SIX

FIVE MINUTE SERMON

By REV. N. M. REDMONI EIGHTH SUNDAY AFTER PENTECOST

HOW WE SHOULD USE EARTHLY

POSSESSIONS And I say to you ; Make unto you friends of mammon of iniquity, that when you shall fail y may receive you into everlasting dwellings." they may recei (Luke xvi. 9.)

Since worldly goods are to many an occasion of sin, and the cause of their damnation, to remind us of this our Lord calls them the mon of iniquity." He would have all those who follow Him use them as to insure His fellowship, and that of the angels, saints, and all who have His glorious cause at heart. So that, when life here below should fail them. He and His heavenly court would receive them into the lasting dwellings above. No Christian need be told that to follow the maxims of the world in the use of its goods, is to make of them the occasion of sin and the cause of damna tion. If we would use them aright and thus gain the friendship of heaven, we must accept the maxims of our Lord.

He would have us understand, that though what justly or naturally accrues to us, is ours, as far as man's title extends, yet He, the Creator and Preserver of all things, is their only absolute owner. Our capacity then is but that of stewards, whose incumbent duty it is to use the goods in our possession according to His divine The silver is Mine and pleasure. the gold is Mine, saith the Lord of hosts." "The land is Mine ; you are strangers and sojourners with Me.' It is so strictly in keeping with His divine pleasure, that we extend the full hand of charity to those in need. that His command stands obliging us to this use of our goods. "Help the poor, because of the commandment, and send him not away emptyhanded, because of his poverty." Hence, to shrink the fulfilment, of this obligation, is a matter far more serious, we are led to believe from their conduct, than some people are wont to imagine. Alas, that people, aye, Christian people, are thus but too commonly disposed! They respect not the designs of God's providence, and often betray the poor into a like fault. They are alike dead to both natural and Christian feeling. God's goods they handle as stewards : He commands them to give to the needy; they do not, and by consequences are unjust stewards. Yea, more, they violate the twofold law of charity. Large, indeed, is the number of those who curse themselves in life and by their hardness of heart eternity toward God's poor. Many, too, there are who give without practising the virtue of charity, on account of the imperfection of their motives or manner. Are you not. O Christian man, aware that your work is not charity, when vanity, human respect, or the view to free yourself from their importunities, moves you to aid the needy? No, not even can that offspring of a kindly nature, compassion, which all of us admire so much, be recognized as a motive of charity. We must have motives that ascend to God, because charity is of God. Our blessed Lord should be ever present to us in the person of the poor. To Him our hearts must go out when our hands are extended with the gift. Natural motives will crowd upon us ; we must handicap them by the pure motive of proving the genuineness of our love to our dear Lord by aiding His needy members. Our charity to Him in this way should bear due proportion to People bote our resources. such motives will never betray that niggardliness, alas, so common in higher plane than we ever realized. the world, much less a morose, chid-" In every gift show ing disposition. cheerful countenance, and with a good eye do according to the ability of thy hands, for the Lord maketh recompense. Oh, who but God can tell the extent of this recompense; who but He can enumerate the countless blessings that descend upon them that show their love to Jesus in the person of the poor! The benedictions of gers that travel on the great liner, beaven come upon their earthly sub-stance; the benedictions of heaven bring them in sickness or distress a man who is proof against all blanconsolation more than earthly; the dishments, and who can be depended benedictions of heaven will even upon ein every condition of follow their posterity. God's word is not in vain. Read His word in the Sacred Scriptures and be convinced. Besides those temporal blessings that come upon those who are charitable to God's poor, rich and numer all their spiritual concerns. "He that is inclined to mercy shall be blessed, for he hath given of his bread to the poor." Who will say that he stands not in need of Cod?

examine ourselves on the matter. Can we in all candor say that this species of charity has been displayed in our lives to the extent that our earthly substance has warranted ? If so, it is well ; but if not, it should occur to us that had we gone out of life before this, it is, to say the least, gravely doubtful that we would have had friends to receive us into everlasting dwellings. From this our duty for the future is clear.

