

FIVE-MINUTE'S SERMON

(By the Congregation of St. Paul)

Pentecost or Whit-Sunday

THE LOVE OF GOD.

But you are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you.

Now, if any man have not the spirit of Christ, he is none of His.

On this great festival of Pentecost, fifty days after the resurrection of our Lord from the dead, the Holy Ghost came down upon the disciples.

The Apostles had been told by our Lord that the Holy Ghost should come upon them in power to it them to preach the Gospel over the whole earth.

And they continuing altogether in prayer, with the Blessed Virgin and the disciples, waited for the coming of the Holy Ghost.

On Pentecost Sunday there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting; and there appeared to them cloven tongues as it were of fire, and it sat upon each one of them; and they began to speak with divers tongues according as the Holy Ghost gave them to speak.

The Holy Ghost was given to each of them in this outward, visible, miraculous way for our instruction, that we may understand the office of the Holy Ghost, which is given to each one of us, to sanctify our souls and lead us to heaven.

There are, as you know, three Divine Persons in the Blessed Trinity: the Father, who is our Creator, as we say in the Creed—"I believe in God the Father Almighty, Creator of heaven and earth"; the Son, who is our Redeemer—as we say, "I believe in Jesus Christ, His only Son, our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried."

Here is the whole work of our redemption and release from the penalty of sin. Then we say: I believe in the Holy Ghost, who is called the Comforter and the Sanctifier.

The whole work of our sanctification, the whole spiritual life of our souls, the work of God: of ourselves we are utterly powerless. We could do nothing worthy of eternal life unless it be by God's help; as Scripture says, "Not that we are able to do anything of ourselves, but it is God who worketh in us both to will and to do."

What a glorious thing this is to think of! How glad we ought to be that it is so! If it depended on ourselves we should indeed be miserable, but as it depends on God we need never be discouraged or downhearted.

The Holy Ghost, God Himself, is occupied without ceasing in the work of our salvation. He is striving up to heaven for us. We have a good thought, and he says to ourselves that it has come by chance or accidentally. It is not so; it is the Holy Ghost which has suggested it to us. The Holy Ghost from morning until night, and in the middle of the night, is constantly making us think of something good. Do you know where He is to be found? Right in our own hearts.

We need not look up to heaven to find Him; He is within us. "Know ye not that ye are the temples of God and the Holy Ghost dwelleth in you?"

Then the Holy Ghost sits on His throne, and is ready to give audience to you whenever you seek it. And if you do not seek it, He often seeks you. He says: Come, my child, away from the world and all its vain, unsatisfying things and pass a little time with Me. I will fill your soul with good things. Just such good things as you need the most I will suggest to you. If you are discouraged, I will console you; I will put some thought into your mind which will be an answer to all your discouragement. If you are inclined to be proud and hard-hearted I will show it to you and put gentle and kind thoughts in you; I will make you patient under afflictions and trials. If your burden is too heavy to carry I will take the weight of it and make you carry the rest with cheerfulness.

Put your confidence in My help, and I will bring you safe through all the various circumstances of life, to your home in heaven.

Health and happiness are relative conditions; at any rate, there can be little happiness without health. To give the body its full measure of strength and energy, the blood should be kept pure and vigorous, by the use of Ayer's Sarsaparilla.

The Medicine for Liver and Kidney Complaint.—Mr. Victor Auger, Ottawa, writes: "I take great pleasure in recommending the general public Paroel's Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Paroel's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

Ay's Paroel's Vegetable Pills contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Cairncross, Shakespeare, writes: "I consider Paroel's Pills an excellent remedy for Biliousness and Derangement of the Liver, having used them myself for some time."

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How many people are ashamed to go into company on account of their foul-smelling breath, caused from catarrh or cold in the head? If they would study their own interests they would soon have sweet breath like their neighbors. There is one sure cure for Catarrh, and that is Dr. Chase's Catarrh Cure. Give one blow through the blowers and you get relief immediately. Price, including blower, 25 cents.

OUR BOYS AND GIRLS.

A Royal Child's Generosity.

