moral progress amid conditions not always opitious. The Commissioner declares himself eager to participate in all favoring forces that contribute to the Indian's racial triumph, believing that "when he comes to himself and as a factor in the modern world his ideals achievements will enrich and brighten the civilization of his native

This is a far cry from the old sarcastic tenet that "the only good Indian is a dead Indian." The Commissioner appeals for

better training of Indian mothers, guidance in the homes in matters of hygiene. Unlike some of the welfare propa

gandists, Commissioner Sells does not overlook alcohol as a factor in ill-health. He has consistently encouraged anti-alcohol education; efforts "against the liquor curse and the use of any kind of enervating drug or dope" are strongly urged in appeal for the health of the ian. The Indian Bureau for some rs has been vigorously enforcing laws prohibiting the sale of in amassing wealth and in further-laws prohibiting the sale of in amassing wealth and in further-interview of the solution of the this Indian. years has been vigorously enforcing the laws prohibiting the sale of liquors to the Indian. The educational methods proposed are wise in the helping to make him intelligently ance Journal.

RHEUMATISM WAS expose yourself by thus tempting its essence a mystery strictly so This error might be ov looked if it were not intensified by will not be of such a nature as to obstruct your repentance, and that you will in the end have ample time to repent, are you not conducting yourself in a manner calculated to provoke God to refuse you His grace without which Dreadful Pains All The Time Until He pelling fact that the number of those who are irrevocably committed to belief in the Trinity runs up into

THE

hundreds of millions. Having disposed of the Trinity to his own satisfaction, the author goes on to treat of Christ, who to his way of thinking is clearly not Christ, he tells us, "needs no apothe-osis." The chief service rendered by Jesus to mankind, according to him, was not the Redemption, for he holds that "the piacular atonement" is a theory framed by man, but correct teaching about the benevolent character of God. Had the author read his New Testament with half the assiduity with which he has studied the rationalists and the Modernists, he would have known that the two salient doctrines that Christ taught were His own Divinity and His Redemption of mankind. And yet Mr. Mozan is presumably a Christian. Certainly he has occupied

prominent pulpits in Baptist and Congregationalist churches. But how any one can call himself a Christian who believes neither in the Trinity nor the Incarnation, the two cardinal doctrines of Christianity, or can baptize in the name of the Trinity with Christ's Baptism, which absolutely no efficacy if Christ is not Divine, simply passes comprehension It would be interesting to know just what meaning he attaches to the

CATHOLIC CHARITY INSTITUTIONS

ARE MODELS OF EFFICIENCY The Washington Times, Sept. 16, 1916

It has been one of the sources of the Catholic Church's power, that it has been a leader in practical good works. Its communicants have been trained to a firm belief that the deed makes the word fruitful. They maintain great agencies of mercy, aid and betterment for unfortunates and their great system of parochial schools, sustained by a community which is also called upon to contrib ute to the maintenance of the Public school system, is the most substan tial testimony to their patriotism devotion to their own high "Catholic hospitals, asylums, homes

for unfortunates, are everywhere models of efficiency and service The constant effort to extend and improve their usefulness is one of the most important agencies of the progress and improvement of the whole nation.

A VOICE FROM MEXICO The enemies of the Catholic

Church are constantly charging her with systematic neglectof the Indians of Mexico. The miserable condi-tion of millions of these unfortunate the Aztec peons who had been terri- of this queer seat of learning.

Fresh and Refreshing

is composed of clean, whole young leaves. Picked right, blended right and packed right. It brings the fragrance of an Eastern garden to your table. BLACK, MIXED OR GREEN



AND CURED OF DRINK Good News to Mothers, Wives,

CAN BE SAVED

Sisters To have seen one you love, going down this road to ruin, and to have heard him try to laugh and joke away your fears, while you watched the drink habit fasten on him ; is to have known suffering and to have borne a sorrow to which physical pain is nothing. And when at last he comes to that turn in the road that sconer or later must when at last he comes to that turn in the road that, sooner or later must come, and wakes to the fact that he is a slave to the drink you think every-thing will come right. He will fight the habit and you will help him escape it; -but he can not do it. Drink has under-mined his constitution, inflamed his stomach and nerves until the craving muct he satisfied. And after you have must be satisfied. And after you have hoped and then despaired more times than you can count you realize that he must be helped. The diseased condition of the stomach and nerves must be of the stomach and nerves must be cured by something that will soothe the inflamed stomach and quiet the shaking nerves, removing all taste for liquor. My marvellous remedy—Samaria Pre-scription — has done this for hundreds of cases in Canada. It can be given with or without the patient's knowledge as it is tasteless and odorless and quick-by disolves in liquid or food. Read what

