

FIVE MINUTE SERMON

BY REV. N. M. BROMOND
FOURTH SUNDAY AFTER EASTER

SIN CONSIDERED AS AN OFFENCE TO GOD

"And when He is come He will convince the world of sin, and of justice, and of judgment." (John 16: 7)

Though the natural law inscribed upon the heart of every man allows no man who has the full use of his reason to be devoid of a knowledge of good and evil, yet only those who have been either directly or indirectly brought under the influence of the Holy Ghost, have as correct an idea as is possible for man in this life to have of the enormous deformity of sin. Under His blessed influence, therefore, it may be said the world is convinced of the disobedience, ingratitude, injustice, insolence, and folly of sin—convinced that in the literal sense every mortal sin of thought, word, or action, is an offence offered to the infinite majesty of God, and consequently infinite in malice. That is to say, it exceeds all bounds and measure. Hence no proportion can be imagined between the malice or deformity of mortal sin and the blackest, most heinous offence that is offered by man to man, because no proportion can exist between the infinite and what is limited or measurable. The conviction, in this respect, to which the Holy Ghost has led the world, is strong or weak in men according to His blessed influence upon their souls. Great offenders of God are generally, in a Christian sense, great offenders of man; in other words, lives, or terms of lives that sadly abound in injuries to God, abound in injuries, directly and indirectly, to man. Yet the history of great penitents forces us to believe that the thought of the enormity of their offences and injuries to God, under the influence of the Holy Ghost, so entirely engrossed their souls, as to make them almost oblivious of the injuries or offences which they had been guilty of toward their fellow-man. They have seen no proportion between God and man, no proportion between an angry God and an angry man, no proportion between offences and injuries to God, and offences and injuries to man, and consequently their lives after conversion have been entirely engrossed with penitence for their offences and injuries to God.

It may seem difficult to understand how the thought, the word, the action of man can in any sense be considered infinite. Yet when in the light which the Holy Ghost has communicated to the world, we look up to the infinite majesty of God, who by it is insulted, is injured, our difficulty disappears. Honor takes its degree of value from him by whom it is contributed, but dishonor is measured from the dignity of character of the person against whom it is directed. It seems to me to be like lighting a lamp to see the sun, to advance arguments in support of there so ignorant as not to know that it is a greater offence to show disrespect to a superior than to show it to an equal? Must it not strike us that the man's faith is gone, who considers it no greater crime to grossly misuse the person or character of a bishop or priest than to misuse the person or character of an ordinary layman? Is not the natural light of reason quite out in the person who declines to deem it a more grievous offence to insult an emperor than to insult a private man? Hence in proportion to the dignity of character of the one offended, is the greatness of the offence. Therefore, because the majesty of God is infinite, the enormity of the offence offered to God by the commission of mortal sin is infinite. Yea, I will even go farther without fear of error and say, that since God in all His attributes is infinite, all the properties of sin which oppose respectively these attributes, imply infinity of malice. Behold then, O man! who makes light of mortal sin, the monstrous part you act when you are engaged in the commission. O worm of earth, how long will you continue to insult the great God of heaven and earth?

That the enormity of sin is fully all we claim it is, will perhaps appear more clear from another point of view. God, because He is infinitely just, could not exact one iota more in payment of the debt contracted by sin, than was requisite for its complete discharge. He could not demand more in satisfaction for the injury done Him by sin than was equal to the injury. When, therefore, we call to mind the reparation or satisfaction God has demanded, and has actually received, we are compelled to admit that the nature, the malice, the enormity of sin, and the injury and dishonor it has done to God, surpass all bounds, and stop at nothing short of the infinite. I refer to the humiliations and sufferings of the God-man, Jesus Christ, which furnish an instance of rigid justice, the like of which was never before witnessed, and surpasses infinitely all the severities by which God has ever manifested His hatred for sin. I must not be understood to say stress on the sufferings as such, though, as we all admit, they were extremely great, but on the fact that He was God as well as man by whom they were endured. Though great, however, as they were, and had it ever been possible for them to be still greater, they would have fallen infinitely short of paying the debt, of satisfying God the Father, of cancelling the hand-

writing of sin, if they had been undergone by a person inferior in rank to Jesus Christ, who was God as well as man. Could a creature have been found amongst the angels above, or men here below, who, by undergoing the sufferings endured by Jesus Christ, would have paid the debt, satisfied God the Father, and cancelled the handwriting of sin, then God has been unjust in exacting infinitely more than was due to Him—in exacting that His own divine Son who is God, co equal and co-eternal with Himself, and therefore infinite, should have undergone those sufferings. But, God, who is infinitely just, could not be guilty of injustice, hence He exacted no more than was necessary. The simple conclusion, therefore, is that the debt which man contracted by sin was infinite, and could not be paid save by a person infinite in dignity. Consequently, it is from the infinite dignity of Christ's sacred person that we must form an estimate of the reparation and the injury.