At this time, when every one is rejoicing over the long and prosperous reign of her gracious Majesty Queen Victoria, the following simple incident of her childhood (told by Alfred Story, in *The Quiver*) will doubtless interest our young friends, showing as it does that the amiable qualities which have characterized her as a queen, were already manifest in the little princess:—

When she was seven or eight years old this little lady was particularly fond of dolls, of which she was allowed to buy a goodly number, always provided that she took good care of them, washing and dressing them herself, and supplying them with the neatest and most becoming clothing. The clothing she bought with money earned by steady application to study.

On one occasion she took a great fancy to a doll displayed in a shop near her home. Unfortunately she had spent her allowance for the month, and no more would be due for a fortnight; but the princess was not discouraged. Having explained the matter at home, she was permitted to ask the shopkeeper to put the doll aside for her. The shopkeeper, who knew her, willingly consented, and the little lady felt that the doll was safe.

It was a happy day when, with six shillings in her hand, she went to the shop after the treasure. The money was paid and the doll handed over to its new mistress, and then the child turned to the door. Before she could step outside, however, her eye fell on a miserable-looking tramp who opened his lips as if to speak to her, and then shut again irresolutely. He stood aside to let her pass, a mute appeal in his sunken cheeks and quivering lips.

"Did you wish to speak to me?" asked the princess.

"I am very hungry," said the man in a trembling voice. "If I were not ready to sink I would not ask for help."

"I am so sorry," replied the child. "I have no money, or else—"

His lips trembled forth a humble, "Thank you, lady," and he was shuffling off when the childish voice cried, "Stop." She stepped back in to the shop.

"Oh, would you mind taking the doll back and keeping it for me a little longer?" she asked.

"Certainly I will take it back, and return you the money," was the reply.

The child took the money and turned to the door. She placed the whole of it in the hands of the starving man, and his eyes filled with tears.

"Please go quickly and buy something to eat," she said.

"Yes, miss, I will, and may God bless you all the days of your life, and prosper you in everything you do," said the man. Then as he hobbled off he murmured, "If the Almighty made you a queen it would not be more than you deserve."

Be Cautious.

Impulsiveness is a very touching and lovable trait of a child's character. The little one of seven or eight is still in its baby days when its funny little mistakes are only to be laughed at and made all right by the wise grown-ups.

By and by, however, the child approaches the grown-up state itself, and then it is time to cast impulsiveness aside with the rest of the baby clothing and to take up the exact opposite—cautiousness.

What is caution? Is it fear? Yes, wholesome fear; fear that is in no sense cowardly, the fear of doing wrong, the fear of making irrevocable errors.

All the troubles of the world are due to two causes—sinning and blundering. And blunders very often prove to be as mischievous as crimes. All history testifies to this truth.

We are taught that, if we would be sinless, we must keep away from the occasion of sin. Keeping away is caution. Last week a boy was killed at a railroad crossing in Little Falls, N. Y. This is an all too common accident, but little Walter Rheul's death was uncommonly brought about. He was going to cross the railroad when he saw the last express approaching. He did not rush in front of it, but neither did he withdraw. He stood in close proximity to the track to watch the train go by. The train went and the air station created by its rapid motion drew the boy under the wheels and killed him. A nearly similar instance occurred the other day in this State. A man waited for a freight train to pass. Like poor little Walter he, too, stood close to the track and a bar of iron on one of the cars fell off and struck him in the chest, killing him instantly. If these two victims of incaution had been content to watch the danger from afar their lives would have been spared. Had they kept at a distance from the occasion the occasion could not have injured them.

So it is with sin. We may resolve to be very good, but if through curiosity or impatience we remain too near the occasion of evil we are in danger of eternal death. No one can save us if we will not save ourselves. We must be cautious if we would have wisdom and fortitude and foresight and self-control and a hundred kindred gifts that never come to the impulsive. Webster's definition of caution is "provident care," and a very good definition it is. It is the sort of care that keeps care away. Caution considers all things and carefully separates the good from the bad, the useful from the worthless. Young people are seldom cautious, although there is far more need for caution in youth than in age. The philosopher who declared that he would rather see the old more

FOOLISH THAN THE YOUNG WAS NOT ALTOGETHER WRONG, SINCE A FOOLISH ACT OF YOUTH MAY RUIN A LIFETIME, WHILE THE OLD FOLK WHO HAVE DONE THEIR WORK HAVE EARNED THEIR REST, AND IF THEY SO PLEASE, A SECOND CHILDHOOD WITH IT.

