### FIVE MINUTE SERMON

SEVENTH SUNDAY AFTER PENTE-COST

THE CHRISTIAN'S DUTY

"Not every one that saith to Me: Lord, Lord shall enter into the kingdom of heaven, but he that doth the will of My Father Who is in heaven, he shall enter into the kingdom of heaven." (St. Matt. vii, 21.)

These words of our divine Lord teaches us what we must do to be saved. We must do the will of God. We must keep God's commandments. We must lead good Christian lives.

A Christian is a follower of Christ. He is one who has been baptized, believes and professes the true relig-ion of Christ. He is a being de-stined, before heaven and earth were created, to possess an existence which shall continue when heaven

and earth have passed away.

The stars revolve in their orbits. the sun rises and sets for him; but when they are no more he will live on through eternity with Him who created him. For man—for the Christian—nations have arisen, flourished and fallen; for him God became man, suffered and died when the rocks were rent, the sun darkened and all nature seemed to

The Christian is destined for the happiness of heaven. His is a house not made by hands; His crown one not made by names; his crown one of glory that will never fade. "My son, I beseech thee, look upon heaven." Thus spoke the heroic mother of the Machabees to the last of her seven sons. She had seen the other six martyred; she had beheld them heroically shed their blood for the law of God. The executioner stood ready with fire and sword and other instruments of cruelty. The youngest of the seven yet remained and the tyrant Antiochus was trying by threats and promises to shake his resolution. Then the martyr mother, fearing that on account of the weakness of youth he might yield to the rich promises of the king and then lose the crown of glory, told him to think of heaven and keep the commandments of God. The Church, our mother, addresses the same language to every Christian. Raise your sentiments, elevate your thoughts, rouse your courage, look upon heaven. Heaven is your country. You are on earth to prepare for it. Compare temporal joys with eternal happiness, the riches of earth with the treasures of heaven. How insignificant are all the joys, wealth, honor and rank of world, when we think of never ending happiness. Rouse yourselves, then, Christians, and remember your dignity; remember that you formed for eternity and should not busy yourselves with trifling things

Such a dignity, such glory as awaits the Christian should be strong inducement for him to fulfill all his duties, to live a life formed on the maxims of the Gospel and calculated to obtain for him the happiness for which he was created.

The Christian should not only be lieve the entire Christian doctrine but he should live in accordance with his belief. He must firmly believe all the truths which God has revealed to us and which He pro poses to us by His Church, God who has revealed these truths cannot deceive us nor can He be deceived. Hence when man knows God has revealed a truth he must believe it, although he does not understand it. How many things there are in nature we do not understand. Still who denies them? Man must therefore humble his reason before the infinite wisdom of God, which ks to him. "bringing," as the Apostle Paul says, "into captivity every understanding unto the obedience of Christ." (II Cor. x, 5.) The true faith is absolutely necessary for salvation. Our Saviour says: "He who will not believe shall be con-We must not only believe demned." with onr hearts but we must not fear to openly confess our belief whenever an occasion presents itself.

Faith alone, however, will not save us; for we learn from Scrip-ture that "faith without works is dead." To have these necessary works we must practise virtue, we must obey the commandments. "If must obey the commandments. you wilt enter into life," says Jesus Christ: "Keep the commandments."
What commandments? "Thou shalt What commandments? love the Lord thy God with thy whole heart, and with thy whole heart, and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighborn threat?" (St. Matt. vvii. 27 bor as thyself." (St. Matt. xxii, 37,

Nothing could be more just than these commandments. Since we are destined to live eternally with God, we should spend the present life in serving and loving Him. And since all the children of men are destined for the same happiness, they should have here on earth but one heart and one soul.

these two commandments hang the whole law and the prophets." If we keep these two com-mandments, if we love God and our neighbor, we observe all the com-mandments of God and the Church. If we love God, we will honor Him, we will not take His name in vain, and we will sanctify the day which He has reserved for Himself from the seven days of the week by

employing it in worshipping Him. If we love God and our neighbor, we will honor those whom God has made use of to bring us into being, our parents, and we will abstain from injuring the soul and body of

The love of God and our neighbor will restrain us from unlawful pleas-

ures; will cause us to keep our hearts and hands from things not belonging to us and will prevent us from violating the truth, from bear-

ing false witness.

We have seen the dignity of the Christian, the glory that awaits him and the duties he must fulfill if he would attain it. Formed upon the maxims of the Gospel, he should be a pattern of all virtues. He should be truthful in his discourse, sincere in his sentiments and upright in his conduct. He should be modest, humble, patient and kind. He should be detached from the world, fear sin, avoid temptations and sub-due his evil inclinations by prayer

and works of mortification.