Behold, then, the conviction to which the Holy Ghost leads the world concerning the malice and enormity of mortal sin. Could a greater evil befall the human soul, since it is infinitely injurious to the Almighty God? Why is it, then, that we do not detest this infernal monster with all the hatred of which our hearts are capable? Why do we not fly from it as from the face of a venomous serpent whose sting is death? How is it that we admit it so easily into our souls, and when it is once there show so little concern to have it removed? Since the strongest feeling of our nature is our instinct of self-preservation, which furnishes us with a natural dread of whatever is calculated to do us harm, it follows that my questions have their answers from the sad fact that we either treat our souls as if they were not a part of ourselves, or, alas! have not yet realized that there is not and cannot be anything more calculated to do us harm than mortal sin—that it is the dreadful source of all the harm that has ever or will ever come to us. It destroys our peace here on earth and our prospect of eternal happiness hereafter, and with these gone, what is man but a most miserable wretch, all the most flattering circumstances of the world to the contrary notwithstanding.

TEMPERANCE

DRINK PROVES TO BE INJURY TO STUDENT

With students, particularly, the action of alcohol and special intellectual and nervous strain operate frequently to bring about very obstinate nervous troubles. There are many more breakdowns from beer than from books.

This fact is recognized by the scholarly men who have charge of the United States Army and Navy schools. These have absolutely forbidden the use of all alcoholic liquors, including beer, to their bright young students in the art of scientific assassination. These objections are shared by the majority of our university heads. Their general attitude toward alcohol is ably summed up in a letter from Dr. Howard McClellan, dean of Princeton University, who says: "We regard drinking as harmful, especially for young men, and we therefore are making every effort to discourage and prevent it. We forbid absolutely the keeping or drinking of alcoholic liquors in college buildings or dormitories. We forbid also the frequenting of saloons and drinking places. In addition, the University conducts a course of education upon the influence of drink."

Dr. Charles W. Eliot, President Emeritus of Harvard University, writes me: "My observation among students of Harvard University during the last sixty-five years, is that the use of alcohol among them has very much diminished—particularly during the last twenty-five years. This improvement has been the result of voluntary action altogether. Locally in Cambridge the absence of saloons has been of advantage. So far as I am able to judge, the recent physiological demonstrations, that alcoholic drinks diminished efficiency in all occupations, have not yet had much effect on the educated class; but as these demonstrations become known, I cannot but think that they will re-enforce the general tendency towards temperance."

"For myself, I can perhaps best put my conclusions about the use of alcohol in the following way. If were to begin life over again, I would start as a total abstainer from alcoholic drinks, and would not offer them to friends or guests in my house. This conclusion is based on the conviction that alcoholism is the greatest evil which afflicts the white race—first, because of its own effects and, secondly, because it induces or promotes other grave evils."—Edwin F. Bowers, M. D., in Union Signal.

"ME NO DRINK ANY"

That was an admirable lesson which the untutored child of the forest gave the white man whom he accidentally met, indeed, we do not know of a better rule by which the men and boys of civilized life can guide and guard themselves. The incident occurred on the bank of the Black River in Northern Michigan. One day a sportsman, after a long chase, succeeded in shooting a deer, and as he was a long way up the

river, he decided to call at the nearest Indian hut and borrow a boat to take his game to Sheboygan. He found an Indian working in the woods peeling birchbark, and thinking to ingratiate himself, he drew from his pocket a flask of whiskey. "Me no drink whiskey," said the Indian.

"Don't drink whiskey?" asked the sportsman in astonishment: "I supposed my red brothers all liked whiskey."

"Yes; me like it," said the Indian. "Like it, and don't drink it!" exclaimed the sportsman. "If you like it, why not drink?"

"Me like it, and drink little; brother drink little, he want more; bime-by, heap drunk Inju. Ugh! me no drink any," said the Indian.

The sportsman looked at the Indian, then at the whiskey, and finally dashed the flask against a stone, breaking it and emptying the contents upon the ground.

He then told his errand, and the Indian rolled up his bark, went to the river with the sportsman, helped to get the deer into the boat, and took them to Sheboygan.

At parting the sportsman grasped the red man's hand and said, "Thank you for your temperance lecture. I shall drink no more."

The Indian smiled, seated himself in the boat, and rowed back to his hut.—Catholic Citizen.

"MORE THAN RAIMENT"

"The rank is but the guinea's stamp," sang Burns, "the man's the gold for a' that."