Those who put off caution to the "gray-haired time" must reach it through years of blundering rashness, through time that can never be recalled, through wounds that can never be healed, through mistakes that can never be rectified, through lost opportunities that will never come back: "Better sure than sorry." How much easier would it not be to adopt the policy of cautiousness now, when habits are easily adopted. "An ounce of prevention is worth a pound of cure." And cures do not always cure.—*Stand and Times.*

CHATS WITH YOUNG MEN.

Catholic Columbian.

The man who does the most talking does the least work. He is a sensible employer who quickly rids himself of the man who brags of what he does, and suggests constantly by implication or veiled sigh that he has more than earned his wages, or that he is over-worked.

The Young Man's Opportunity.

In a recent public address a prominent clergyman said that he envied the younger men their opportunity to participate in the events of the three or four decades immediately in the future.

If the material, artistic, social, and religious progress of the coming thirty years shall be commensurate with that of a similar period in the immediate past, the youth of to-day certainly have fine prospects. Building upon the foundation already laid they may—

find some of them will do things as wonderful to the children of 1925 to 1950 as the telephone, the electric light and the X rays are to the present generation.

The achievements in science, the arts and mechanics will challenge the admiration of even those who live to compare the realizations of a quarter of a century hence with those of to-day. But there are greater things to be done than even the great things in the material realm.

But those greater things—what are they? With the increase of wealth and the facilities for doing business; with opportunities to touch the lives of peoples who are opening their doors to us; with a widening of our appreciation of the powers of nature, there must be an elevation of the quality of manhood. The church and the home; those charitable institutions which give opportunities for men to express their love for each other; the firmer welding of the bonds of brotherhood; the more nearly universal practice of charity and toleration toward the weak and erring; a more widely prevalent spirit of helpfulness between all classes—these are some of the great things which the young men of to-day must bring about in their riper manhood.

Young men may individually to-day and to-morrow be preparing themselves for their participation in these developments. And in bodies, as in the Young Men's Institute, they may move toward the right with irresistible force.

But the foundations in character and education, in belief and in practice must be firmly laid to-day. Time flies; none is to be lost.

THEY LACK EARNESTNESS.

It seems almost as hard to stir up self-sacrificing enthusiasm in the Protestant Young Men's Christian Association as it is in the Catholic societies for young men. The thirty-second international convention of the Y. M. C. A. was held in Mobile, Ala., a few days ago, and the official organ of that organization says:

The attendance was not large, only 345 delegates and 158 corresponding members being present. It was hardly representative. No delegates were present from any point west of Denver, and but a few from Canada, while the North-east sent but a meagre number. From New York State, for instance, there were only a few of the leading men from its larger cities. But 203 associations out of the 1,359 in the country registered a man. The colleges had hardly a name on the list from north of the Mason and Dixon line. Two thirds of the total number of delegates were paid officers."

"Was ever thus, etc!" The young man is willing to have things done for him, but when it comes to taking up his time and spending some of his cash for the general good of his class, well, then—his numbers grow beautifully less.

READ AND THINK.

Hamilton W. Mabie, discussing in *Current Literature* the effect upon the mind of excessive reading of newspapers and novels, makes this suggestion:

"Dante and Shakespeare are incredibly dull to those who have lost the power of concentrating all the faculties and bringing them to bear on a subject. In order to understand and enjoy the great writer one must be willing to think with him; and if one is unwilling to think the great book remains a sealed book. It would be worth for all who read in these days of countless publications of all kinds, and of countless appeals to interest and attention, to keep at hand some book which requires close thinking; some discussion which must be followed step by step with absolute absorption of the mind. Most of us need the bracing effects of such a mental gymnastic. The time is much more favorable to breadth of interest and information

THAN TO DEPTH AND POWER OF INTELLECTUAL LIFE."

A Millionaire's Methods.

Theodore A. Havemeyer, Vice President of the American Sugar Refining Company, who died in New York on Monday, April 26, was a man of thorough methods. In a conversation some years ago concerning his successful business, he said:

"For twenty-five years I was at work at 7 a. m., and did not leave the refinery until 7 p. m. I never went to bed at night until I had gone through the whole establishment. While I was a single man my expenses never exceeded \$50 per month. One prerequisite in business is a thorough mastery of all its principles and a knowledge of all its details."

