

FIVE-MINUTE SERMON.

Second Sunday in Lent. THE ANGELIC VIRTUE. "God hath not called us into uncleanness, but into sanctification." (1. Thoms. IV. 7.)

The epistle of this Sunday, my dear brethren, is principally occupied with a warning against the terrible vice of impurity, which in the times of our Lord and His Apostles was so fearfully prevalent in the heathen world...

Thank God we have not lost all claim to this honorable mark of purity, of which the Christians of that day could well be proud. But still there is not the broad line which then was plainly drawn in this matter...

We must, then, free ourselves from this yoke which it would put on us and understand that it is our duty, especially in this matter of holy purity, to seek the world, not to be taught by it.

We know that it is not only actions evidently contrary to the letter of the Sixth Commandment that are forbidden by it, but also lascivious words and immodest thoughts...

"You are the salt of the earth," said our Divine Saviour to His disciples. And He added: "If the salt lose its savor it is good for nothing any more but to be cast out."

TEMPERANCE.

It is in the Lenten season that we are asked to mortify our appetites by taking little food and less drink of an intoxicating nature...

It is a grace that God will give to all asking it, the grace of total abstinence, for it is a blessing for one's own good and the good of one's neighbor...

The Word of God, as spoken in Holy Writ, proclaims against intoxication: "A workman that is a drunkard shall

not be rich," says Ecclesiastes, and "He that contemneth small things shall fall little by little." In the Book of Proverbs we read, "Look not upon the wine when it is yellow, when the savor thereof shineth in the glass; it goeth in pleasantly, but in the end it will bite as a snake, and will spread abroad poison like a basilisk."

It is declared by statisticians that there is two times as much money spent for liquor as for all the rest of table liquida combined. It has been said that the drink bill for America's metropolises now reaches \$1,000,000 a day.

For some, liquor is a positive danger, and for those total abstinence is not only a wise thing, but it is a necessity. The custom of treating is a most deplorable one, for it is largely responsible for the excessive use of intoxicating drinks.

Let us in Lent try total abstinence, and we will find it so pleasurable and agreeable that after it we shall not find liquor any longer attractive. Our Lord underwent a sacred thirst for us. Shall we not thirst at least a little for Him?

ST. PATRICK.

There is something distinctive about the devotion of the Irish to St. Patrick, and especially about their annual celebration of his festival. This is something more than the festival of a saint. It is the festival of a nation, which feels and knows that it is in special favor with God—the grateful joy of those who may fairly regard themselves as the chosen people of heaven.

It is no exaggeration to say, that to those who deny the existence of God and of everything supernatural, the history of the Irish people in the past is a puzzle beyond solution, and the attitude of the Irish people at present is a standing miracle. They see a nation in the past that clung to its faith and its traditions through seven centuries of bitterest persecution...

Apostle from His whole Church a man according to His own heart. By nature, by grace, by his training under the hands of Providence, St. Patrick was fitted for the great work of the apostolate to which he was called. As a child he was remarkable for his piety and holiness; and God tried him in his youth as he tries all His saints, by bitter adversity. And, when he was tried and found not wanting, God placed him under the care of three of the greatest saints of the Church: St. Martin of Tours, St. Germanus and St. Vincent of Lerins, and they prepared for him the great work for which God had chosen him.

All his strength came from prayer and from union with the cross of his Divine Master. He bore that captivity for six long years, his great heart all the time yearning towards the strong, passionate people that lived around him, who in their own rude way, were worshipping the unseen God in groves of oak and offering sacrifices of living beings toward the creations of their own imaginations.

And when the time was come, in sleep, in a vision, he received from God his mission. And he rose and obeyed, and the same day he set out on his journey, sanctified by his prayers before he landed again—no longer a slave, but a prince and prelate of God's Church.

Such was the glorious Apostle of dear Ireland, the ever loved and venerated St. Patrick. May God make his people worthy of his sacred example.

TRADING - STAMPING RELIGION.

