FIVE MINUTE SERMON

BY REV. F. PEPPERT SECOND SUNDAY IN ADVENT

Blessed is he that shall not be scandalized in ... (Matth. xi. 6.) By referring to His works, our Lord wished to prove that He was the promised Messias, the one Who should come, and Whom all the saints of the Old Testament had ardently longed to behold. For our sake He made known by word and sake He made known by word and deed His divine mission to all the world, and it is our duty, too, by word and deed, to proclaim our faith in Him fearlessly for love of Him, This is the lesson contained in the Blessed is he that shall not be scandalized in Me," that is to say, he only is blessed and attains to sternal bliss who believes firmly in Me, and does not allow any worldly arguments to make him waver in his faith. He only attains to eternal bliss wholnever denies Me in word or action, but acknowledges My doctrines in speech and by his daily life."

The history of the Apostles and of the early Christians, and, in fact, the whole history of Christianity down to the present day is full of glorious instances of the most fearless con-fession of Christ. After the Apostles had undergone untold hardships whilst preaching the gospel in distant lands, they suffered martyrdom in shameful and paintul ways; and the Christians of the first three centuries likewise were in constant danger of death if they steadfastly acknowledged Christ. Nevertheless, they clung firmly to the truth, knowing that they ought to fear God rather than man.

Catholics in every age have fol-lowed their example. The Church has always been assailed by her enemies, and those who confess the Catholic faith have been liable to secution. If we read the history of the missions in America, Africa, China and elsewhere, we shall find hundreds of instances of inviolable loyalty to Christ on the part of de-voted missionaries and their con-verts, who suffered death in its agenizing form rather than Him. If we turn our eyes to civilized Europe we shall see that at no distant date Catholics had to shed their blood and suffer the loss of all their inherited and acquired possessions and of all their civil rights for the sake of their faith. This was the case in England, where Queen Elizabeth and King James I. requited the devoted loyalty of their olic subjects by cruel oppression and the shedding of much innocent blood. Even where confession of the Catholic faith has not involved physical suffering, it was, and is at the present time made difficult by those in authority, who, being blinded by pride, try to throw ridicule upon religion and virtue; the writings of such man are regarded as masterpieces of the human intellect, and thus the faith of multitudes is undermined, and even many, who are nominally Catholics, delight in are nominally Catholics, delight 7n. mocking at their religion and in despising those who follow its teachings. St. Paul's words: "All that will live godly in Christ Jesus shall suffer persecution" (II. Tim. iii, 12,) are still true, and we all ought to remember that our Lord said. "He member that our Lord said: "He shat shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He shall come in His Mejesty and that of His Father, and of the holy angels (Luke ix, 26) He still says to us

quietly making a meditation, to selves mocked and despised.
think it quite impossible for us ever What do they gain by their to be more afraid of offending men than God; but when we go out into the world and hear sarcastic, sneering and contemptuous remarks addressed to us; when apparently good reasons are given for representing our most sacred convictions as foolish, and our education as not up to date; when our steadfast loyalty to Christ brings us into danger of for-feiting the esteem of a man whom, ne reason or other, we desire to please—then the struggle becomes difficult and we risk denying our faith in Christ, or at least some principles of that faith, through principles of that faith, through human respect. We are in peril of being disloyal to our Lord net merely in word, but also in our hearts if, under the influence of human respect, we fail to accomp-lish the good that is in accordance with God's will, and do the evil that

Hence it is very necessary for us to try to strengthen ourselves by making good resolutions very often to avoid the sin of fear of man, to to avoid the sin of fear of man, to which Christians are only too apt to yield. Fear of man is an unworthy sentiment, which prevents us from following the promptings of our conscience, and constrains us to do evil and neglect our duty through a cowardly reluctance to displease others, or with a shameful intention of currying favor with them. It is a of currying favor with them. It is a despicable and sinful kind of servility that withdraws a man from the service of God and subjects him to the will of his fellow creatures in order to win their esteem and to avoid their disapproval.