as it is tasteless and dorless and quick-ly disolves in liquid or food. Read what it did for Mrs. G. of Vancouver : "I was so anxious to get my husband cured that I went up to Harrison's Drug Store and got your Remedy there. I had no trouble giving it without his knowledge. I greatly thank you for all the peace and happiness that it has brought already into my home. The brought already into my home. The brought aiready into my nome. The cost was nothing according to what he would spend in drinking. The curse of drink was putting me into my grave, but now I feel happy. May the Lord be with you and help you in curing the evil. I don't want my name published." FREE-SEND NO MONEY

will send free trial package and booklet giving full particulars, testi-monials, etc., to any sufferer or friend who wishes to help. Write today, Plain sealed package. Correspondence sacredly confidential.

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





MR. LAMPSON Verona, Ont., Nov. 11th., 1915. "I suffered for a number of years with Rheumatism and severe Pains in Side and Back, from strains and heavy lifting. When I had given up hope of ever being well again, a friend recommended "Fruit-a-tives" to me and after using the first box I telt so much better that I continued to take them, and now I am enjoying the best of heath, thanks

Ottawa.

If you - who are reading this - have any Kidney or Bladder Trouble, or suffer with Rheumatism or Pain In The Back or Stomach Trouble-give "Fruita-tives" a fair trial. This wonderful fruit medicine will do you a world of good, as it cures when everything else fails. 50c. a box, 6 for \$2.50, trial size, 25c. At dealers or sent postpaid on receipt of price by Fruit-a-tives Limited,

CATHOLIC RECORD

MOST SEVERE

Took "FRUIT-A-TIVES".

truth might be derived. The decree of the Third Council is by no means the only place in the official legisla tion of the Catholic Church, where the interests of the Indian are safe guarded. When in 1769 Archbishop Lorrenzana edited the First and Second Mexican Councils, he added for the use of all parish priests an admirable collection of practical rules for their guidance. Above all things the priest is told to love the Indians who, the Archbishop says,

are the younger "and well loved Benjamins" of the family entrusted to their care. Owing to the constant opposition of the Liberals the Catholic Church could not always succeed in her labors in behalf of the natives, but she generously tried at least to lift them from the degradation and misery which were their lot. The poor Indian has not forgotten it. Even today, when not led astray by unscrupulous and revolutionary leaders, he knows that

the padre is his best friend. America.

SCIENTIFIC CHRISTIANITY

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social or religious training of smiles again at the fantastic product

fied into submission by the sword of Now if Christ were not professedly the first conquerors. "scientific" where does Such is the indictment. It is brand of Christianity come from ? absolutely contrary to the truth. If Nor Moses nor Christ sat in the as a race the Indians live to day and chairs of science. Their mission was have not been exterminated from not to directly and formally their mountains and forests, it is human learning, but to help man's due to the unceasing efforts of the immortal soul to its everlasting Catholic Church which has ever destiny. Nevertheless not one word fought for their outraged rights. If of their inspiring and uplifting ten millions of men and women of Indian blood are alive in Mexico coveries of true science, for the same it is because the Catholic God is the author of the starlight of Church has preserved them there. science as of the sunlight of faith-Had she not thrown around them the mantle of her protection, they He sparkles in the jewel buried deep would have been swept from their in the mine. The same light and native soil and but a few lonely the same kindred truths do faith and tribes men would have been left to science emit. What is true in tell the awful tragedy of their externeligion must perforce be true in every department of mind. The works of science are jewels in the But the Catholic Church not only preserved the Indian race in Mexico, she tried generously at all times, on tiara of faith. This Divinity School of Chicago is not engaged with Christianity but with that shallow, conceited concepmany occasions with rare success, to tion of science which would pretend that a sweating labor was necessary to reconcile faith thereto. Wise in its own false pride, this infamous and important ever held in the newly irreligious propaganda is ever assum organized Spanish colony. It was ing that it is in the vanguard of held in the City of Mexico in 1585 civilization and hence must save humankind. The Lord deliver man from himself! As shown in the of its decrees it issues stern and figures moving in the Chicago Unistringent orders to priests and ecclesiastics to watch over the versity. These wiseacres pronounce as new their latest bit of wisdom (?) temporal and spiritual welfare of the Indians. In the section on Chriswhich in reality is as old as the Cath olic Church. Hear ! tian doctrine, it devotes the whole of "The new Christianity will accept the fifth article to the education of the Indians. The parish-priests who have charge of the natives are the results of the scientific study of world and deal in every-day the works more than in theological sub-tleties. This is only paraphrasing ordered to use every care and diligence in the matter. They are to see the prudent, practical and devoted teachings of the Catholic Church to that in the towns, villages and ham "schools be which we have cried Credo for two erected where Indian children may thousand years, and yet these hawkers of novelties actually purlearn to read and write, and where they may be taught the Spanish language." Nothing could be more explicit. That one official decree loin our sentiments and principles and then like arrant knaves with something new (?) await the thanks from the Acts of the Third Mexican of a grateful world. Ah, for ways that are dark com mend us to the paths of the Chicago University lit by the phosphorescent gleams of glow-worm professors.-Catholic Columbian.