"I knew how to fire up under the boilers and how to run the engines. I built an engine once myself. I knew how to handle the sugar and how to market it. I knew what was a fair day's work for a man, because I worked alongside of the men."

"Another requisite is application and alertness. We were always on the lookout for some better way to do a thing, and our success is largely owing to invention brought out by observation and experiment."

"Another rule is to keep away from liquor, and we always followed it."

"The practice of these rules combined with frugality and ordinary faculties of mind, will bring commercial success to any man. Many a man who grumbles at the wealth of another would decline to go through the sacrifice, and there is many a wealthy employer to-day who works harder than his employees, with the added strain of the care necessary for carrying on a large business and providing for the continual employment of any army of people."

LIBERTY AND LICENSE.

Liberty is what may be called the natural state of the individual; it is withheld from the infant or the child of tender years only because he is not at the time fitted by experience and education to make wise use of it, but just as soon as he acquires needed control of himself he is allowed more liberty, and so on, until he is left without parental restraint altogether.

It is well to keep this conception of liberty as a natural right always in mind while putting restraints upon it, for then the restraints will be properly regarded as mere temporary devices, to be discarded just as soon as the child shows himself able to care for his own welfare. This is not regulated by age. As a matter of convenience, it is assumed that at a certain age the youth has reached maturity, and thenceforth he is free from parental restraint or coercion, being at liberty to do as he may please, subject only to the commandments of God and the Church and to the laws of the community in which he may live. But, as a matter of fact, some young people reach years of discretion at an earlier age, and some, though they live to be old men, never attain them. It is well, however, in dealing with boys to encourage them to assume responsibility for themselves, and therefore to give them just as much liberty all times as they are able to wisely use. They will thus acquire strength of character early in life and be better fitted when they reach the legal limit to play the parts of independent men. Real liberality, however, should not be confounded with license.

The tendency of the times, though in the right direction, should not be allowed to get beyond bounds. In the main, the release of lads from coercion is beneficial, and the world is doubtless better to-day than it was a hundred years ago, by reason of the greater liberty accorded the individual, whatever his age, but in particular cases old-time coercion is still needed to put restraint upon the young. When they abuse the liberty they have been given, and show a tendency to lose respect for authority, they should have their privileges curtailed, for they will have but poor preparation for a life of independence if they have not learned in their youth the necessity of obedience to the law and to the authorized ministers of the law.

The chief evil resulting from the increased liberty allowed the young in the present generation is the lessened respect shown for parental authority and the lessened respect for parents themselves. Both should be maintained even though it should be necessary to retrace some of the steps of what is called our advancing civilization. Liberty is a natural right, an eternal principle, but true liberty can

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As Anglicans See It.

The courteous phrases which the Anglican Archbishops use, possibly with the view of diverting attention from the great weakness of their logic, in referring to the Pope in their reply to the Bull, *Apostolica Curia*, have given offence to some of their religious brethren. Chaplain McGhee, H. M. F., for instance, is highly indignant that the Archbishops should have called the Pope their "venerable brother in Christ," and he has written to the *English Churchman* to protest against such language and to suggest that Protestants should publish a remonstrance against it. Augustine Birrell, whose remarkable article on "What Happened at the Time of the Reformation," attracted such wide notice at the time of its appearance, enters his protest in the columns of the *Spectator* as follows:

"I can not believe that 'true born Englishmen' (if there are any left) will appreciate the complimentary epithets lately bestowed by the heads of the Anglican Church upon the Church of Rome. The two Archbishops call the Church of Rome 'their sister-Church in Christ.' This is all very pretty, but in compliment, as in love, a little reciprocity is essential if any dignity is to be preserved. Will the Pope call the Church of England 'a sister-Church in Christ?' Not! It would be unseemly to put the words of John Wilkes' famous retort to Lord Thurlow into the mouth of the Holy Father, but the quotation, if unseemly, would be apposite. The Pope has just told the Church of England that she is without orders, and consequently without sacraments; that she is a plainly heretical body whose followers are outside the pale of salvation. A nice sort of reciprocity is essential if any dignity is to be preserved. Will the Pope call the Church of England 'a sister-Church in Christ?' Not! 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