To this American doctrine, lyricized by a Scotch poet, there has never been a more earnest subscriber than the recently deceased English Catholic Duke of Norfolk. Titles and togs meant nothing to him. His clothes designedly furnished a complete incognito.

Mr. Will Crooks, the popular East End member of Parliament, and one with whom the Duke as postmaster general had occasion to work to better laboring conditions, tells this story of the Duke's indifference to dress. When Crooks was new to public life, he boldly accepted an invitation to a brilliant West End reception. He attended in blue overalls. Naturally in the starred and gartered throng he attracted much attention. While the host was pleasant about his little innovation, some of the guests were not, and one titled lady in particular froze the interloper with her lognetted eyes. Crooks went off to a corner to kick himself for coming, when he heard the Duke announced. He faced about. At once the Duke spied his lonely isolation, came over, thrust his arm through with us," Crooks answered: "You and I, Crooks, seem to be the only two without a companion."

And so the Duke, for his kindness to individuals irrespective of their wealth or rank, as well as for his constructive policies for social betterment, won the compliment which was the greatest a labor man could pay him. At the time of the bill for the abolition of the House of Lords, the Duke met Crooks. "Well, Crooks," he said, "what are you going to do with us?" Crooks answered: "We're going to abolish you, but there'll be room in the Commons for you at least."—New World.

FRIENDSHIP

Poets have sung and writers have told in story the beauties of friendship. And it is a theme well worth the best efforts to portray. One of the rarest blessings because a true friend is a greater treasure than all the world can give. But what is a friend? It is one who loves us better than himself and who would willingly die that we might live or be happy. But he is not necessarily the one whose love we return, for oftentimes our best friends are those we have looked upon as mere acquaintances. In their sympathy and help in the hour of tribulation lies the proof of their love. Our best friend is not the one who gives us the most expensive gift but the one who gives the greatest part of himself in service, love and self-sacrifice. Friends make daily demands upon us but to serve them is always a pleasure—never a burden. Friendship thrives best where a congenial temperament and mutual regard have laid a deep foundation. Jealousy and selfishness are its deadliest foes and have wrecked more friendships than any other causes. Time and adversity prove the worth of those we fondly call "friends." But, oh, what a terrible disappointment when one of these is weighed in the balance and found wanting! Then it seems as if all is lost and there is nothing left to strive for. Time, distance, death—all have no power to efface the image of the loved one in the human heart. The echo of a loving voice repeats itself in the hour of loneliness even after the long loved one is gone, the memory of a smile or happy greeting grows brighter as the years pass away; and the treasured memories of the carefree and joyous youth become dearer when the stress of care and age is laid upon us. "Absence makes the heart grow fonder," and if after the absence old friends meet the greater love asserts itself. Every feature of the loved countenance is dear to us then and we find a new charm and new beauty unappreciated before. The dead are enshrined on the highest pedestals in our hearts and they are always idols without feet of clay. Like stars

DIFFERENCE BETWEEN GREEK CHURCH AND CATHOLIC CHURCH

In using the term Greek Church one must distinguish carefully. Ordinarily it means all those churches using the Byzantine rite whether separated from Rome or in communion with the Holy Father. This includes Slavs, Roumanians and others as well as Greeks. But it is not an accurate expression as there is no Greek rite but only the Byzantine which is used in common by many races. As we take the question refers to the Orthodox Greek Church, which includes all those churches separated from Rome and using the Byzantine rite. They claim to have the doctrine of the primitive Christian Church. We call it the Orthodox Church which is a fiction inasmuch as they are heretical. The principal doctrinal difference consists in their rejection of Papal Infallibility, Papal Supremacy, the dogma of the Immaculate Conception, and that of Purgatory. The Orthodox Greek Church is sometimes called the Schismatic Greek Church. It would be impossible to go into a history of the many attempts, some successful for a time, at a reunion with the Greeks since their first schism in the latter part of the ninth century. The last breach with Rome in the eleventh century has never been repaired. Several Popes have used every means to bring them back to Christian unity. They have tried pacification and when necessary theological controversy. Many times Greek patriarchs and bishops have professed the Catholic faith. But it is hard to believe they were

DON'T STOP WITH EASTER

After Easter life sinks into ordinary channels. Abstinence, penance, prayer, we have practiced for forty days, will be most generally forgotten.

Why should they? Has Lent been a period of intolerable suffering? Penances of modern choosing are scarcely likely to make living an actual hardship. More probably we have simply brought ourselves into the pale of healthful living. The things we have gone without were those that had done us injury; the things we have used in moderation were such we had used to excess. Then why change good habits of six weeks' forming?

