

FIVE MINUTE SERMON

By Rev. N. M. REMOND
NINETEENTH SUNDAY AFTER
PENTECOST

THE DANGERS THAT SURROUND US

"But they made light of it, and went their ways, one to his farm, another to his merchandise." (Matt. xxiii, 5)

Our text seems aptly expressive of the conduct of the lovers of the world regarding the life to come. The alarming point, however, for consideration, is the sad fact that they are a large majority of every generation. Hence the danger is apparent to which we are necessarily exposed. Though humbling, we are forced to admit that it is the fashion of our nature to accept as it mode of conduct what the majority endorses by word and act, especially when it harmonizes with our corrupt tendency. Our predicament, therefore, is similar to that of a person caught in a rapid, mighty tide or torrent. We must struggle as long as we remain in the world or perish eternally. The tens of thousands of the world's votaries that crowd its cities and highways teach us by word and act to make light of the life to come, and to give all our attention to the present. The comparatively few that follow the teachings of the gospel appeal to us by word and work, for Christ's sake and for our own eternal welfare, to make the hereafter the great business of our life. It is needless to say whom we should esteem as our true friends. One of the three capital enemies of God and our soul, against which we had to solemnly vow before we could enter the ranks of Christians, is the world. Even were we not bound by such a solemn engagement, the peremptory declaration of Christ and His apostles should suffice to make us understand that it is impossible to espouse the cause of the world and its votaries without being enemies of Christ and His doctrine. He tells us that "the world hates Him;" that "it neither sees, nor knows, nor can receive the Spirit of truth;" that "its works are evil;" that "we must not be conformed to the world;" that "the friendship of the world is the enemy of God;" whoever, therefore, will be a friend of this world, is the enemy of God. And again, "If any man loveth the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." How terrible are these texts when we consider that the lives of the great bulk of mankind are by them condemned, when they tell us that the love of the world and the love of God are in no way consistent; and yet, whilst the latter is of absolute necessity for salvation, the former is the constant companion of a large majority of mankind.

TEMPERANCE

WHY PEOPLE VOTE DRY

"Yes, I am a crank," says a writer in a contemporary, "and I am proud of it, for if any man has a right to be a temperance crank it is I. I was but a little boy when I learned the cause of my mother's tears. When father and mother were married, my father's family thought he was marrying 'beneath his social status.' He was rich and mother was poor. But long before father's death mother was the bread-winner of the family.

"I learned to lie awake those dreadful nights waiting, as I knew mother was sleepless in her own room, for father's return. At first it was from the public house. He had been well-born, well-educated, was a graduate of one of our best colleges, and before he was thirty he had a large law practice and was spoken of for an important judgeship. By the time he was thirty-five his friends used to shake their heads and shut their lips when others spoke of him. By the time he was forty he was lost. Everybody dropped him. His clients abandoned him, and only his distressed and tearful wife, my mother, stood by him. When he died a few formally condole with his widow. Why should I not hate the public house?"—Everybody's Monthly.

TOTAL ABSTINENCE

Here is a campaign method in favor of total abstinence against which no one will object:

Three beers a day for a year (\$54.75) would bring into the home: one barrel of flour; 5 pounds of sugar; 20 pounds of cornstarch; 10 pounds of macaroni; 10 quarts of beans; 4 twelve-pound hams; 1 bushel of sweet potatoes; 3 bushels of Irish potatoes; 10 pounds of rice; 10 pounds of coffee; 20 pounds of crackers; 100 bars of soap; 5 quarts of cranberries; 10 bunches of celery; 10 pounds of prunes; 3 dozen oranges; 20 good beefsteaks. But this is not all; there would be in one pocket of the workingman's trousers a five-dollar bill marked, "A new dress for mother;" and in another pocket a five-dollar bill marked, "To buy shoes for the children."

THE FACTS IN THE CASE

Says the Catholic Sentinel, of Portland, Oregon, (a "dry" State): "A great deal is said about the vast sums of money that now go out of the State of California for liquors under the dry law arrangements. But a man of some experience in these matters tells us that under the saloon regime five or six of the more prosperous saloons in Portland would send more money each month to Peoria and Louisville than the whole city now sends to California in a similar period. The grocers who now get cash for their goods know whether the ordinary citizen's money is going out of the State in larger quantities than when the saloons were running all day and much of the night."

