

FIVE MINUTE SERMON

BY REV. F. PEPPE
TWENTY-SIXTH SUNDAY
AFTER PENTECOST

"But while men were asleep, his enemy came and overtook him among the wheat." (Matth. xiii, 25)

The enemy, who came to sow cockle whilst the men were asleep, reminds us of another of our Lord's sayings: "Watch ye and pray, that ye enter not into temptation." (Matth. xxvi, 41)

Vigilance and prayer are the best means of resisting the enemy when he comes to tempt us; it behooves us especially to be on our guard against him.

In what frame of mind ought we to await the coming of temptation? In order that our foe may not assail us unawares, we must always remember that, as long as we live, we shall never be free from temptation. We are reminded of this in Holy Scripture where we read: "Son, when thou comest to the service of God, prepare thy soul for temptation." (Eccl. ii, 1)

All who have ever seriously resolved to serve God, have been subject to many grievous temptations, as we see from the lives of the saints. St. John Chrysostom says: "Of those who have been dearest and most pleasing to God, there never was one without grievous temptations, although it might appear to us that this was not the case."

For this reason we ought not to lose courage when we are tempted, nor fancy that God has forsaken us; on the contrary, temptations are a proof of His love, as He wishes to secure our salvation by means of them.

It is only when we are tempted that we can show plainly that we love God and goodness more than anything else. As St. Basil says: "A pilot is seen to advantage when directing a ship, a hero on the field of battle, a brave man in adversity, and Christian virtue in time of temptation." Trees send their roots more deeply into the earth, the more they are shaken by storms, and in the same way, virtue is made perfect in weakness. Our own weakness becomes very plain to us when we are tempted, and our recognition of it makes us humble, and leads us to distrust ourselves and trust solely in God. Humility lies at the root of all virtue, and what ever intensifies it, strengthens our spiritual life. Just as a seaman loads his ship with heavy ballast to keep it steady and prevent it from being dashed against the rocks by the waves, so God sends us temptations to steady us and keep us down, so that we may not be puffed up by any good qualities that we happen to possess, and so come to ruin.

St. Gregory Nazianzen remarks that God orders things in a wonderful way for us to be frequently tempted by temptations, since man might imagine himself strong in his own strength, unless in the depths of his heart he were conscious of his weakness. When temptation falls upon him, and he is tortured and, as it seems, excessively exhausted by it, he sees that humility is the only protection against it, and so the very thing that made him fear to fall causes him to begin and stand firm.

Temptation forces us to cling to God, and to have recourse to Him with confidence, knowing that He loves us. If we use it aright, it leads us to love Him more.

It increases also our charity toward our neighbor. Those who have not learned by personal experience of temptation how great human weakness is, are apt to judge others too harshly and mercilessly. In spite of all his goodness and piety, a man who had never been tempted could not use due leniency and charity in judging his neighbors, and his severity and sternness, far from assisting the tempted and sinful, and bringing them back to God, would only plunge them deeper into sin.

This is beautifully expressed in Holy Scripture in the words: "What doth he know that hath not been tried?" (Eccl. xxiv, 9)

It is only when we ourselves suffer temptation that we can advise and help others, partly that they may avoid what might imperil their salvation, and partly that they may have recourse to the best means of overcoming their temptations.

We must not lose courage when we are tried, but fight bravely, and in this way alone we shall obtain the wisdom and strength necessary to enable us to be of service to others and help them to work out their salvation.

Finally we ought not to forget that our struggles to resist temptation win for us a rich supply of merit. As St. Paul says: "He that striveth for the mastery is not crowned except he strive lawfully." (II Tim. ii, 5)

The crown of everlasting life is composed of the merit won by resisting and overcoming temptation.

St. Ambrose gives us most encouraging advice, when he tells us not to fear temptations, but to rejoice in them and say: "If we are tempted, we are mighty, for then crowns of righteousness are being woven for us as conquerors." When you are tried, remember that your eternal reward is being prepared for you.

It is indispensable to our salvation that we should be tempted—in what frame of mind ought we therefore to await temptation? The answer can easily be supplied from what I have already said. It would be reckless to go out of one's way to look

A LIFETIME OF SICKNESS

Worn Out, Thin and Miserable Until She Took "Fruit-a-tives"

PALMERSTON, June 20th, 1914.

"Stomach Trouble and Distressing Headaches nearly drove me wild. Some time ago, I got a box of 'Fruit-a-tives,' your famous fruit medicine, and they completely relieved me. To-day I am feeling fine and a physician, meeting me on the street, asked the reason for my improved appearance. I said, 'I am taking Fruit-a-tives.' He said, 'If Fruit-a-tives make you look so well, go ahead and take them. They are doing more for you than I can.'"

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for temptations, but on the other hand, if it assails us, it would be silly and harmful to lose courage and to fancy that God had forsaken us.

In times of trial let us remember St. John Chrysostom's words, for he tells us that temptation is good evidence of God's care for us. When it is present, God is not far away.

