

FIVE MINUTE SERMON  
SEXAGESIMA SUNDAY

**MAMMON AND GOD**

"And that which fall among thorns are they who have heard and grieve their way, are choked with the cares and riches and pleasures of this life, and yield no fruit." (Luke VII, 14)

The things of this life, its cares and riches and pleasures, draw many people away from God.

To use things rightly we must know their value. We cannot know the value of things, unless we have a knowledge of their nature. Here, in this world, our knowledge is imperfect; it is confined principally to worldly things and passes slightly over heavenly things for which we were created.

We spend our time in amassing great wealth, in seeking pleasure, in gaining renown; while we seldom, if ever, give a thought to God. We think too much of our good looks, our beautiful houses, our fine farms, our golden grain, our glossy coated animals, our bank account; and too little of God. We cannot serve both. We cannot serve Mammon, i. e., the things of this world, and God too.

The great majority of mankind live forgetful of God. They live as though eternally far off. They center their thoughts and affections on the things of this world. Many are avaricious. They love Mammon; hence cannot love God. Being avaricious they grow mean and cruel. Scratching and scraping for a "little more" they starve and pinch themselves to heap up riches, to get more land, and when they get it, they die before enjoying it. With hearts of flint they deprive their families of many necessities and comforts in order to satisfy their love of money. Worth thousands of dollars, they yearly contribute but a mite to the support of God's church and then grumble because they have to give any or because asked to give more. To them this world is everything, the next world nothing. Their thoughts are of time with its fleeting treasures and pleasures; they forget eternity with its everlasting rewards and punishments. They think of God, if at all, but one hour a week while the remainder of the time is given to Mammon.

They teach their children to calculate, but not to pray; send them to schools where they are taught arithmetic, but not religion. Regardless of their morals, they leave them a fortune, thinking that it will be time enough to attend to religion when they grow up. The man who acts that way is about as wise as the farmer who would allow his field to lie neglected in the spring and to grow up with weeds and briars, believing that in the summer it will be time enough to sow the good seed. Youth is the spring time. If the good seed is not sown then, bad, sinful habits and other weeds and briars gain a foothold and will hardly if ever be eradicated.

O eternity! how few there are who think of thee, who provide for thee! Yet we know this life is short. Our powers will fail us, our senses wax dull, our riches leave us, and the world that we now think so much about will, at last, cast us off. We will have to go to a strange place, and are we ready?

One of the saints tells us, that there was once a large and populous country where the custom prevailed of choosing as governor a stranger who knew nothing about the people and their laws. This person was permitted to do as he pleased, and, thinking he would reign as long as he lived, he, of course, had a good time. At the end of a year, however, the people would seize the governor, strip him of everything and banish him to an island, where, not having wherewith to feed or clothe himself, he suffered extreme pain and misery. Without any warning, his riches suddenly changed into poverty, and his joy into sadness.

Once this people elected a prudent and sensible man. Having heard of the wicked custom of the people, he did not grow proud and haughty with the new dignity conferred upon him, but began to seek the supplies of everything necessary to sustain life to the island so that when banished there he would not, like his predecessors, die of hunger and exposure.

This is what passes in the world, and a wise, prudent and sensible man will act as did the prudent and sensible governor.

The country is the world wherein, when we think we reign, we are suddenly stripped of all we have and sent to the grave.

While enjoying transitory pleasures without thinking of the eternal, we are suddenly cut short in our career.

Is not he wise, sensible, prudent, who, knowing that he is to be deprived of all he has in this world, provides for the next by good works—works of penance, alms deeds, charity, prayer?

Is not he wise who despises the temporal for the sake of the eternal, who serves not Mammon but God?

How vain, then, are the things of this world. How little when compared with things eternal. What is all the fame, honor, renown, wealth, happiness of this world when compared with eternal joys?

