

FIVE MINUTE SERMON

By Rev. N. M. Redmond
TENTH SUNDAY AFTER
PENTECOST

THE DIFFERENT RESULTS OF TIME
SPENT IN CHURCH

"I say to you, this man went down into his house justified rather than the other." (Luke xviii, 14)

The spiritual favors which we gain by our work of prayer in church, depend on our dispositions. A desire of spiritual gain is associated with the motive of duty which actuates the really well disposed. They are determined to make the most of each occasion in church; they pass nothing lightly; they lose no time by sloth, inattention, or worldly thoughts. Once they have crossed the threshold of the church, they give themselves up to make the best of their time, like Moses communing with God on the mountain. God's presence inspires them with prayerful sentiments, and impresses them with a holy awe. What a blessing for religion and souls it would be, were all who attend the divine services possessed of such sentiments!

Then, indeed, so many barren hours would not be spent in church; no golden opportunities would be passed unutilized. Every exercise would be the occasion of new graces; every Sunday would be both the Lord's day and a feast day of the soul. Each individual would be a source of edification to his neighbors, both in church and in his everyday life. It is in church that the stock of spiritual strength is acquired which, whatever may be our circumstances, enables us to keep up our daily devotions, and sustains us against our spiritual enemies. The measure of this strength on each occasion will be in proportion to our dispositions. As it was with the Pharisee and the publican, so it will be with men in church today; their gain or their loss is counted according to the sentiments with which they are actuated. If holy awe for the majesty of God; if humility on account of our unworthiness and poverty; if a desire of forgiveness, and the hope of positive favors actuate us, our sentiments are those of the justified before God. We will certainly return to our homes "justified rather than" those for whom the majesty of God has no awe, whom pride allows not to see their unworthiness and poverty. For whom forgiveness and the acquirement of God-given favors have but little or no concern. Oh, the confusion that will be the portion of such people when they find that their hours in church will form the most important part of their stewardship on which they will be examined! Then the abuse of golden opportunities will stare and reproach them in the presence of the all-wise Judge. There are, it is to be feared, but too many who in the real presence of Jesus Christ personate the Pharisee, and by far too few who are blessed with the sentiments of the publican in every congregation. Each should decide for himself in his own case.

An admirable way to make sure that our time will not be unprofitably spent, that the opportunity will rather count for us than against us, is to have set prayers and set considerations, which we will say, and on which we will dwell. Let them be of such a nature as to suit the service. It is indeed hard to imagine how persons in whose hands the prayer-book or rosary is never seen, but who constantly evince a worldly, inattentive air, can be possessed of the sentiments calculated to bring blessings upon them. Certainly before our Lord in the Blessed Sacrament and the august Sacrifice of the Mass, is not the place for the idle, wandering expressions common in a lecture hall. How often is it our painful lot to see it displayed in the hallowed precincts in which abide the saving presence of our Lord! The two-fold motive of fulfilling our duty and acquiring spiritual gain, is that which should bring us to church. When there, this same motive should urge us to make the best use of our time. Each should return to his home, not with the curse of having misspent his time, but with his soul freighted with new graces. Oh, could we see persons leaving church as God sees them, what a difference we would detect in the result of their attendance. Some we would behold carrying away a rich return of graces, others a less share, and others again a curse rather than blessings for abusing that most sacred occasion. All who are possessed of a lively faith, and actuated with a sense of their own weakness and their absolute dependence on God, will certainly aim to fare as well as they can, during these precious hours spent in church. It is needless to say that we shall look in vain for a lively faith and a sense of their own weakness and dependence on God in those who are indifferent about going to church, and still more so, in the matter of making the best use of their time whilst there.

Let us examine ourselves on this matter, with the feeling that it deeply concerns us. We should be conscious that, if we find ourselves seriously wanting, the fact involves not only sin, but a deprivation of graces which we could and would have otherwise gained. Oh, that we would learn a lesson from the careful, industrious business man, who makes every hour of his time count for his gain! We would learn and practice this lesson, and the great value and absolute need of God's grace to attain that eternal destiny.

