

FIVE MINUTE SERMON SEVENTH SUNDAY AFTER PENTECOST

THE CHRISTIAN'S DUTY

Not every one that saith to Me, 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 religion of Christ. He is a being destined, before he enters 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.

The Christian is destined for the happiness of heaven. His is a house not made by hands; His crown one of glory that will never fade.

Let us, then, resolve to be Christians in fact as well as in name. Let us not only 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 light.

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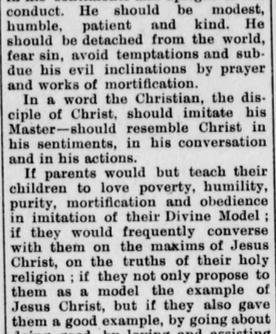
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SUFFERED TERRIBLY WITH HAY FEVER

Until "Fruit-a-tives" Completely Cured Her



Mrs. Henry Kemp, 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 "Fruit-a-tives" and this remedy cured me completely. I am now well, and I wish to say to every sufferer from Hay 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".

50c. a box, 6 for \$2.50—trial size, 25c. At dealers or from Fruit-a-tives Limited, Ottawa.

TEMPERANCE THE WORDS OF A PONTIFF

Let us 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 you the devotedness the more grateful to us. Especially pleasing to us is that noble determination of yours to oppose and uproot the baneful vice of drunkenness and to keep far from yourselves and those united with you all incentive to it, for, in the words of the wise man, 'It goeth in like a snake, and in the end it will bite like a basilisk'."

"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 treatment."

"I believe in the prohibition of the liquor business where there is public opinion strong enough to enforce it. I should like to see liquor abolished from the whole of this country. I am especially to say that the practice of medicine would not suffer in the least if alcoholic stimulants were unobtainable. There are plenty of substitutes just as efficacious. But I don't believe in the farce of trying to enforce a prohibition law against 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 permanently reformed 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. Religion 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. Cabot

CANADIAN BISHOPS AND INTEMPERANCE In a recent pastoral letter promulgating the decrees of the first Plenary Council of Quebec, the prelates of the ecclesiastical Province of St. 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

join those societies which are everywhere organized with a view to combat the scourge of alcoholism. That scourge, as you are well aware, destroys the physical energy of the individual, 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 endeavored 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 have found a helper in the Church, when she has not herself given rise to them. "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 phalanxes, 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."

DIVINITY OF CHRIST BELIEF IN THE DIVINITY AS OLD AS CHRISTIANITY

Erasmus, Aristo, Sir Thomas Moore, Copernicus, Taso, Tycho Brahe, Shakespeare, Bacon, Galileo, Kepler, Milton, Pascal, Locke, Newton, Leibnitz, 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 extent."

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 imaginations." Why? Because it is on this condition alone that Unitarians can do away with the miracles of Christ, those 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 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

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 exclusion of the Other. "The Father and I are One." A denial of Jesus as God is a denial of God. Learned writers, though in error, but professing to be consistent, admit this. The testimony of 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 race."

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 proclaimed by Himself, taught by His apostles, the foundation of St. Paul's faith and the whole subject of St. John's gospel.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it. The bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope.

Large Doors--Easy Firing Look at these roomy Double Feed Doors. You can use a big shovel—there is no danger of hitting the sides and spilling coal all over the floor. These doors will admit a big chunk of wood too. The Sunshine Furnace is easy to operate.

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