The riches of heaven are as great as its joys and its honors. There can be no greater riches than to possess every good, to have every want satisfied. To the blessed in heaven no good is wanting, no desire is unsatisfied. They possess their God, the author of every good, the creator of all things precious. Whatever is good, whatever is beautiful, whatever is precious in heaven and on earth was made by Him. He made the grand old ocean with its waves mountain high and with its white

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winged fleets; He created the earth with its varied beauty, with its ancient forests, its majestic rivers, its pine clad hills, its crystal lakes, its laughing waterfalls, limpid streams and blooming valleys. He multiplies a thousand fold the joys of life. He gives innumerable domestic animals, the gifts of the human body its beauty and symmetry; to the mind its intelligence and power. He created the angels so perfect, so bright, so beautiful that they have at times been mistaken by the saints for God Himself.

He gave them and He gave us whatever is good, intelligent, noble, beautiful, loving and perfect in us. God could not have created this beautiful world with its magnificent mountains reaching to the sky; He could not have made the sun, the moon and the millions of millions of stars, some of them many times larger than this earth, with all their riches and treasures; He could not have brought into existence angels and men with all their goodness, loveliness, knowledge and perfection; He could not, I say, have imparted to these various objects of His creation the beauty and perfections they exhibit, if He Himself were not the unfailing source of goodness, beauty and perfections.

Since God is the source of all that is good, of all that is precious, of all that is beautiful, of all that is lasting, of all that is perfect, is he not foolish who does not love Him? Is he not foolish who loves the gift more than the giver? If a man gave us a gold watch or a horse, would we not love the giver more than the gift? He is the end and aim of our existence. Let us not act as though we expected our reward in this world. The majority act so. They serve Mammon, not God. All the evils existing in the world can be reduced to this. What is the labor trouble, but a result of love of Mammon? Those in authority want too much.

Let us, my dear friends, frequently recall to mind the fact that we have here no lasting dwelling place—that we are here to day and to-morrow are no more; let us embrace poverty, if by it we are drawn to God; let us despise riches if, loving them too much, they withdraw us from Him. We are travelling towards heaven: that is the end of the journey we have undertaken. If we were going to Europe, we would be careful to take a safe vessel.

Let us also take a sure way, a safe vessel for heaven. And believe me, my dear friends, there is none safer, none more secure, none more certain to land you safe in heaven's harbor than the vessel that carries detestation for the goods, the riches, the pleasures of this world and love for the only good—the source of all good, God the Father, Son and Holy Ghost.

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## TEMPERANCE

## NO WIT IN WINE

There used to be an idea abroad that wine was a help to wit because many men of genius drank wine and drank it to excess. But it is not the men of genius but their admirers who hold this theory most firmly. George Meredith in his novels wrote more in praise of wine than any other author of his day. It was with all the more astonishment that, when his letters were published, one discovered how harsh a critic of wine he was. He wrote in May, 1887: "I take it rarely. I think that the notion of drinking any kind of alcohol as a stimulant for intellectual work, can have entered the minds of those only who snatch at the former that they may conceive a fictitious execution of the latter. Stimulants may refresh, and may even temporarily comfort the body after labor of brain; they do not help it—not even in the lighter kinds of labor. They unsettle the judgment, pervert vision. Productions cast off by the aid of the stimulants are, at best, flashy, trashy stuff—or exhibitions of the modish in witless or grotesque conceit, of the kind which Hoffman's 'Tales give, for example; he was one of the few at all eminent who wrote after drinking. Schiller, in a minor degree—not to the advantage of his composition. None of the great French or English."

## DRINKING TOO DANGEROUS

The truth is, in the matter of drinking the world of work has won the day. Drinking in the old style was possible only in a world of leisure. As one after another we are swept into the clutches of the professions and trades, there is no room left for the drinker; he is merely an interesting survival. Sobriety has now a cash value; it is more in demand than the latest patent medicine. There was very nearly an industrial civil war a year or two ago over the question whether an engine driver has the right to get drunk even when off duty. The question was unfortunately left unsettled owing to the discovery that the particular engine driver in regard to whom the trouble had arisen had all the time been sober. Even so, however, each of us knows in his heart that the right to get drunk is to all intents and purposes dead. We are so largely a population in charge of dangerous machines that our neighbors will not allow us to risk their necks for the sake of an extra glass of whisky. The rich man, it is true, can still depend on the brotherly sympathy of some magistrates when he is accused of driving his motor at fantastic speeds or in fantastic curves under the influence of liquor. But for the poor man in the same condition the rights of man, as interpreted by enthusiasts, have ceased to exist.