TEMPERANCE

THE COLLEGE MAN AND
ALCOHOL

Scientific revelations in regard to the effect of alcohol on the human body have set college authorities and college students, team-managers, and athletes a-thinking—and thinking to some purpose. It is realized that a clear brain is, of all things, the most important for a college man to have; also that the bodies of the young are rich in reserve, in potential forces, and that they need no stimulant, meretricious or otherwise. And here is some of the fruit:

Of recent years the managers of the Boston Marathon races have absolutely forbidden the use of alcohol before and during the race. Fifteen out of Connie Mack's twenty-five Philadelphia Athletics, in 1910, when that team won the world's baseball championship, "did not even know the taste of liquor." Ted Coy, a Yale captain a few years ago, put the ban on all forms of alcoholic drinks for his team. At Cornell neither alcohol nor tobacco, is used at any of the training-tables, and the use of either by men in training for the athletic teams is strictly tabooed. At the University of Wisconsin alcohol is entirely prohibited to men in training; "all of our coaches are quite agreed that it is of no value." Professor A. A. Stagg (Yale '88), now the physical trainer at the University of Chicago, states, "We have no training-table; for twelve years previously we did, but at no time and in no respect was alcoholic liquor of any sort in use." The University of California has "no liquor at its athletic training-tables." At Princeton "men in training for athletic teams are forbidden to use alcohol." "No alcohol" is the rule at the universities of Michigan and Wisconsin, and at most of the Western universities.

The Cornell senior classes have the last two years voted for "dry" banquets; two Yale secret societies have recently excluded alcohol from their banquets; and five of them have abolished its use within their walls. The use of alcohol in fraternity houses is not generally allowed at Minnesota University, and it is as a rule omitted from class banquets. At Chicago there is a rule forbidding the use of alcoholic liquors in the fraternity houses and in connection with any secret societies; here also, as at Yale, no liquor is served in the general alumni meetings. In the University of California the students themselves have prohibited alcohol entirely from the campus. Obviously, then, there is a most wholesome trend against alcohol in American colleges generally.—Collier's.

FEAST OF THE ASSUMPTION

THE GREAT FEAST OF MIDSUMMER

The Feast of the Assumption, August 15, has an added interest this year. Belief in the Assumption has always been optional; during the reign of the Benedict XV, the Assumption may become a dogma to be believed in by all Catholics. But we should read the following meditation on the Assumption, translated from the French of the Abbe Paillet, not only because of that probability, but because it will help us when we say the fifth decade of the glorious mysteries of the rosary.

1. Our Lord, when He ascended into Heaven, did not associate the Blessed Virgin with His triumph. He left her on earth to help the apostles and the other faithful by the strength of her example. But who can say how great was the sorrow of this divine mother to see herself separated from the Son she loved so tenderly! During the twenty-three years that followed our Lord's Ascension, she must have felt herself an exile banished to a sort of desert where she could find nothing which she longed for. All her thoughts, affections, and desires were in Heaven.

At last the time came when God called her to Himself. He sent an angel to her to announce the happy news, and with what deep contentment must the Blessed Virgin have received it! She warned the apostles, and reminded them about her that she might give her last words of encouragement to them. Let us, too, go with the apostles to be with her during those last moments. We need not fear that agony of mind and body that ordinarily make death a lugubrious spectacle. No, here all is calm, all is tranquil, all breathes a perfume of peace like the first breezes of immortality. The face of the Blessed Virgin is more radiant than ever; her eyes reflect all serenity for she already seems to contemplate God face to face. Her heart experiences in advance eternal delights. She does not feel fear, because she has never sinned. She does not feel regret because she has never been attached to earth. She does not sigh, because death will unite her forever to God. At last she dies, but the apostles remain silent about her couch for they think she sleeps—she passes away so quietly.

What a beautiful death! Who of us would not like to die that way? But could we hope to die in a transport of love of God—we, who love so feebly and so coldly? At least, we can hope to die in the love of God, for that is the indispensable condition

of our salvation. But how can we die in His love, if we have lived for the things He hates. "The tree," says the Holy Spirit, "will fall where it leans." We die as we live. Do we wish to die as the Blessed Virgin did—in the love of God? Then during our lives, God must be the object of our dearest affections, we must love Him with all our hearts and souls and strength. Do we wish to die, like the Blessed Virgin, without remorse or fear? Then let us avoid sin and live in innocence. Do we wish to die like her without regret and without heartbreak? Then let us live, like her, without disproportionate love for earthly goods and earthly creatures.

2. After the death of the Blessed Virgin, the apostles thought to pay the last honors to her body. They carried it into the valley of Josophat, and placed it in the same sepulcher with those of Joachim and Anne, her father and mother. Those pious duties over, they still remained to pray there for three days. Then, from the depth of the Indies came the apostle Thomas, who, since he had not been able to be present at the death of the Blessed Virgin, insistently begged the apostles to open the tomb that he might have the consolation of seeing the well-loved features for the last time. But when they opened the tomb for him, they found only lilies and roses. The body of the Blessed Virgin, that body of incomparable purity, the sanctuary wherein had dwelt the Son of God, was not to be subject to the general law of corruption. It had been carried to Heaven with her soul, and in Heaven she reigns today above the patriarchs and prophets, above the apostles and martyrs, above all the saints and even the angels, because she surpassed them in virtue.