In a word the Christian, the disciple of Christ, should imitate his Master-should resemble Christ in his sentiments, in his conversation and in his actions.

If parents would but teach their children to love poverty, humility, purity, mortification and obedience in imitation of their Divine Model they would frequently converse with them on the maxims of Jesus Christ, on the truths of their holy religion; if they not only propose to them as a model the example of Jesus Christ, but if they also gave them a good example, by going about doing good, by loving and assisting their neighbor, there would be less selfishness, less hypocrisy, less pharasaism and more real, true, genuin religion in the world.

Let us, then, resolve to be Chris tians in fact as well as in name Let us not only but live in accordance with our faith. Let us be followers of Christ who is the way, the truth and the light, and we will not walk in darkness but will enter the narrow way into the presence of truth itself in the regions of eternal

#### TEMPERANCE

THE WORDS OF A PONTIFF

Lest we forget-here is what Pope Leo XIII. said to the members of the Catholic Total Abstinence Union of America :

"The nature of your Union and the zeal with which you strive to provide for the lasting utility and well-being of your fellow-citizens, by earnest prayer, by good works and the practice of Christian piety, have made your devotedness the more grateful to us. Especially pleasing to us is that noble determination of yours to oppose and uproot the bane vice of drunkenness and to keep far from yourselves and those unite with you all incentive to it, for, in the words of the wise man, 'It goeth in pleasantly, but in the end it will bite like a snake, and it will spread abroad poison like a basilisk.'

THE CURE OF INTEMPERANCE "Intemperance is not a disease in

the sense of being a disorder which works predictable changes in the body or can be cured by medicinal means. There is no cure for alcoholism except a change of character in the drinker. All so-called medical treatments for alcoholics have value only in controlling the appetite for the time being, and thus giving a man a chance to get his breath-his moral breath. Somehow or other a man who has been victimized by drink must be got into a physical state good enough to give his moral instincts a chance to work. That's the advantage of a hospital treat-

"I believe in the prohibition of the liquor business where there is public opinion strong enough to enforce it. should like to see liquor abolished from the whole of this country. I want especially to say that the practise of medicine would not suffer in the least if alcoholic stimulants were unobtainable. There are plenty substitutes just as efficacious. But I don't believe in the farce of trying to enforce a prohibition law where the sentiment of the public is against it. What is doing most just now for temperance in the United States is industrial pressure—the increasing difficulty of getting and holding employment which the man who drinks

is facing.
"The drunkard is cured only when his will is turned against drink and fortified there. But I don't believe the will is often reached through the intellect. It is reached mostly through the contagion of friendship. Many a man has been enabled to stop drinking through having a friend who was willing to come to him and stand by him until his fit of thirst had passed. Men permauently re-formed are cured by either work, play, affection or religion. And it is my observation that not many are cured without all of these factors

joined together.
"Don't trust to the will of the man alone; the human will unsupported is the weakest thing I know. ligion is at the heart of this problem. Religion is not something old-fashioned and out-worn; it has just as much power to-day as it ever had. Religion is the one thing which can make a man loyal when there is nothing in sight to be loyal to-keep him faithful when there is no visible reason to be faithful."—Dr. R. C.

CANADIAN BISHOPS AND IN TEMPERANCE

In a recent pastoral letter promulgating the decrees of the first Plenary Council of Quebec, the prelates of the ecclesiastical Province Boniface urge the faithful to join temperance societies.

You will likewise accede to the request of the Fathers of the Council, who beseech you not only to shun the vice of intemperance, but also to

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CORNWALL CENTRE, ONT., NOVEMBER 27th. 1911. "I was a martyr to Hay Fever for probably fifteen years and I suffered terribly at times. I consulted many physicians and took their treatment—and I tried every remedy I heard of as good for Hay Fever. But nothing did me any good. Then I tried "Fruitatives" and this remedy cured me completely. I am now well, and I wish to say to every sufferer from Hay Fever—"Try Fruita-tives". This fruit Fever—"Try Fruit-a-tives". This fruit medicine cured me when every other treatment failed and I believe it is a perfect cure for this dreadful disease". MRS. HENRY KEMP.

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join those societies which are everywhere organized with a view to combat the scourge of alcoholism. That scourge, as you are well aware, de-stroys the physical energy of the individual, dims his intellectual capacities, ruins his moral strength and incapacitates him for the task which devolves upon him.