No reference is made to the purely spiritual works we may have done. There is no need of an argument for continuing these. Supposing that in the Lenten season we were daily in our attendance at Mass. With the passing of Easter, is the Holy Sacrifice less efficacious? Even though the noon-day Masses in loop churches will be discontinued the fine spring mornings with their early daylight make attendance at the first Mass in the parish church anything but a hardship.

Lent most probably put us on the straight track; why switch off again? Then, with the next Lenten season instead of having again to find our course, we can pick up greater speed in virtuous living.—New World.

ANGLICAN CATHOLICS AGAIN

BISHOPS TO A MAN REFUSE PETITION OF 1,000 CLERGY FOR SACRAMENTAL RESERVATION

In the London Universe we read that the Upper House of Convocation has passed a motion which may have a far reaching effect on the "Catholic" party in the Anglican Church. It was to the effect that the Bishops should reaffirm a decision formulated as long ago as 1911, in a proposed new Rubric, that reservation of the Sacrament should be permitted for the purpose of communicating the sick and for no other purpose whatsoever. The Bishop of Oxford, in moving the resolution, asked the Bishops to reaffirm the decision and to call on all loyal Churchmen to render "canonical obedience." He informed his hearers that he and other Bishops had received passionate appeals not to disturb the peace of the Church during this time of War by interfering with the right of open reservation, and had received also a memorial, signed by 1,000 clergy, protesting against the denial to the faithful of the right of access to the reserved Sacrament for the purpose of devotion. He concluded by saying that there was nothing in the memorial to alter their resolution, and very much to show them how necessary it was to make their meaning clear and to ask for the support of the Church. The Bishop of London said that he hesitated to vote for the motion because he had reason to think that he would have to pledge himself to allow no access to the Blessed Sacrament when and where it was reserved for the sick. That had proved impossible. The tide of human grief and anxiety had been too great. The longing to get as near as possible to the Sacramental Presence of Our Lord had been too urgent. He could not be a party to turning out of the Church of England those 1,000 ministers who had signed the memorial, and the people who followed them. Nevertheless, in spite of the Bishop of London's protest, the motion was carried entirely. The answer of the Anglican Bishops to the "longing to get as near as possible to the Sacramental Presence of Our Lord" is plain enough. To the majority of them there is no "Sacramental Presence," in the sense meant by the Bishop of London, and the 1,000 memorialists, to approach. Hence such a reply as that of the Bishop of Winchester, who said that he must remind them that there was a kind of development in the Church which was not really a progress, but which was in fact a "degradation." The "Catholic" party has borne so much that one has given up wondering when the cords will snap.

APPLES, ORANGES, FIGS AND PRUNES

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genuinely converted. But we know that in the seventeenth and eighteenth centuries they gave evidence of good will to Catholic missions. They permitted priests of the Catholic Church to hear confessions and say Mass in their churches. And we find that many Jesuits and Capuchins made use of the permission. Today the rules about communicating in sacred things with heretics have been made quite severe by Propaganda and the missionaries are observing the rules most rigidly.—Rev. B. X. O'Reilly.



It was a shame to dirty that clean floor. Is that so? I was there myself last week. I think they are a little better. It does an old timer of that Hotel a lot of good to see the way in which they look after women and children when they go in there. Mr. Wright, the Proprietor, is on the job all the time, moving around to see that everybody is attended to. Nothing escapes his eye. No doubt there will be lots of other Hotels in Toronto, and many of them pretty good ones, Billy, but there is only one WALKER HOUSE for mine. Well, Good-Bye Old Chap! All right, that's a Go! Walker House next Tuesday. Mind your Step, you are getting old now, Bill. Good-Bye!

WHO WOULD EVER have expected to see you here?

I thought you left Canada some years ago. My, Bill! You look just as natural as ever. Let me see now, it must be thirty years since I saw you before. That was the time that your father and my father were attending a meeting in Toronto, and were staying at the Walker House. Gee! Those were the happy days. I will never forget. My! How you laughed at me when I fell sliding on the clean floor of the Office of the Hotel. My Dad thought I have you been in Toronto lately? I think they are a little better. It does an old timer of that Hotel a lot of good to see the way in which they look after women and children when they go in there. Mr. Wright, the Proprietor, is on the job all the time, moving around to see that everybody is attended to. Nothing escapes his eye. No doubt there will be lots of other Hotels in Toronto, and many of them pretty good ones, Billy, but there is only one WALKER HOUSE for mine. Well, Good-Bye Old Chap! All right, that's a Go! Walker House next Tuesday. Mind your Step, you are getting old now, Bill. Good-Bye!

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Spirit of love, I conjure thee to remain with me! Abandon me not whilst I live in this valley of tears! —B. Henry Suso.

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