And as she remained on earth to care for the faithful, so she still helps the living faithful. In Heaven she knows better than we, our needs and our perils. She knows, too, the aid we should have, and finding herself so near to God in Heaven, she pleads with Him for us—especially if we ask her.—New World.

SUMMER "LIFE-SAVERS"

FOODS THAT KEEP THE BODY AT TOP-NOTCH WORKING EFFICIENCY DURING THE HOT DAYS

The man who boasts of his ability to eat anything generally pulls himself into his little shell in July and August. His indiscretions during the other ten months put his digestive organs out of business when the hot days come. His vitality is low and he finds it easy to overtax his liver and kidneys, whereas the man who eats moderately and wisely all the year 'round is fortified against those distressing digestive disorders that come with the Summer solstice. Even the robust man should make radical changes in his diet to meet the conditions imposed by hot weather.

"The Summer 'life-savers' are cooked whole wheat, fresh fruits and the fresh vegetables that grow above ground, such as spinach, lettuce, asparagus, peas and string beans. When it comes to whole wheat foods, be sure the whole wheat is thoroughly cooked, and be sure it is the whole wheat. Shredded wheat biscuit is the best of all the 'life-savers' in Summer because it contains all the nutritive elements in the whole wheat grain prepared in digestible form.

In the process of making shredded wheat biscuit, the bran coat is retained, and this is very valuable in promoting bowel exercise, thus keeping the intestines clean and healthy. Its "little loaf" form also makes it a great boon to the housekeeper as it combines easily and deliciously with berries and all kinds of fruit. Being ready-cooked, it is so easy to prepare a deliciously nourishing meal with shredded wheat in a few moments. It contains more real, body-building material than beef, steak or eggs, and is more easily digested. With shredded wheat biscuit, milk and a little fruit you can prepare a complete meal that is satisfying, nourishing and strengthening at a cost of not over five or six cents—a meal that supplies health and strength during the hot days and keeps the body in the working condition.

ADVANTAGES OF CATHOLIC EDUCATION AS SEEN FROM OUTSIDE

During the formative period of life is the best time to impart the principles of Christianity. The marvelous growth of the Catholics in our country is due to their regular and endless child training. Every day the Catholic child is in school he is taught Catholicism as well as the secular branches. When the child finishes the grammar grades, the higher grades are offered him in schools under Catholic influence until he has finished the highest degree. They are never forced to turn the Catholic student over to the State school or to some Protestant school for his finishing work. It is Catholic influence from the cradle on up, and only Catholic influence. The statistics show that during the ten years previous to 1910 99% of the children in Catholic homes were turned out Catholics, while less than 40% of the children in Protestant homes became members of any church at all. The

Catholics are never seen conducting great revivals or evangelistic campaigns. They educate the child to be a Catholic, and he is a Catholic till he dies.—Gospel Advocate.

THE MULTIPLICATION TABLE AND THE CATHOLIC CHURCH

By Rev. Thomas F. Cackley, D. D. Pittsburg, Pa.

1. God Himself could not change the multiplication table; neither could God Himself change the truths of the Catholic Church.

2. The truths of the Catholic Church are as fixed, permanent and unchangeable as the truths of the multiplication table.

3. There has been no progress in the multiplication table for the last nineteen hundred years; so also, there has been no progress in the truths of the Catholic Church for the last nineteen hundred years.

4. As long as the world lasts the multiplication table will remain as it is now. As long as the world lasts, the truths of the Catholic Church will remain what they now are, and always have been.

5. No possible discovery of modern science can ever change the multiplication table; twice two will always be four, no matter what new inventions or fresh discoveries are made in the realms of science. So also, no possible discovery of modern science can ever change the truths of the Catholic Church.

6. The world has made immense progress during the last nineteen hundred years; but no amount of progress has changed a single truth of the multiplication table. So also, in spite of the immense progress of the last nineteen hundred years, not a single truth of the Catholic Church has been changed.

7. There is no more necessity for changing a single truth taught by the Catholic Church than there is for changing the truths of the multiplication table. Each is true, and truth is immovable, eternal, inflexible.

8. Those who condemn the Catholic Church for not changing her doctrines, should also condemn the professors of mathematics for not changing the multiplication table.

9. The multiplication table was formulated centuries ago, and no educated person ever accused it of not being "up-to-date." So also, the truths of the Catholic Church were formulated centuries ago, but no educated person ever accused them of not being "up-to-date."

10. No one would think of calling a professor of Mathematics narrow-minded who held tenaciously and in spite of all opposition to the truth that twice two are four. So also, no one would think of calling a Catholic narrow-minded who held tenaciously and in spite of all opposition to the truths of the Catholic Church.

