

God be With You.

God be with you! through my losing, And my grieving, shall I say? Through my smiling, and my hoping, God be with you, friend, to-day!

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paullist Fathers. Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

PENTECOST.

"If any one love Me he will keep my word, and My Father will love him, and we will come to him and make our abode with him; he that loveth Me not, keepeth not My word."—Gospel of the Day.

To-day, dear brethren, the Church sends up her voice of praise for the coming of the Holy Spirit. On this day, the Holy Ghost, the personal love of the Father and the Son, came upon the disciples in that upper chamber in Jerusalem, where they were gathered together in prayer awaiting the promise of the Father. He came upon weak and timid men but when He had poured Himself upon them, behold we have the great Apostles, the teachers of the divine word, the fearless and untiring searchers after souls, the founders of the Church.

Ab, what a change had been wrought in these timid followers of Jesus, who had fled from Him in the hour of His need, and who, after His resurrection, lay hid with barred doors for fear of the Jews! Their fear and their weakness have disappeared, and the whole world is not large enough for the exercise of their zeal, nor less than the conversion of all nations the end of their noble ambition.

But, dear brethren, the self-same Holy Ghost, who brought about this change in the Apostles, comes to us—may, abide in us if we fulfil the condition our Lord lays down, namely, that we love Him. And he makes the test of our love the keeping of His word. If we love Him the Father will love us, and the Father and the Son will come to us and make their abode with us through the indwelling of the Holy Spirit.

The Holy Spirit is our sanctifier. It is He to whom are ascribed the works of love. He dispenses the graces which the merits of Jesus Christ have won for us. He purifies from sin and unites our souls to God. He dwells in every one who is free from grievous sin, and by His light and strength He gives us help to overcome the temptations which assail us.

He is the Spirit of joy and sweetness, filling us with the fear of God, urging us on in the love of God, guarding us from the loss of God's friendship by the winning sweetness of His consolations. How greatly then, should we love and adore the Holy Ghost, the third person of the Blessed Trinity! We should often call upon Him and pray to Him. We do not invoke the Holy Ghost enough; we pray to the Father and to the Son, and so indirectly honor God the Holy Spirit, but we should pray more frequently to Him directly. We should call upon Him to give us, if we have it not, the grace of God and to increase in us the fire of divine love, that we may realize in ourselves the promise of the abiding of God in us by keeping His laws.

What folly it is for us to imagine that God can have a dwelling-place in our sin-stained souls! How can the Holy Spirit find pleasure in one who by mortal sin has made himself God's enemy; who has been guilty of a deliberate act of rebellion against his Maker and been unfaithful to or left unheeded His own sweet drawing? Alas, for us, if this Pentecost finds us in this awful state! Alas, if the voice of our conscience has been silenced, this day then brings no joy to us! The Holy Spirit has no abiding place within our souls. We have not kept His words: "He that loveth Me not keepeth not My words." And because we have not loved Him, the Father and He will not come to us. The sweet Holy Ghost is not master in our house; we have driven Him out who was our best friend, and thrown open the gate to our enemy. Will you remain thus, who are in sin? Let not this day go by and tomorrow find you unrepentant. Grieve for your past offences, keep the law of God, and you shall have the fullness of the Holy Spirit.

Nothing so suddenly obstructs the perspiration as sudden transitions from heat to cold. Heat rarifies the blood, quickens the circulation and increases the perspiration, but when these are suddenly checked the consequences must be bad. The most common cause of disease is obstructed perspiration, or what commonly goes by the name of catching cold. Coughs, colds, sore throat, etc., if attended to in time are easily subdued, but if allowed to run their own course, generally prove the forerunner of more dangerous diseases. Nineteenths of the consumptive date their affliction from a neglected cold, and the diseases that are caused by wet feet, damp clothes, or exposure are more numerous than are generally supposed. One of the most efficacious medicines for all diseases of the throat and lungs is Bickel's Anti-Consumptive Syrup. It promotes a free and easy expectoration, which frees the lungs from viscid phlegm by changing the secretions from a diseased to a healthy state.

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SECOND LETTER TO CHILDREN MAKING FIRST COMMUNION.

Catholic Columbian. DEAR CHILDREN—In my last was brought to mind the necessity of prayer and study of the Catechism in order to make our First Communion a worthy one. Now let us further consider this matter: First, the study of Catechism, because we have, to begin with, acknowledged one fact, namely: prayer must go before all things in our preparation. Now, children, to study so as to know or to acquire a knowledge of the book or thing we are imprinting on our minds, it is necessary to give our minds or attention to the work. This seems so simple a statement that children and youth, or young ladies and gentlemen, if this pleases my readers better, may wonder why we talk after this manner. Now, here is the reason: There is so much going on in this busy bee of a world about us, that big, grown-up, and even old people, forget everything about their duty to God and the care of their immortal souls. They don't give their minds or attention to these things, and death comes to find them unwilling to obey because unprepared. Now, if old people are so foolish, young people are more apt to be so, because these promise themselves time enough when grown older for attending to matters which concern their future weal or woe. When those old people were young they did what the devil wants children of our day to do. They put off the study of their Catechism from time to time; they are doing the same thing now, and won't "know, love and serve God in this life so as to be happy with Him forever in the next."