TEMPERANCE

AN INCIDENT WITH A MORAL Coming home from Europe on one of the great liners I noticed the captain—a ruddy-faced Scotsman did not use wine at the table, and when urged declined with great politeness. The voyage was a bois-terous one, and as we neared the land a spirit of thankfulness and sympathy was manifested at every

captain was frequently toasted. On each of these occasions he acknowl-edged the compliment with cold cold water. There were many profession. al men, including ministers, judges, loctors and teachers, and all seemed to enjoy the festivities of the last day or two. Many times the passen-gers were hilarious, and the effects of vine were very prominent. The captain refused to partake in

any way, giving no reasons, but declining with the utmost courtesy. Some of the passengers were persist-ent to know why he could not join them in taking a little wine—among them a judge, who, on one occasion, pressed the captain for reasons of his refusal with persistency. The captain answered in a very solemn tone : "When a boy in Scotland my ambi-

tion was 'to go to sea. This my mother refused to let me do. Finally, after a long time, she consented, if I would promise her never to touch wine or spirits during my lifetime. On my knees at her side, with my hand on the old family Bible, I made this promise, and I have never violated it, and nevershall. It is too sacred. A few years later I was ship-wrecked, and with three other comrades was lashed to the rigging, and tigate. I would ask myself the quesremained nearly two days before we were taken off. We were numbed, tianity simply because it had been chilled and exhquisted, so that we imbibed in childhood. Then fol-could hardly move. The boat that lowed, what I now look back on as rescued us carried with it a quantity we could drink, but I refused, of history, noting carefully the although told that it was at the risk development of the early Christian of my life. I said: 'I will die church; the historic view of the of brandy, and we were offered all applied myself diligently to the study we could drink, but I refused, of history, noting carefully the before I will take any spirits ! ' Both my comrades drank freely, and became delirious, then unconscious, and finally died, but I recovered, and development of the "New Learning" this taught me a lesson-that spirits in the sixteenth century ; the lives were not good even in extreme cases and work of the so-called reformers. of exhaustion-and many times I This was placed beside the teachings have been grateful for the promise I made my mother. My father was a seaman and a drinking man, and he died in middle life. My mother knew the peril of a sailor, and knew that I could not be different unless I was pledged in advance. She praved for me while she lived, and that promise and her prayers have carried me so far, and will as long as I live." Tears came to the eyes of the

judge and other listening passengers. Finally the judge said : "You have taught me a lesson. I, too, promised my father on his death bed that I would not drink spirits. I have foraway from drink !'

THE CATHOLIC RECORD

we should seriously before God to join hands in a riotous excursion into fields of reading or of study prohibited by that, if not actually the Church, are highly likely, at the least, to lead to a weakening of the faith and a resultant lowering of the moral standard. Undisciplined mental dabbing is

not at all, as some appear to think, synonymous with intellectual breadth. The confusion may be avoided by the exercise of common sense, pref-

> CONVERTED BY TRUTH AND LOVE

I have learned something new 'Slackers," are of little use to the Church, I read. Then I learn the 'Slacker'' referred to is the convert who disappears. I never could see why converts should parade themselves ; at the same time I am willmeal. Wine was called for, and the ing publicly to give the reason why of my conversion, hoping it may be of benefit in leading some poor wanderer home

The Anglican Church, thanks be to God, taught me as a boy that the Christian church is an institution with an established hierarchy ; instituted by Jesus Christ to continue His mission until the end of time. I thus learned to look upon the Church as a Divine institution with a Divine Mission. When the 'mind once grasps the historic facts concerning the indestructibility of the Church, and appreciates the promises made by Christ concerning the teaching of her certainty, the seeker after truth easily recognizes the falsity of the Protestant position. I never could imagine that the Church of Christ is or ever was a chimera, emanating from the desire of some dissatisfied or intemperate zealot to foist his-or her-ideas on credulous hearers by presenting things according to their

own impulses. That it is a human invention presenting Christian religious truths and practices, an /insti-tution not founded by Almighty God, was abhorrent to me. When matters began to take a ore serious hue, I wanted to inves-

tion ! Why should I accept Chrisformative period. For years as presented by Jesus of Nazareth Himself. And then the origin and of other world renowned "prophets Thus I laid the foundation for what I considered to be a reasonable conclusion : and my conclusion was that historical Christianity had the practical solution of the question of how I had better live, and how it would be best to die. But so far I had only the shell. The shell? Yes, that is what Luther called it. He also said "In the Catholic church is the kernel of Christianity." That is what I de

sired to find. Meantime I considered fundamen tals. I instinctively realized that I did not produce myself, consequently gotten it; but my life will change after this, and I thank you, captain, was not long in accepting the arguwas not long in accepting the argu most sincerely, for this lesson, and from this time forth it will be the concerning God and man, creator and rule of my life to help others to keep creature : I acknowledged truth to be universal and God the creator of

Each one shook hands with the all things. But, "The Kernel." Oh ! captain in the deepest gratitude for his courage, for he was a hero on a That poor Scotch woman's intuition gotten Son to teach us, and to die and faith that her boy would rise to eminence if he followed her promise was fulfilled. perish, but should have eternal life. I realized therefore that this same If mothers could only realize what

now read devotional works, for example the Lives of the Saints ; the still more with much light. In the example the Lives of the Saints; the early history of the Israelites we find more I feel inclined to acknowledge little said about a future life. God littleness, and to thank God from led them to His service chiefly by the bottom of my heart for the gift-(and I look upon it as simply the the fear of immediate punishment o present reward. He tried and proved Gift of God) of the true faith.