THE REFORMATION SMOTHERED THE AESTHETIC

Gerhardt Hauptmann, (Prot.) in his "Sunken Bell"

"I, as a Protestant, have had often to regret that we purchased our freedom of conscience, our individual liberty, at entirely too high a price. In order to make room for a small mean little plant of personal life, we destroyed a whole garden of fancy, and heaved down a virgin forest of aesthetic ideas. We went even so far in the insanity of our weakness as to throw out of the garden of our souls the fruitful soil that had been accumulating for thousands of years, or else we plowed it under sterile clay.

"We have today, then, an intelligent culture that is well protected by a hedge of our personality, but within this hedge we have only delicate dwarf trees and unworthy plants, the poorer progeny of great predecessors. We have telegraph lines, bridges and railroads, but there grow no churches and cathedrals, only sentry boxes and barracks. We

need gardeners who will cause the present sterilizing process of the oil to stop, and will enrich the surface by working up into it the rich layers beneath. In my work-room there is ever before me the photograph of Sebaldus' Tomb (model Metropolitan Museum, New York). This rich German symbol rose from the invisible in the most luxuriant developmental period of German art. As a formal product of that art, it is very difficult to appreciate it as it deserves. It seems to me as one of the most wonderful bits of work in the whole field of artistic accomplishment. The soul of all the great medieval period encircles this silver coffin, wrapping it up into a noble unity, and enthrones on the very summit of death, Life, as a growing child. Such a work could only have come to its perfection in the protected spaces of the old Mother Church."

MEXICAN QUESTION IS RELIGIOUS, SAYS MGR. KELLEY

"The vexed question in Mexico is not the agrarian, but the religious question," said Mgr. Kelley before the Catholic Federation. "Religion and religious freedom are the causes of the whole fight. It is a fight against the Catholic Church, such as was waged in Portugal, Italy and South America, but I believe it found a climax in Mexico."

Discussing President Wilson's appointments to the Mexican Commission the speaker said he understood that one of its members is a Protestant minister.

"The Villistas and the Zapatistas are not opposed to religion except that they do not want the priests to work much among the people, to have the distribution of charities, or to have Catholic institutions, such as schools. These things became obnoxious to them, and the result of this was that the freedom of religious practice became curtailed.

"Now to prove to you that the Mexican question is not a land question I will say there are millions and millions of acres of land which the Government is willing to sell to the people at a couple of pesos an acre if the people only care to take up its cultivation.

"The real question—which is the religious one—cannot be settled without the United States stepping in. Mexico cannot live without us."

The speaker told of priests being put in jail and forbidden to hear confessions. This oppression, he said, was at the hands of the Socialists in power in Yucatan.

"The government of Yucatan is therefore about the same form of government as that of Russia, except that at least Russia has a Duma where matters are taken up and discussed."—The Monitor.

WHERE SANCTITY IS SANCTIFIED

Protestants lack spiritual liberty. By the refusal to permit them to practice early Christian devotions, full development of their spiritual life is denied them. This is the contention of the famous German convert, Dr. Albert von Ruyville, professor of history at the University of Halle-Wittenberg. In the story of his conversion as it is told in "Back to Holy Church," he writes:

"The Protestants have the most far-reaching liberty with regard to their religious services and exercises. They need not attend any church, they need not go to Communion, they need not perform any prayers, and have altogether no religious duties unless they lay some on themselves or unless the law of the State intervenes. . . . Towards the positive side, however, liberty is considerably limited. A Protestant cannot visit the church daily or whenever he likes, because it is locked out of church time. He cannot attend a daily service in church. He can hardly go to Communion according to his desire, but only on stated and infrequent occasions. He cannot receive the true body of the Lord. It is made difficult for him to go to auricular confession; and true absolution, as instituted, is not offered to him. . . . He must not ask holy persons, not even the Apostles or the Holy Virgin, for their intercession. He must not make a vow or institute orders which are founded on such vows, be the purpose ever so noble. . . . Altogether he must do nothing which is considered specifically Catholic." —"Back to Holy Church," pp. 129-30. Longmans, Green and Co., 1912.