Hence when it comes upon you, do not know it calmly and without disturbance of mind your own weakness; look at the depths to which you might fall, if you were not upheld by God's almighty hand; humble yourself before God in your heart, but at the same time call upon Him with childlike confidence to help you, and rely upon Him, trusting absolutely in Him. He is the protector of all who trust in Him, and we need fear no defeat, as long as He is on our side. No matter how great or how violent a temptation may be, we can, like St. Paul, be sure that He will make also with temptation issue, that we may be able to bear it." (I Cor. x, 13)

Let us be firmly convinced that the devil has power over us only to the extent permitted by God, in order that we may be tried for our good.

Humble, but unwavering confidence in God, is the disposition with which we may fearlessly encounter temptation.

Let us always be ready to exclaim: "If I trust in the Lord, I shall not be overthrown. Even if armies in camp should stand together against me, my heart shall not fear; if a battle should rise up against me, in Him will I be confident." (Ps. xvi, 8)

Nothing but true confidence in God can give us the courage necessary in our struggle against temptation, and this confidence we should awaken daily and hourly in our hearts.

No matter how often and how much we are tempted, let us never doubt God's willingness to help us. We have only to lift up our hearts to Him in childlike trust, and we shall be saved, and thus each time of temptation will be not a snare for our destruction, but one of those glorious moments when the crown of life everlasting is being prepared for us. Amen.

TEMPERANCE

WOMEN AND DRINK

Writing to the London Times, Adeline, Duchess of Bedford, President of the Association of Lady Visitors to Prisons, says:

"A remarkable document has been placed in my hands, and I think the contents should be known to the public. It is a petition for the closing of public houses during the War, and is signed by five hundred women lately discharged from Holloway Prison. These unfortunate persons attribute their downfall solely to intemperance, and consequently plead for the only means known to them to save others from a like fate. As a comment on this pathetic effort it may be mentioned that there is a general opinion among governors and chaplains of prisons that the early closing orders since the War began have effectively diminished the number of commitments for drunkenness, and at Holloway, where London women are received, this is especially noticeable."

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WHEN TOWNS GO "DRY"

An interesting fact is that the "disastrous results" to business so sure to follow the passing of the saloon, as predicted by the liquor men, do not occur. In the "Sahara" districts prosperity flourishes; business is as good as before, generally better. Illegal sales of liquor have been reduced to a minimum. Moral and social conditions are vastly improved. The predicted "enormous increase in taxes" is a bugaboo. Comparisons of wet towns with dry show practically no difference in taxes, though often a slightly lower rate prevails in the dry towns, despite the fact that there are no license fees coming into the treasury! The slight increase in the tax rate sometimes co-existent with the dry regime can often be accounted for by other causes. Extensive improvements are sometimes responsible for this.

TWO GOOD TEMPERANCE MEASURES

There are two laws regarding the sale of intoxicating drinks which, if rigidly enforced, would remove most of the evil effects of the saloon business as now conducted and make the saloon almost as respectable as the soda fountain.

First, the law now on the statute books prohibiting the sale of intoxicants to minors should be enforced. At present the saloon keeper is the judge of a person's age and, naturally, he does not cheat himself very often.

Second, there should be an anti-treating law such as went into effect in London recently. Violations are punishable by a fine of \$500 and six months in prison. The authorities have given notice that these penalties will be inflicted without mercy.

Any person having much experience with saloon customs will vouch for the fact that the removal of the treating habit will also do away with most of the evil of the present saloon business.—Sacred Heart Review.

Dr. Jackson's Roman Meal is A Food, Not a Fraud

Many so-called cereal foods are frauds. To prove it, try to live entirely upon them for a few days. Many live entirely upon Roman Meal. A recent letter from California says: "Dear Dr. Jackson: 'A friend of mine has lived on Roman Meal for thirteen months. His case had been pronounced hopeless. He is now in perfect health.' No fraud here. Roman Meal is scientifically balanced by an expert dietitian. It's the perfect food, and positively relieves constipation. Ask your doctor. Make it in pottage, pan-cakes, gems. At grocers, 10 and 25 cents."

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and such the unspeakable happiness and joy the heavenly vision imparted to the Apostles and especially to their chief, that they would live forever in its enjoyment even on the summit of that bleak and rugged mountain. All they needed for their supreme happiness was the presence of their transfigured Lord and Master. "And His face did shine as the sun and His garments were as white as snow."

Christ had indeed placed on their shoulders a heavy cross, and doomed them to a life of labour, suffering and persecutions. He told them that they should daily deny themselves, and suffer for His sake, that because their mission was to oppose and condemn the false principles of the world, they should be hated, persecuted and martyred. But by this one glimpse of His divine nature, He more than compensated them for all their sufferings and sacrifice, and convinced them that the trials and tribulations of this world are not to be compared with the glory that should be one day revealed to them.

If this mere glimpse of the beauty of the Divinity had so enraptured the Apostles, what must it be to stand in the full flood of light and glory that ever flows from the Trinity, and in which the Saints are, as it were, ever bathed. If that brief and transitory vision of the Divine Nature, on that desolate mount, so transported the Apostles that they became senseless, and began to talk like little children, what must it be to contemplate God face to face in all His eternal glory, majesty and brightness, and to enjoy His company and that of all His Saints and Angels in the courts of heaven through all the ages of eternity.