My love for the Anglican establishthey would serve Him. ment was next to veneration. Here let me say that I was a firm believer (even as an Anglican) in the Real Presence; the foundation stone of Aced by frequent prayers to the Holy Ghost.—New World. everything Catholic. But strange to say this was the stone upon which I stumbled out of Anglicanism. If it had not been for a special grace I might still be an Anglican; for I thought that church had the Real Presence. But the many contro-versies that were waged among

among leaders of that church about the Eucharist (in some cases absolutely blasphemous), so unnerved my firm convictions on this very point of the Sacred Heart Review. Real Presence, that I began to wonder if after all, there was any security within her pale. I thought she was at least a part of the church Catholic ; but, how could she remain a part and be at variance with the ain body on such a stupendous teaching ? You see I was firmly anchored on two essentials, the Divinity of Christ and the Real Presence in the Blessed Sacrament. But this anchorage was my own conclusion; not the united teaching of the Episcopal Church. Was I quite sure I was right? How could I be? I knew that the Protestant Episcopal church was not represented at the council of Nice in 825. I knew that she laid no claim to infallibility. I knew that her articles condemn the very things that were dearest to me. I knew that it would be wild to suggest the name of a single one who was a member of her communion prior to the year 1534. I knew that for the Anglican church there never was a corporate union with Rome, and yet I acknowledged Rome to be Primus. And more, I also knew that all the Fathers of the original Christian church were in union with Rome

me, much to my chagrin. I often thought of these words of the old not robbed of all that is left they be saying and paraphrased them : "If ever by choice or chance you should go to Modena, you will be shown Tagoni's bucket; but it is not the true one." So for my case : "If ever by choice or chance you should go to Canterbury, you will be showa Augustine's successor, but he is not the true or

Finally I became convinced that the child rearing Anglican Protestant Episcopal church could not be right and wrong at the same time. Christ is present in the Blessed Sacrament, or He has deceived us. He is God or He is not. If He is not, the deception is equally rank. If He was God, then the Church that He founded is the only authoritative judge of true doctrine and the only dispenser of the gifts of

God to poor repentant sinners. alone is the only legitimate court of appeal in matters pertaining to the

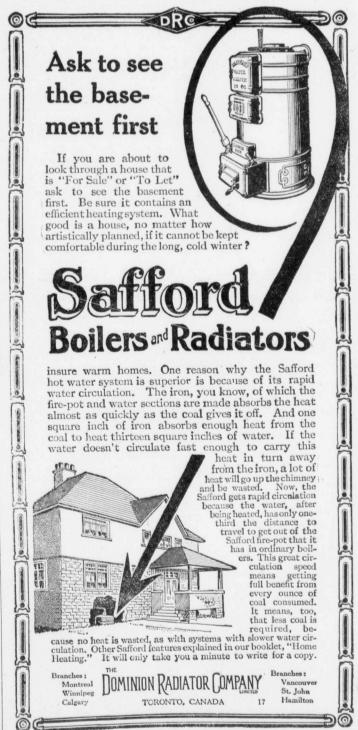
Peter's Church, I am convinced is Christ's Church, no matter how ugly the mask may appear that is the the mask may appear that is thrown immoral literature which pours out over it by its enemies to hide its over the country from time to time. beauty

It became a scandal during last summer, which was in reality a good My dream was dispelled. Had I been the dupe of a pseudo ministry ? I firmly believed I had ; but, withal, thing because so glaring that it could not but be seen. And that at a time I love the Protestant Episcopal church for the good she did me.—H. A. Wimbush, in The Missionary.

patriotic spirit and rose up against it hand in hand with the Catholic organizations, mainly that led by Cardinal Maffi himself. LOVE OF GOD A bill has been drafted against it There is a way in which the There is a way in which the ing this session of parliament—if all

when Italians were filled with a





AUGUST 5, 1916

to experience its blessed effects. Both the one and the other will be heaven's gifts to all those who are really ing. charitable to the poor. "Stretch as the out thy hand to the poor, that thy expiation and blessing may be per-

fected." Worldly substance is among the God-given talents which we are who gives to the poor agreeably to the good pleasure of God. He thus recognized as the proper to use in His service. He only makes tieth century Christians? The who gives to the poor agreeably to the good pleasure of God. He thus "makes friends of the mammon of iniquity, who will receive him into everlasting mansions of bliss." (a the block of the supposed to serve for the malone? Surely, the Catho-lic lay person is charged with some inherit the kingdom prepared for measure of responsibility regarding you; for I was hungry, and you gave the books he reads and the studies Me to eat," etc.