## DEATH AND DUTY

There would be some hope for the drunkard if he paid heed to one who has his eternal salvation at heart. He might be reformed if he would listen to and accept the truth. But his mind is now diseased. His perverted notions of life are those that pass current among men lower than himself. When his best friend begs him to stay away from saloons and forever abstain from the use of intoxicating drinks, he replies in the language of drink victims that he can take a glass or leave it alone. It is useless to try to get him to admit the grievousness of his transgressions. Though he may have been to the workhouse more than once he claims not to be aware of doing anything wrong. He is not so much deranged that he can be sent to a lunatic asylum, and yet he is not sufficiently sane to enable his pastor or social worker to effect his reform. If he were in a normal mental condition, religious teachings and moral suasion would lift him out of the mire. Unfortunately he appears barely conscious of responsibilities imposed upon him by the divine law; and though he has been made to feel that there is an obligation under the civil law, he insists he was arrested and imprisoned because of a grudge against him.

It is not possible to portray the drunkard at his worst. Though I know many drunken fathers and have frequently visited their impoverished homes, I confess my inability to depict the awful conditions found there and the direful misery suffered. Even if I could I would not picture in gruesome detail the hunger, the abuse and the brutal treatment of wife and children by a rum-soaked husband and father.—Rev. James E. Donahoe.

## PERSECUTION IN PORTUGAL

There is fresh trouble for the Church in Lisbon. The Bishop of Guarda, a well known and greatly beloved prelate, has now been arrested charged with being implicated in the recent royalist plot. The Bishop has been flung into prison, where, alas, several well known Catholics and not a few priests languish, forgotten in their agony by Europe, now involved in a still greater agony. The United States from her calm and commanding position has time to be the angel of mercy to the sorely stricken nations, and if there are any who have time to spare from the horrors of Mexico, the woes of Belgium, and the universal sorrow of the time, they might come to the aid of the sorely persecuted Catholics of Portugal, whose prison conditions are of the worst, and who cannot obtain a trial because there are really no charges to be brought against them.—Church Progress.

CARE OF BELGIAN  
REFUGEES

For those of the Belgian refugees in England who are not within easy distance of a Catholic Church or a private chapel or convent, the Catholic Motor Mission is arranging a series of services which will be given in its travelling chapel. Many of the refugees are quartered in remote country places in houses and on estates generously loaned for the purpose, but without any thought of their spiritual needs.

Another organization which is proposed is for spiritual committees in every parish to organize service of the spiritual wants of the refugees, indicate where they can get confessions heard in French, assist them to attend the Sunday Masses and help them in other spiritual ways by the provision of prayerbooks, rosaries, medals, and scapulars, which in many cases they sadly miss.

On St. Nicholas Day there were great doings for the Belgians throughout the country. The saint impersonated by Belgian gentlemen especially commissioned by many eager helpers went the rounds of the homes giving presents to the children. At Earle Court there was a grand carnival, and the little ones were happy for the day while their elders forgot their own troubles for an hour or two. At Chelsea, in beautiful old Crosby Hall, which has been removed from the city and re-erected stone by stone there are weekly conversations and soirees for the refugees.—Church Progress.

## HOPE

Oh, how can the round moon shine as bright  
As it did ere the men had gone to fight?  
Ah, how can the warm sun light the world  
As it did ere the war-flag waved unfurled  
As it did ere the war-flag waved unfurled  
O'er the bleeding world?

Can it be that the birds sing just as sweet  
As tho' there was never a drum to beat?  
Ah, how can the flowers flaunt their flame  
As tho' they'd forgotten the wounded and slain  
And the hearts of pain!