Implicit in the revolt of other Protestants against Protestantism, has been the desire to re-obtain the spiritually developing practices of Catholicism. Matthew and Benson entered the Catholic Church because they found devotional freedom there. The Reverend R. J. Campbell, in his present strenuous insistence that Christians may pray for their dead, is attempting to reinstitute a Catholic custom. And the Reverend J. M. Lloyd Thomas, former Anglican minister, and now leader in the Free Catholic Movement, recently and quite hopefully asserted from the pulpit of Trinity church in Glasgow:

"There is not a usage, not a liturgy, not a symbol, not a sacrament, not one precious thing in the past that has proved its enduring efficacy. . . . that we may not adopt." (A Plea for a Free Catholic Church of International Fellowship, pp. 187-8. Current opinion, September, 1916.)

"It is not natural," asks Dr. von Ruyville, "that a truly believing Chris-

tian enthusiastically fond of divine matters, who wants to come as near as possible to his Lord and Redeemer, and serve Him according to the powerful longing of his heart, should feel as if he were in a strait-jacket, and should abhor this constant tutoring (of Protestantism to beware of Catholic practices)? . . . He wants to act, to serve, to do penance, to adore, to sacrifice, when and so often as he desires; and that is

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forbidden in the Protestant church." (Back to Holy Church, p. 130.)—New World.

The brave find a home in every land.—Ovid.

The highest duty that ever comes to a man is not to do a deed of prowess or win a material victory, but to endure, suffer and die for truth and freedom.—John Boyle O'Reilly.

How many hairs has a Bear?

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An urgent call for help again goes forth from the Motherland's mighty life-saving agency—the British Red Cross. The Empire is called upon to give greatly, give lovingly, give quickly, that the sick, wounded and suffering on all the battle fronts may not languish and perish in their hours of deepest need.

Here is a great work in which all can share. The Joint War Committee of the British Red Cross Society and Order of St. John is the only institution which carries voluntary aid to the sick and wounded of the British forces on land and sea in every region of the war. Thousands of lives of our bravest and best are saved through this splendid work. YOUR gift may save a life. Isn't it worth doing? It is. GIVE!

The Red Cross looks after the transportation of sick and wounded—it equips thousands of hospitals, rest and convalescent homes. It supplies countless requisites for hospital work, clothing and other comforts. Over 2,000 Red Cross Motor Ambulances are at work on the various fronts, while "rest stations," hospital trains, steamers and launches, food for prisoners, books, special work for the blind, etc., etc., are a few, only, of Red Cross activities.

Make "Our Day" Your Red Cross Gift Day Give on October 19th

The Sick and Wounded Call For Your Help Give on October 19th

Ontario's princely gift in 1915 of \$1,514,000 rang, a clarion mercy call, throughout the Empire. The British Red Cross were grateful beyond measure, and their appeal through Lord Lansdowne, President, now comes to us as to friends who sympathize and help. The need is greater to-day than a year ago—it is ever growing. Will Ontario do less than she did last year? No! GIVE—give a day's pay, give all you can. GIVE.

Your gift will go entirely to the British Red Cross, where, again, through much voluntary work, the working expenses are cut down to only 2 1/4% of the total revenue. Thus, if you give \$10, actually \$9.77 1/2 goes to the healing and saving of some stricken hero. The expenses of the Ontario Committee, advertising, printing, etc., are being met entirely by the Provincial Government.

Premier Hearst Has Seen the Work

"My visit to England and France has aroused deeper appreciation than ever of the splendid work of the Red Cross. It deserves every support, and I trust the people of Ontario will respond with their usual generosity to the British Red Cross Appeal for October 19th."

HON. W. H. HEARST, Prime Minister of Ontario.

Mr. N. W. Rowell, K.C., Brings a Red Cross Message

"I bring a message of cheer to those who have relatives at the front and who fear they may be wounded. I believe everything human skill can do, that human care and sympathy can provide, is being done and provided each day and each night throughout the year by the Army Medical Corps and the Red Cross. It is a perfect marvel of efficiency."

MR. N. W. ROWELL, K.C., Leader of the Opposition.

He gives twice who gives quickly. Your help is needed NOW!

The Motherland's only direct appeal to us for help in this great war is her great Red Cross mercy work. Ontario's response must and will be quick and generous. Give through the Treasurer of your Local Committee—or, send your subscription to the Clerk of your municipality—or, make it payable to Hon. T. W. McGarry, Treasurer British Red Cross Fund for Ontario, Parliament Buildings, Toronto.

Don't Let Your Stricken Defenders Call in Vain, but

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