And this is what Christ, our Lord promises to all His true followers, to all true Christians. Those who daily deny themselves, take up their cross and follow Him. He assures us that if we spend the few years of our lives here in obedience to His will, in carrying His yoke and burden, which He promises to make light and sweet for us, He will reward us with an everlasting happiness which "neither eye hath seen, nor ear heard or the heart of man conceived."

What a noble and generous offer, and how different from that offered by the world. The world demands all our time and attention, and is not satisfied until we become its slaves, and in its slavery our health, our strength, our all are wasted, and when we can no longer serve it, it rejects us, casts us from it and leaves us without hope, consolation or reward. No so with Christ. He assures us, on the strength of His divinity, that every work we perform, every movement we make, and every breath we draw for His sake, even the cup of cold water given to His representatives, the poor, shall be, after this our exile, is ended, amply rewarded.

"And behold there appeared Moses and Elias talking with Him." Here was another great proof for the Apostles of the Divine Mission and authority of Christ. He always declared that He was the Messiah, the great Redeemer promised by God, and foretold by the prophets, and here now stands before them Elias the greatest of the prophets, bearing testimony by his presence to the truth of His statement. Again He constantly declared that He came to fulfill and perfect the Old Law, and behold Moses, the great Lawgiver confirming His declaration. What greater proof of His divinity did they want? What more trustworthy testimony could they have for the divinity of His mission than that of those two most illustrious personages held in such high estimation by the whole Jewish nation? Yet lest all this may not be sufficient to establish in the minds of His chosen Apostles that faith which He saw would be so necessary for them, He caused the Eternal Father Himself to proclaim in tones of thunder from the highest heavens that He was His only begotten Son. "And behold a voice out of the clouds, saying, Behold, this is My beloved Son, hear Him."


What more could they desire? What more incontestable proof could He give them than this seal and sanction of His Eternal Father? Having thus established the faith of His Apostles, He descended with them from the summit of the mount and said to them, "Tell this vision to no one until the Son of God be risen from the grave," and thus ended this glorious and heavenly scene in Mount Thabor.—Intermountain Catholic.

AMUSEMENT OVERDONE?

Are we not in danger of over-valuing this idea that what people need, who work hard, is amusement? asks the Sacred Heart Review. Are there not other relaxations for the tired mind and muscle? A writer in the New York Sun makes a sensible comment on the feverish search for a good time:

Amusement is a good and necessary thing, but it can be overdone. We wear again and again that there should be municipal dance halls to which working girls can repair in the evenings it seems strange that a chance should never be given them to collect their thoughts a bit. If they perform manual labor, why not at least an occasional evening at home with a book from the nearest branch library?

The hunt for a "good time" has stamped its impress of hungry insouciance on too many young faces. We might well lay a little more stress on the value (and satisfaction too) of restraint, mental, moral and physical.



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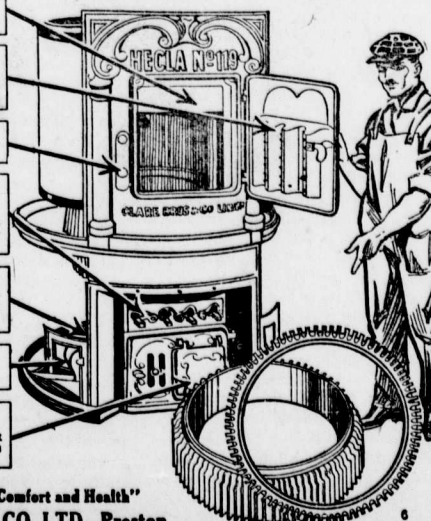
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THIS WASHER MUST PAY FOR ITSELF

A MAN tried to sell me a horse once. He said it was a fine horse and worth a fortune. I wanted a fine horse, but I didn't know anything about horses much.

And I didn't know the man very well either. So I told him I wanted to try the horse for a month. He said "All right, but pay me first, and I'll give you the horse. I'll back your money if the horse isn't right." Well, I didn't like that. I was afraid the horse wasn't "right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now I see my mistake. You see I made Washing Machines—the "1900 Gravity" Washer.

And I said to myself, because they wouldn't write and tell me, I see, I will my Washing Machines by mail. I have sold over half a million that way. So, I thought, it is only fair enough to let people try my Washing Machines for a month. They pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash a full load of dirty clothes in ten minutes. I know no other machine ever invented can do that without using the edges of the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it doesn't wear the clothes, fray the edges or break buttons, the way all other machines do.

If you drive soap suds through the fibres of the clothes like a force pump might. So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't love it when you've used it a month, I'll take it back and pay the freight, too. Surely that is fair enough, isn't it?

Doesn't it prove that what I say is true? And you can pay me out of what it saves you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that on washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me \$6 a week till paid for. I'll take that cheerfully, and I'll pay for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes.

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