Oh, Merciful Lord, it is better so—  
In this dark world of waiting and woe,  
Where the great guns boom and the bullets fly—  
And the men fall down 'neath the starry sky—  
And the lone hearts cry—

That something has courage to glow and sing  
And point to the peace the years will bring—  
For hope resplendent and unafraid  
Will heal the wounds and heart-aches made,  
Where bullets played!

—AGNES M. FOLEY

## DEATH AND DUTY

Death and duty often go hand in hand. This is frequently the case in the lives of Catholic priests and Sisters of Charity. In Memphis, Tennessee, and many other cities visited by plagues, you find monuments erected to the memory of priests and nuns who died when blood relations left victims to die, these strange priests and Sisters with medicine in their hands and a message of love on their lips. They came to suffer, to serve, to die, yet these are the men and women whose lives are blackened by charcoal assassins like Watson, Walker, Boles, Spurgeon and Seguin. Though a non-Catholic I permit no person on this earth to go beyond me in my admiration for those martyrs to duty. While I live they shall have a defender.—C. A. Windle in Brann's Iconoclast for August, 1914.

## EPISCOPALIANS NOT "CATHOLIC"

The following passage from an article written for the "American Journal of Theology" by the late Dr. Briggs, hits the nail on the head. He says:

"There can be no doubt that at the close of the third Christian century Roman and Catholic were so closely allied that they were practically identical."

"There can be no doubt that the Roman Catholic Church of our day is the heir by unknown descent to the Roman Catholic Church of the second century, and that it is justified in using the name 'Catholic' as the name of the Church, as well as the name 'Roman.' If we (Episcopalians) would be Catholic, we cannot become Catholic by merely calling ourselves by that name. Unless a name corresponds with the thing, it is a sham and it is a shame."

## EX-PRESIDENT TAFT SCORES BIGOTS

It is well to have our leading citizens speak out against religious bigotry. Addressing the Young Men's Hebrew association of New York recently, ex-President Taft praised that organization for the work it is doing. Speaking of religious intolerance, he said: "There is nothing so despicable as a secret society that is based upon religious prejudice and that will attempt in any way to defeat a man because of his religious beliefs."

Such a society is like a cockroach—it thrives in the dark. So do those who combine for such an end and

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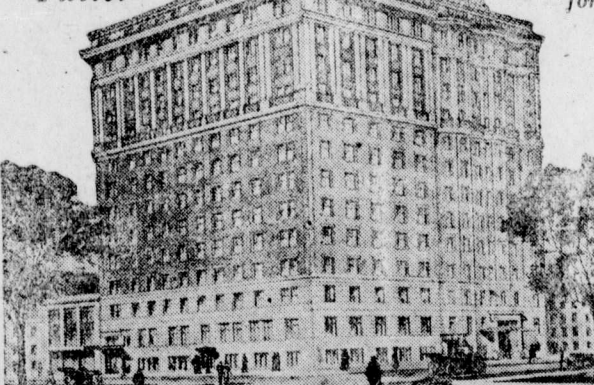
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To have seen one you love, going down the road to ruin, and to have heard him try to laugh and joke away your fears, while you watched the drink habit fasten on him; to have known suffering and to have borne a sorrow to which physical pain is nothing. And when at last he comes to that turn in the road that, sooner or later must come, and wakes to the fact that he is a slave to the drink you think everything will come right. He will fight the habit and you will help him escape it; but he can not do it. Drink has undermined his constitution, inflamed his stomach and nerves until the craving must be satisfied. And after you have hoped and then despaired more times than you can count you realize that he must be helped. The diseased condition of the stomach and nerves must be cured by something that will soothe the inflamed stomach and quiet the shaking nerves, removing all taste for liquor. My marvelous remedy—Samaria Prescription—has done this for hundreds of cases in Canada. It can be given with or without the patient's knowledge as it is tasteless and odorless and quickly dissolves in liquid or food. Read what it did for Mrs. G. of Vancouver:

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