"Whenever a scourge has burst upon the world, the Church has, from her very origin, stood up and en-deavored to put it down, and she has succeeded in her attempt. Our fathers in the faith have saved the ancient world from corruption and civilized the barbarians. All the great undertakings which had for their object moral renovation have found a helper in the Church, when she has not herself given rise to

"You will, therefore, belong to those temperance societies, and if, thanks to your devotedness and energy, you march in the vanguard of the anti-alcoholic phalanzes, your fellowmen will see, judge and admire you. By the services you will thereby render to society they will see the kind of spirit that animates you and will, in an outburst of gratitude, acclaim the Church of Christ to which you belong.

#### GERMAN TEMPERANCE

The Germans are giving some thought to the temperance question. The great Congress was held in their country a few weeks ago. The evils of alcoholism were pointed out. The Emperor is credited with these strong words: "Would to God, I could drive the alcohol devil from my people." A Heidelberg professor declared that when alcohol is used by the young it "undermines rever ence for preacher, teacher and parents. It lowers morality by stimulating the passions and numb-ing discretion." These words from distinguished Germans are worthy of note. Hitherto the cause of total abstinence was not regarded by the people of Northern Europe as anything conceived in high wisdom Now the Emperor and some of the leading men of the nation have found out that alcohol should not, in any form, be fed to the young. The practise of administering a total abstinence pledge to children on the day of their Confirmation is respect fully recommended to the wise and public spirited men of whatever nation. Many American Bishops have tried this remedy with most encouraging effect.—Catholic Trans-

The nearer you come into relation with a person, the more necessary do

act and courtesy become. Put a good action beside you heart's heaviness and weariness, and often they will be destroyed or pass away. Do you not know where some poor invalid lies on his bed of pain? Go thither, keep him com-pany for a few moments, soothe his soul with words of consolation and hope. Such a visit will often eleof your mind, soothe your own troubled heart.

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### DIVINITY OF CHRIST

BELIEF IN THE DIVINITY AS OLD AS CHRISTIANITY

Christianity, as a divine institution, rests all its claims on the resurred ion of Christ from the grave. this fact St. Paul based his faith. Christ be not risen, then is our faith vain." But arguments derived from external authority, be they the Scriptures or prescription, are not effective with minds that lack simplicity of faith, which is "a gift of God."
The arguments from the Scriptures regarding the divinity of Christ though conclusive, some reject be-cause of the antecedent difficulties which exist in their mind.

To admit these scriptural arguments would be to deny other things which appear to their minds clear and certain. To them all Christian mysteries are intrinsically incredible, and before accepting them on the authority of the Sacred Scriptures, they prefer to discredit the gospel narrative, which they term a legend or poetic imagination.

We have no disposition to misrepre sent the Unitarian creed; which is not all false. Like all systems, however erroneous, it has its good and true side; otherwise the human mind, which can be satisfied only with truth, could not and would not embrace it. When, they reject certain portions of the Scriptures, they do so on the ground that they contradict reason. Supposing their preconceived views of the Christian Trinity to be what they suppose it is—"that one is three and three are one"—they would be perfectly reasonable in rejecting it, also in maintaining that God has not revealed that mystery which in their interpretation, would be a contradiction of reason.

But this is degressing from the subject to be here treated, namely, the Divinity of Christ.

The claim that Jesus was the Son of God was first put forth by Himself -not that He was a god, but God. "I and the Father are one. He that seeth Me seeth the Father." The claim was no sooner made than it was denied. During His entire public life, Christ was met at every step by 'these denials. Sometimes asked to give proofs of His extraordinary claims: "If Thou be the Son of God, etc., do so and so." The "If Thou be the Son more vehement the denials the stronger was He in asserting His claims. "For a good work we stone Thee not, but for blasphemy; and because that Thou, being a man, makest thyself God." The charges brought by His accusers when before Pilate were the same.

The doctrine of the divinity, which He proclaimed, sanctioned and exacted, was the faith of His apostles and immediate followers. The apostles represented Him as the Messiah, the true and only begotten Son of God. The names given Him by the angel bespeak His divinity. He would be called "The Most High, the Son of God, Emmanuel," which, being interpreted, is God with us. Before He was born Elizabeth salutes His Virgin mother as the "Mother of my Lord." His own claim that He was God, for which He suffered and died on the cross, survived His death and was proclaimed in the great centres of Roman and Grecian civilization simultaneously—that is in Alexandria, Antioch, Athens, Corinth,

Ephesus and Rome. Does not this fact of the denial of Christ's divinity-it being the great debated question for twenty centuries, defended and denied alike by the most learned and profound thinkers and scholars in every age—furnish one of divinity, especially when we see the intimate relationship existing between claim so high and the ignomy of the cross, and at the same time the wonderful growth of that belief

in spite of all opposition? Some take refuge in the fact that He is represented in the gospel as Man. No one denies this. But was He only man? Considering man's limit-ed knowledge and his ability to grasp the supernatural, or extend his vision beyond this world, it may be difficult to satisfactorily prove man to be God, especially when arguments from external authority, namely, the Scriptures are rejected. But it ought to be very easy to prove that man is man

and only man.