Fear of man is utterly mean, for he who yields to it disregards God's voice and listens only to the deceit-ful arguments of wicked men. He ful arguments of wicked men. He becomes the slave of all whom he fears to offend, and his opinions, words and actions are not guided by his own reason and the voice of his own conscience, but by the views of men who are mistaken, if not actually malicious. He thinks, speaks and judges, not in accordance with his own knowledge, but because with his own knowledge, but because others, with whom he cannot at heart

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agree, think, speak and judge in a par-

He knows what is right, but in stead of making use of his free will and choosing to do his duty, he has no courage, simply because he ftears to be criticized by men whose blame would often be true praise. He knows that he is doing wrong and abhors it in his inmost heart, and yet he doss it, fearing to incur the unjust scorn of wicked men. He recognizes his duty, and sees how great and noble a thing it would be to act according to it; but yet he fails to do so, because others, too, fail to act as they cught. Fear of man causes us often to be false to our own reason, conscience and free will. A Christian who wishes to be regarded by the world as highly educated and as possessing an enlight ened and untrammelled mind, is very apt to fall into this sin, which utterly degrades him, since human dignity requires us to use our free will in following the dictates of

eason and conscience. Many other sins degrade man to the level of a beast, but fear of man makes us resemble those heathen idols of which we read in Holy Scripture that " They have eyes and see not; they have ears, and hear not." In the same way people who through fear of man do not venture to contess Christ and to follow His teach ing, have eyes, tongues and ears, but refrain from using them for their own good. They have tongues but they are atraid to quote the words of Him Who is Truth in opposition to wicked and Godless remarks; they have ears, but they dare not listen to the voice of conscience, and seem unaware that the principles of those whom they fear are bad; they have eyes, the eyes of the mind, and see that they are being misled by those about them, yet they follow

the wrong path blindly. men, and they share the same fate. The idols are for a time treated with reverence and honored with incense, but in the end they are neglected and fergotten, and, in the same way, Christians, who through human respect have been disloyal to Christ, are perhaps for a time praised and honored, but at last they are abanall: "Blessed is He that shall not be scandalized in Me."

It is easy enough, when we are the same they acted contrary to the dictates of reason and conscience, and see them.

What do they gain by their human respect? A little fleeting favor from their fellow men, and God's eternal displeasure, for, as we read in Holy Scripture, 'He that feareth man shall quickly fall" (Prov. xxix, 25,)

he shall perish in his sins. Fear of man is really the most injurious thing that we have to fear.
No form of persecution, no insults
or ridicule can do the Church so much harm. Persecution can torture and slay the body, but it cannot touch the soul; insults and ridicule can, indeed, cause us much pain and give us days of bitter suffering, but these will have an end; whereas fear of man kills the soul and brings down everlasting punishment upon it. If only all Christians would keep free from this fear, the enemies of Hely Church could only banefit her by all their attempts to ruin her, since such attempts would be opportunities for Christians boldly to con-fess their faith, and thus would only promote her giory. Fear of man hinders them from confessing their faith and doing their duty, and ex-

poses the Church to shameful out-rage at the hands of her enemies, harming her in this way more than any persecution or contempt could do. Therefore when we read in his-tory of the terrible persecutions against the Church we cought to he

against the Church, we ought to be encouraged to resist fear of man. If, in spite of our convictions, we are false to her, we shall be more guilty than the persecutors, who may not have understood her claims. The disobedience of her own children can inflict worse wounds than any

Keep therefore the teaching of our holy religion before your eyes and listen to the voice of conscience, doing always what it commands. Never hesitate to do right through fear of what people may say; and should this foolish alarm stand in the way of your acting and speaking as you ought, remember St. Paul's To me it is a very small thing to be judged by you . . . but He that judgethme is the Lord" (I.

Cor. vi, 3,4) Ask yourselves, therefore: What does God require of me? What will He say of me on the day of judgment if I do this or that?" I what pleases Him, caring nothing for the praise or blame of men, and being anxious only to confess the Lord Jesus before the whole world and throughout my whole life, that He, too, may acknowledge Me at the last day and give me the re-ward promised to those who stand firm in their loyalty to Him: "Blessed is he that shall not be scandal

TEMPERANCE

A TRICK OF THE DEVIL Treating is a trick of the devil to multiply, under the specious appearance of good nature, the drink habit which ruins here and hereafter the

lives of men. If the individual alone would pay for his order, and afterwards about his business, there would not be a tithe of the injury done that now curses humanity. The swell braggart on drass parade, however, makes a great show of his liberality. and so induces by his conduct not only drunkenness in others, but a prodigality which beggars bome and kindred. To emulate the example of the treater, and to improve, if possi ble on it, is the gross ambition of the poor fellows standing around the bar and in this way the squander of chil dren's rights and intoxication disgrace the idle and pompous hour. We believe that more good could b done in a minute by a non treating law than could be effected in a thou sand years by some of the little ex-

cuses of prevention that now make the inveterate sinner smile. Let treating be forbidden and injustice to others as well as drunken. ness will be reduced to a minimum In Germany there is little drunken ness, because when men call for a glass of beer, they do not engage in the arrant folly of paying for twelve. A half drunken braggadecio begets Such people are made like the idols of the heathen by their fear of of law makers can rectify. The man who drinks moderately in the beginning invariably in the end blames the treating of others for his down-

We think the first wh would thank our legislatures for a law interdicting treating would be the man who against his will and be cause of his false pride is forced to drink too much. His own desire is ignored, and since some fool counts him as one of twelve bystanders, to faints and lies down. he takes twelve drinks instead of the

one he originally intended.