The following dispatch appeared in the New York Times recently: "Garret, I. d.—Adam Stewart's clothing store was stormed yesterday by 200 men who claimed suits of clothes as recompense for accepting the Baptist faith. Mr. Stewart is a loyal Baptist and recently announced that he would present a suit to each man who came into the Church. The Rev. Dan Shannon, Baptist revivalist, has been holding meetings here during the last three weeks and has increased the number of converts at a surprising rate. Apparently every citizen in the place who needed a suit of clothes was coming to the front on the evangelist's call. Shannon and Stewart will decide who of the converts are actually converted before giving them clothing."

The "suit of clothes" argument is an old one with some of our Protestant friends. Rev. Dan Shannon (Heaven help the name!) Baptist revivalist, is no the first preacher to try it. Many a poor little Catholic orphan has been stolen from the faith of his father by the bibber of Protestant proselytizers. Many a weakened Catholic has accepted position for the surrender of his faith. In fact it is only the way of bribery that leads from the Catholic Church to the shifting sands that men call Protestantism. When the good ladies from the Protestant churches of the community start a sewing class and coax the little Catholic child into its comfortable quarters with promise of lessons in needlework and crocheting, what is this but the "suit of clothes" argument for religion? When the Presbyterians build a church for the Italians, furnish them with a minister, sweetly smile on them, give them presents and buy them a sewing class and coax the children on the head and dangle candy before their eyes, what is all this but the "Suit of clothes" argument? A trading stamp given with every doctrine! When the Y. M. C. A. invites Catholics to partake of its fine building and its advantages, gives them passes to the gymnasium and the lec-

tures, mixes Bible readings with its sparring bouts, what is all this but the "suit of clothes" argument?

Dan Shannon did not discover this argument. It is as old as the hills. Possibly it was tried on Dan's grand father in the old land, when they came to the starving peasant with a loaf of bread. In one hand and a Bible in the other. The former was to be taken only on condition that the hungry man accepted the latter. Possibly Dan Shannon is himself the victim of the "suit of clothes" argument. At any rate the Rev. Dan's eloquence when clothed in a nice new suit captivated all his hearers and a multitude professed conversion and a desire for a new suit.

What a mockery of religion all this is! How disgusting the so-called conversions! The shrewd folks of the little Boston town soon reduced it to the absurdity which all decent men know it to be. The American people have no longer any use for the "suit of clothes" argument. Religion must result from conscientious convictions, not from bribery and "suits of clothes." It is worse than folly to pay a man a dollar a day to be a Christian.

TYPES OF THE TIMES.

"Need a man belong to a church when he sees lots of good men outside and plenty of bad men inside of them?" was one of the questions asked at a mission for non Catholics in Youngstown, Ohio. The answer given by Rev. Thomas O'Hearn, of the Cleveland Apostolate was as follows:

"Recently while traveling I fell in with a gentleman who, surmising my calling, turned our talk into religious channels. The man was a banker, generous to every worthy cause, a faithful husband, an honest man, a Christian at heart, but associated with no church. 'My mother was a loyal church member,' he said 'but for myse I believe the spirit is more than the form, and I read my Bible or Sunday newspaper in the corner window of my home, which, by the way, looks like a steepie.'"

"He answered my arguments with the story of his neighbor. He is a man whom nothing could keep from Sunday service or prayer meeting, but a harsh grocer and butcher; and occasionally his drunken spree disgraced an otherwise respectable man. 'These two men are types of the times. We daily hear the phrase, 'I am just as good as those who go to church,' or 'It does not matter where you go to church or whether you go at all, so long as you have the spirit of Christ.'"

"Both men were partly right and partly wrong. The banker had indeed something of the spirit of Christ, of justice and charity. He was living on the memory and example of his mother. But he neglected to support by his membership and his talent, as well as by his wealth, the church which made his mother what she was, and but for which the very name of Christ would have been long ago forgotten."

"The neighbor was right in belonging to the body of Christ, but woefully wrong in failing to be regenerated by His spirit."—True Voice.

Peace is better than joy. Joy is a very uneasy guest, and is always on tiptoe to depart. It rises and wears us out, and yet keeps us ever fearing that the next moment it will be gone. Peace is not so. It comes more quietly. It stays more contentedly, and it never exhausts our strength nor gives us an anxious forecasting thought.

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