to your remedy ' W. M. LAMPSON. word, "Reverend," which he prefixes

fully expose themselves without necessity to the immediate occasions of sin. Are they not tempting God in expecting His aid in circumstances in which, contrary to His most pos itive command, they have placed themselves? He has most emphati-

of sin ; thousands there are who wil-

cally warned them that "whoever loves the danger shall perish in it." What but spiritual ruin can those expect, especially the young of both expect, especially line young of some sexes, who so recklessly need not the warning from the lips of their Saviour? It is the height of folly for them to act under the influence of conceit in their own strength, or of the impious presumption of God assisting them in such self-placed, dangerous circumstances. What can wretched parents whose lives are very rocks of scandal for their children, say for themselves ? Surely they will not undertake to deny that, whilst they bear the hallowed name of Christians and live worse than pagans, they tempt God, who most vigorously demands of them a cor-rect Christian raising for their chil-Numerous, alas, are the Chris-

tians that frequently tempt God, either by neglect of their duty as Christians, or in their particular state in life. But the Christian—the Catholic who may be called a notorious tempter of God, is he who continues in his sins in the hope of truly repenting in his last sickness. He continues in the direct road to perdition in the hope of arriving in heaven. What can so blind such a man? Ah, people, his blindness is clearly the work of the devil. He allows that arch-enemy of his poor soul to per-suade him to continue in wilful sin so long as his strength and life will permit, in the vain hope that in the and tries to console himself and his end he will have ample time to repent. O man, thus beguiled—if clusion : "The faint light of a new repent. O man, thus beginted in the district in the hand high of a new one such hear me, let me beg of you dawn trembles on the horizon. Let us look up and face the East." God has promised forgiveness to all With a fine disregard of facts he to remember that our infinitely goal With a fine disregard of facts for declares that Trinitarianism "has those who repent, but nowhere is it those who repent. The set of the real set of the

A MODERN CONCEPTION OF GOD In the September issue of the North American Review an article appeared which essayed to describe

what moderns think of God. At the very outset the difficulty of such an today, attempt was freely acknowledged; and the author, evidently with mis-givings as to his success, called it "A Modern Conception of God." As a matter of fact it turned out to be not a conception of God at all, but of some creature of imagination, teeming with contradictions. The writer minatio strives to gather together the tered threads of recent speculation and to fuse them into a consistent whole. The result, as was to be expected, is far from happy. Serious educate the millions but recently honest thinkers will not give it a moment's consideration. Only dil-and cruelty. Facts and documents ettanti, who have exhausted the speak for themselves. The third spiritual possibilities of Theosophy, Ecclesiastical Council was the most

Christian Science, Spiritism and New Thought, will be satisfied with it, and this not because of any inherent probability in it, but because it probability in it, but because it offers a new adventure in religious Pedro Moya y Contreras. In several novelties. A true child of his generation, the

author, with sweeping negations, rejects the convictions of the past, gropes his way blindly through the vagaries of the present, and builds his hopes on the promise of the future. He turns his gaze from the clearly defined Christian idea of God which has stood the test of centuries and still shines undimmed for all who have eyes to see, piles obscurity upon obscurity, and then he sighs lets in which they reside

recorded that He has ever promised passed out of the reating of philoso-time or grace to repent to those who defer their repentance to their last would seem, that the doctrine of the sickness. Forget not, O blind crea-ture, the awful danger to which you

Council is an eloquent refutation of the charge so often brought against