We read nowhere that enlightened people ever tried to disprove that Apollo Bacchus or Mercury were true gods. Their claim was so far beneath enlightened people that it went by default. Alexander called himself the son of Jupiter, but all Greece smiled at the impostor. No learned dissertation was ever written to prove or disprove his preposterous

Mahomet's pretentions did not extend further than merely claiming to be an agent of the Deity, and in his claim his only support was the sword. No able writer has honored him by discussing his claims.

How is it that the claims of Jesus alone have been contested for twenty centuries by the most profound scholars? From Celsus, in the first century, down to Spinoza—the father of modern infidelity—in the seventeenth century, it has been the great controverted question. Spinoza was followed in quick succession by Voltaire, Rousseau, Hume, Kant, Gibbon. Goethe, Hegel, Tyndall, Huxley and Hackel, in whose company Unitarians find congenial companionship.

Over and against this array of in-

fidel writers we have equally learned scholars, scientists and philoso-phers professing their faith in the Divinity of Christ. Beginning with Dante, in the thirteenth century, we have intellectual giants like Chaucer,

NONE - 50 - EASY

Erasmus, Aristo, Sir Thomas Moore Copernicus, Taso, Tycho Brahe Shakespeare, Bacon, Galileo, Kepler, Milton, Pascal, Locke, Newton Liebnitz, Swift, Johnson, Burke, Napoleon, Cuvier and Pasteur in the last decade of the past century. In this list are included only the names of laymen, who compare in science and literary attainments with the list of infidels, agnostics and atheists enumerated. Side by side with the former the Unitarians stand. Their profession of certain Christian truths and praise of the Founder of Christianity do not exclude them from the company they have chosen by their denial of the Incarnation, the Trinity and the Divinity of Christ.

Renan made no profession of Christianity, but openly assailed it with all the bitter hostility which he had cherished in his soul. Yet in his "Life of Jesus" he describes the moral beauty and grandeur of His character as being "incomparable and absolute." He represents Him as one "who surpasses the conditions of human nature, possessing qualities and qualifications which belong to God alone." Therefore he makes Him God. The book was condemned by the Rationalists of France because he adopted a system which they termed "of false and hypocritical praise." One French writer—a skeptic—wrote of Renan's "Life of Jesus:" "I cannot understand how such a man, as the author describes Jesus to be, can be so far divine, and yet not be God, at least to a certain

To deny His divinity it is necessary to deny His supernatural acts by which He manifests His Godhead. Hence the historical records of the evangelists are questioned, and their plain, simple and artless narratives are styled, "legends or poetic imagina tions." Why? Because it is on this condition alone that Unitarians can do away with the miracles of Christ. hose wonderful works which He Himself proclaimed as the ground-work of man's faith in His divinity. "If you believe not Me, believe My works." Only then on condition of denying the gospel narrative, without any proof for such denial and against all proofs that go to show that as historical records they are true, can Unitarians deny the Divinity of Christ.'

The denial of the Divinity of Christ is an implicit denial of God's existence. "The Father is in Me and I am in the Father; the Father into the beautiful realms of hope.

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and I are one." Both Jesus and God have been so inseparably united in the human mind and in truth that error cannot attack One to the ex-

clusion of the Other. "The Father and I are One." denial of Jesus as God is a denial of God. Learned writers, though in error, but professing to be consistent, admit this. The testimony Proudhon, who was both a scholar and a philosopher, will verify this assertion. As an avowed atheist he wrote: "If you acknowledge a Supreme Being, then kneel before the Crucified." In the same work he also wrote: "Do you believe in God? If you do, then you are a Christian and a Catholic; if you do not, dare to avow it, for then it will not only be to the Church that you declare war, but to the faith of the whole human

Between these two alternatives there is room for nothing except ignorance and insincerity. \* \* I here solemnly vow that if the Church succeeds in overthrowing the system of argument — anti-atheistical which I oppose to her, I will abjure my philosophy and die in her bosom.

Acknowledge God and you concede the Divinity of Jesus Christ as pro-claimed by Himself, taught by His apostles, the foundation of St. Paul's faith and the whole subject of St

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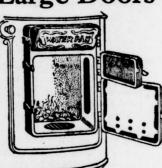
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