le to eat," etc. It cannot but seem, dear people, would be shocked at the notion of from this short consideration, that overindulgence in drink, or a failure our duty toward the poor deeply to manage their business in a punc-concerns our eternal interests. tual efficient manner, think little of cils; that is to say the Church. And Becoming, then, it certainly is, that allowing the faculties of their minds so I became a Catholic. The more I

a powerful influence they could impress on the minds of the children, the strain

WHAT TO TAKE AND WHAT TO LEAVE

latter is as equally important as the former I had formulated an idea of a teaching body in my boyhood; not alone a teaching body but a teaching body with a Divine authority; one not tossed about by every wind of that he stands not in need of God's ciples of geometry, medicine and mercy? But repentance is necessary other branches, he held them subdoctrine but firm in the doctrine of sound words, once delivered to the servient to the studies that bore Saints. I never was obsessed by the vagary that "The Scriptures alone are sufficient." That to me was always an absurdity. I could not more directly upon his sacred call He was not less admirable.' as the chronicler puts it, " for what he neglected in the sciences than for what he learned." believe an allwise God desires me to

Is it too much to expect that St. read black white and you white black in the same book. I was a constant Bible reader, and from my Basil's example be followed by twenreadings I formulated the idea that Jesus was God. That He claims my love. That to love Him fully I must know Him wholly. And knowing Him was simply a case of pure attraction to all His words and works.

Who can refuse to surrender to such love ? He laid down his life for me.

to know, what I must believe,

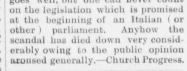
loved the world that He took upon Himself the nature of man, and be. one. To be grateful to those who do at the beginning of an Italian (or God so Himself the nature of man, and be-came one of us, giving His only be-us good is a natural instinct, implanted not only in all races of for us; and promising that whoso-ever believed in Him should not we recognize the fact that all the aroused generally.—Church Progress. we recognize the fact that all the good things of which the world is

full, and which men are so eager to Creator so loved us that He offered Himself to His Father as a sacrifice possess and enjoy, come from God as their author, that He has made them, and made them for us, what excuse This for me! for love of me! can we put forward for not_being Could I resist such love ? But even this was conditioned : I must keep grateful to Him for His goodness to us, and showing that gratitude with commandments : "If you love Me you will keep My Commandments." And again anour lips and in our lives? Men cry out against those who are ungrateful other condition : faith : he that believeth. Believe what ? What God has revealed. But now the and ingratitude to our first and greatest Benefactor is still more un reasonable and wicked than ingrati tude to men. crucial question : how has God re-vealed it—which are the means

TEACHING OF NATURE

appointed by our Lord to enable me That is what is meant by Natural Religion, the knowledge of God and our duty to Him, which comes naturwhat I must not believe, which ally from our using our reason on the world in which we find ourselves placed. Let us observe (1) that this Natural Religion is accessible to all men, (2) that it is the duty of all, and it is (3) at the foundation of all religion, for men cannot believe in a revelation from God till they have first come to believe that there is a God.

Natural Religion helps to explain that the heathens are not left without some light and knowledge to lead them to God and His service. There have been ages and countries of great darkness and ignorance, in which men did not know that their souls were immortal and that God would reward and punish men in another life. But still they were never entirely without the means of knowing God and their duty of serv ing Him; and those who faithfully acted up to this may have been rewarded by the gift of supernatural of the Christian Church, and read it accordingly. Its meanings I hold to be that of the Fathers and the Ch





more effective than Sticky Fly hers. Clean to handle. Sold by Catchers. Druggists and Grocers everywhere.





also any Bunch or Swelling. No blist hair gone, and horse kept at work. Con-centrated—only a few drops required at an application. \$2 per bottle delivered.

centrated—only a few drops required at an application. \$2 per bottle delivered. Book 3 K free. ABSORBINE, JR., antiseptic liniment for man-kind, reduces Cysts, Wens, Painful, Knotted Varicose Veins, Ulcers. \$1 and \$2 a bottle at dealers or delivered. Book "Evidence" free. W.F. YOUNG, P.D.F. 299 Lymans Bidg., Montreal, Can. Absorbine and Absorbino. Jr., are made in Causan.