All this is a multiplication of the evil of intemperance. Since men will drink, let men stand alone, and not in groups at the bar, and there will not be so many staggering there-

Treating does the devil's work eliminate it, and only a fraction of the present day drunkenness will be in evidence.—Catholic Columbian. OBSERVING WHERE THE HARM BEGINS

Some one, writing in defense of moderate drinking, says that every one is capable of finding out for himself how much he can drink by ebserving what amount of alcohol affects him, that is, what amount produces slight signs of intoxication,

or a headache the following day.

The objection to this view is t in order to know when the harm really begins, the drinker must be able to sense the subtle changes that precede the recognizable symptoms of alcoholic disease. How can be "observe" the gradual growth of con-

nective tissue in his liver, which leads slowly and without pain to a When a drinker begins to be short

of breath, can he "observe" the minute deposit of fat in the muscles of his heart by which alcohol is pre-paring the way for another sudden and unexpected death from "heart failure ?"

If the drinker begins to feel twinges that his friends tell him are the signs of rheumatism, will he be likely to attribute them to the alcoholic neuritis which his supposed 'moderate' allowance has caused,

of alcohol is harming him, he, a mere man of the working multitude, must have precise knowledge of disease symptoms that often baffle

experienced physicians. The man who boasts of his ability to "carry" large amounts of alcohol without feeling or showing it, has often less reason for self congratula tion than his easily affected neighbor, for, instead of a delicate brain, whose very asneitiveness would warn him against his drink, he has a dull watchman that allows him to injure other organs of his body unwarned

of danger. It is the non-sensitive drinker who may die of alcoholism, though all his life be has avoided intexication and has acted as a decoy to those of iner nervous sensibilities, who are openly rained in attempting to follow the example of the "moderate" drinker. — Scientific Temperance

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can sincerely make an Act of Love. "Nothing is sweeter than love; nothing stronger, nothing higher, nothing more generous, nothing more pleasant, nothing fuller or better in meaven or earth; for love proceeds from God, and cannot rest but in God above all things created.

The lover flies, runs and rejoices he is free and not held.

Love feels no burden, values no labors, would willingly do more than it can; complains not of impossibility because it conceives that it may and can do all things.
"It is able, therefore, to do any

thing, and it performs and effects many things where he that loves not, Love watches, and sleeping, slum-

When weary is not tired; when straitened, is not constrained; when frightened, is not afraid; but like a lively flame, and a torch all on fire, it mounts upward, and securely passes

through all opposition.
"Whosoever loveth knoweth the cry of this voice.
"A loud cry in the ears of God

the ardent affection of the soul which saith, Oh my God, my love Thou art all mine, and I am all thine. "Give increase to my love that I may learn to taste with the interior

mouth of the heart how sweet it is to love, and to swim and be dissolved "Let me be possessed in love, going

above myself in excess of fervor and Let me sing the canticle of love let me follow Thee, my beloved on high, let my seul lose herself in Thy

praises, rejoicing exceedingly in Thy "Let me love Thee more than my-self, and myself only for Thee; and all others in Thee, who truly love Thee as

the law of love commands, which shines forth from Thee. "Love is swift, sincere, pious, pleas. ant and delightful; strong, patient, faithful, prudent, long saffering, courageous and never seeking self; for where a man seeks himself there he

Love is circumspect, humble and upright, not soft, not light, not intent on vain things; is sober, chaste, stable, quiet and keeps a guard over

"Leve is submissive and obedient to superiors; devout and thankful to God, always trusting and hoping in Him, even then when it tasts not he relish of Ged's sweetness, for there is no living in love without

pain and serrew.
"Whosever is not ready to suffer all things and to stand resigned to the will of his beloved, is not worthy to be called a lover.
"He that loveth must willingly em

brace all that is hard and bitter for the sake of his beloved and never suffer himself to be turned away from Him by any contrary occurrences whatso-

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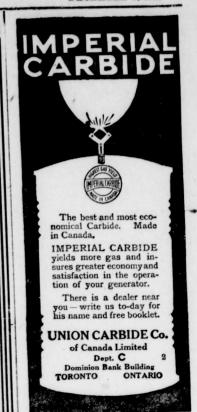
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me since."

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