Say, children, just let me tell a school-day incident: I was very little and went to school, some boys and girls always knew their lessons and some never knew them. Our different teachers gave the same explanation for this, to us, apparent mystery. They always said: "Those who study their lessons know them, and those who don't study, don't know them." It is a good many years since we heard this rule applied to ourselves. We knew it was the truth then, and we acknowledge the corn now. Just think, and now, boys and girls, be honest, don't the same rule apply when some young people don't know their Catechism?

We have another word, which fits as well as though it were sowed and planned for this place by an expert mechanic: Some young people stand very high in their grades of every day school lessons. Now, we certainly don't find fault with that, but we commend their industry. But we must place this word of our right here: These same persons never know their Catechism. The reason is apparent; they think the Catechism is rather childish when compared with their other lessons. Now, children—and don't get angry for my calling you by this sweet name—remember what God says: "What doth it profit a man if he gain the whole world and suffer the loss of his soul?" There are, unfortunately, many grown-up people, and even gray-haired, who do not attend to their religious duties. They go to Mass on Sundays and holidays, but this almost ends all they do for themselves. When these were children, as a rule, they were careless and did not care to study their holy religion. A man once told me: "When I get things in better shape, it is my intention to attend to religious duties better. A man can't make a living and attend to his religious duties." It was the old story with him. He died as he had lived. He had no time during life for taking care of his soul, and he had no time to make his confession at death. Death did not wait on him, but snatched him from life. Comment on that!

People, when little, must form good habits, and the formation of them depends upon prayer and the knowledge of our holy religion. This necessary knowledge we acquire by the study of our Catechism. Children, let me tell you, we can go to heaven without knowing much about worldly matters, but we can't go to heaven unless we know, love and serve God on this earth." When we hear big boys and big girls laugh at the Catechism and our holy faith, let us ask them a few questions: Who is God? Who made you, and why did He make you? What are you doing in this world, and where are you going when you die? You mock at God's Holy Word, while living, will you praise Him forever in heaven as a reward for the insults you offer to Him? What does God do to those who despise His commands and reject His counsels? The end of these is all destruction and everlasting torments. The first beginning of this last and terrible end for bad Catholics is the making of an unworthy First Communion. Pray, my dear children—young ladies and gentlemen though you may esteem yourselves, yet you are children of God—pray and study your Catechism, so that you may avoid the beginning and end of a bad Catholic.

In Christ, affectionately, S. S. M.

It should be Generally Known. That the multitude of diseases of a scrofulous nature generally proceed from a torpid condition of the liver. The blood becomes impure because the liver does not act properly and work off the poison from the system, and the certain results are blotches, pimples, eruptions, swellings, tumors, ulcers, and kindred affections, or setting upon the lungs and poisoning their delicate tissues, until ulceration, breaking down, and consumption is established. Dr. Pierce's "Golden Medical Discovery" will, by acting upon the liver and purifying the blood, cure all these diseases.

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QUEER CHARACTERS.

CATHOLICS WHO NEGLECT TO RECEIVE THE SACRAMENTS.

The baptized Catholic who persistently fails to observe the regulations of the Church, is generally indifferent because of ignorance, or one who by a life of sin really abandons his religion; but there is another class, intelligent, honest and respected; versed in the doctrine and history of the Church, which they profess to believe and reverence, will defend and support, and yet live without its pale. They will never deny their Catholicity, nor allow the slightest reproach to be cast upon it; they may even insist upon their children attending punctually to every observance, and urge others to do so; they may go to Mass regularly, participate actively and generously in church work; they believe, proclaim and are able to prove the truth and divinity of the Church, and that only by faithfully complying with her tenets can man be saved; that only by her sacraments can man obtain the grace of salvation—but they never receive the sacraments. They freely acknowledge the necessity and their duty to do so; the evil of their example in scandalizing children and others; that their failure to do so places them without the pale of the Church, and death without repentance would condemn them to hell. They know, appreciate, and when urged or remonstrated with, frankly acknowledge it—yet year after year they continue their queer course of life. Professionally and apparently to the outside observer they are Catholics, but willfully and deliberately they ignore and disobey the Church law. They believe and will defend precepts they will not practice; they uphold an authority they will not obey; they will fight for a church they scandalize; they advise and perhaps enforce religious practices they persistently neglect; they assert that outside the Church there is no salvation, and deliberately place themselves out of it, and keep out; they content there is but one road to heaven and stubbornly refuse to follow it. And they have been pursuing this life for years, despite pleadings of their pastors, urging of friends, and the promptings of their own senses and conscience, and seem disposed to continue it.

They are a sort of unobtainable problem. It is useless to explain to them the law of the Church and their duty, they know it. To remind them of their neglect, they admit it. To upbraid them, they submit humbly. To warn them of their danger of eternal damnation should they die in their state; they fully realize it! And so they go on year after year, without repentance, without grace, with the sins of years upon their souls, trifling with God's mercy, tempting His justice, inviting His wrath, and courting eternal damnation.

But they do not intend to be lost. They hope to repent and be saved. How? When? O, some time. Will they live to see another Lent? Another month? Another day? Of course they are not certain about that. They may die before the next sun, without an opportunity to repent and make amends for the sins of years—and but though they see hell open before them they will risk it anyway. They are queer characters, and may God be merciful to them.—Central Catholic.

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