11. The Divinity of Christ, and the Divine origin of the Catholic Church are as clear and certain and true to a Catholic, as to say that twice two are four, or that the square of the hypotenuse is equal to the sum of the squares of the other two sides of a triangle.

12. The Catholic Church wants people to be consistent; that is, to treat the truths of the Catholic Church in exactly the same way that the truths of other branches of knowledge are treated.

13. No matter how wealthy, or how highly educated we may become, we can never dispense with the truths of the multiplication table; so also no matter how wealthy, or how highly educated we become, we can never dispense with the truths of the Catholic Church.

14. To attempt to change the Ten Commandments, or to bring the doctrines of Christ "up-to-date" is on a par with the attempt to change the multiplication table. When, let us ask, was the multiplication table "out of date?"

15. Not until the multiplication table gets "behind the times" and needs revision will the Catholic Church think about revising its doctrines to bring them "up-to-date."

16. No person who knows the truths of the multiplication table can be excused from accepting them; so also, no one who knows the truths of the Catholic Church can be excused from accepting them.

17. No reasonable person can object to the truths of the Catholic Church.

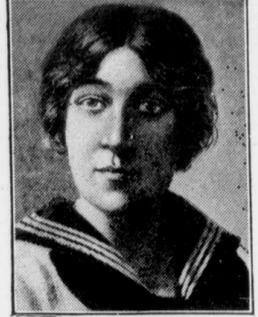
18. All the Catholic Church desires is that the truths of Catholicity be investigated. If you do not find the same infallible certainty for the truths of the Catholic Church as for the truths of mathematics, do not accept them.—Our Sunday Visitor.

NEGLECT OF CHURCH

Speaking in the court of domestic relations in Chicago a few days ago, Judge John Rooney said that "three out of four cases of domestic trouble which have come before me since I have been on this bench result from the neglect of husband and wife to attend any church services. I do not care what church one attends, but I do think any man or woman could spare at least an hour a week to pay reverence to the Omnipotent. Every day I have parents before me neither of whom attends church. How can they expect to have any influence on their children's moral training if they themselves do not set the example in attending church."—Intermountain Catholic.

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AFTER TWO YEARS

After two years of war we pause a moment to reflect not upon the stupendous nature of the conflict, nor upon the enormous losses of nations, nor upon the misery in so many homes. That is an oft-told story, so familiar as to have lost its wonder, so sickening that it will scarcely bear repetition. There is another phenomenon, however, consoling, not sad, which has become prominent in the course of the conflict and is even now in such plain view that no man can ignore it; namely, the phenomenon of Christianity.

When this war began it signaled, so non-Christians were fond of telling us, the breakdown of Christianity. Nations that called themselves Christians were slaughtering one another after the manner of heathens. Christianity was a failure; it had lost whatever hold it had upon the human heart. There was of course an obvious distinction to be made between nations that were Christian in name and nations that were Christian in deed, and it was often made an explanation and as often brushed aside as too metaphysical for pragmatic minds.

But now after two years it appears, even from the evidence of the war itself, that Christianity has not failed. It is in the Catholic religion alone that Christianity exists in its only true form, and the grip of the Catholic religion upon the human heart is, it seems, still firm. Nations have hearkened to the voice of the Roman Pontiff, ever pleading the cause of the wounded and the hungry. Many priests and Sisters are serving on the battle-fields of Europe not with sword or gun, but only with the cross of Christ by their side, ministering alike to friend and foe. It is in the comfortless farewells at the end of life that a shallow religion or philosophy will reveal its fallacy. Do you see any of those Catholic soldiers slack in their faith in the midst of the death-showers of war? Rather do they cling to their religion for solace in the miseries and hardships of battle, breathing forgiveness of their enemies as they die. Wayward sons of Mother Church many of them may have been in life, but there is no one and nothing else, nor irreligion, nor skepticism, nor any other false worship, that they love more in dying.

These are not the relics of a dead faith; this is Christianity alive and flourishing. Hear the converts declare with their own peculiar pragmatic sanction that "the principles of Christ have not been given a fair trial." At last even the tongues that raised the foolish slogan "the failure of Christianity" admit that the blame for the hatreds of war attaches to the wifely heart of men, not to Christ's inhuman Gospel of love.—America.

CROSSES TO BE WON

The Manchester Guardian prints an incident that was related in the pulpit by the Anglican Dean of Manchester: "As I was standing somewhere in France, looking out on the sea of passing soldiers," said the Dean, "a Roman Catholic Irish Canadian saluted me and we entered into conversation." "You know," said the soldier in parting, "there are four crosses to be won in this war—the Victoria Cross, the Military Cross, the Cross of the Legion of Honor and (after a pause) the Cross above a fellow's grave."

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