

FIVE-MINUTE SERMON

EASTER SUNDAY

THE TRIUMPH OF CHRIST

This is the day which the Lord has made: let us rejoice and be glad in it. ... The festival of Easter is, above all things, my brethren, a day of joy.

It is for this reason that the joy of Easter is greater than that of Christmas, or of any other season of the Christian year.

We have beheld in Passion-tide our dearest Lord in suffering. We have beheld Him as the King of Martyrs, worthy of the title, because His pains were so far in excess of any.

Then we have followed Him along the sorrowful way of the cross; all have meditated deeply upon His three last hours of agony; we have almost heard His deep, expiring groan as He rendered up His soul to the hands of His Father.

Now, if we have been thus leant well the lessons of Passion-tide, the joy of Easter will come to us in all its fullness.

If we have pondered well the depth of humiliation to which our Lord subjected Himself in His death upon the cross, we shall well realize the greatness of His triumph to-day.

"For the right hand of the Lord hath wrought strength," the right hand of the Lord—that is, His almighty power—has raised up Jesus from the dead.

Surely, then, we can have no greater cause for rejoicing than this. Pray, then, my brethren, that your hearts may be filled with the true spirit of Easter joy.

THE ERA OF CONVERT MAKING

One of the Bishops recently took up a Catholic paper, and reading his eye over it, remarked that "the news that confronts us most in Catholic papers these days is the story of convert making."

Every paper I read speaks of converts to the Church. We have truly entered on an era of convert making.

It is difficult to tell to what special activity all this is attributable. The Apostolic Mission House at Washington may be more the result of this movement than its cause.

It is like the rising of the floods in the spring time. A great snow-melt from the mountains is trickling up in the mountains; the volume of the rivers in the lowlands begin to swell, and with onward rush they carry everything before them.

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THE SUICIDE OF THOUGHT

That brilliant English essayist, Gilbert K. Chesterton, in his chapter on "The Suicide of Thought" in his "Orthodoxy," reduces Modernism to its last analysis.

When Mr. Boice in the March Cosmopolitan continues, in utter disregard of his denunciations, to lay bare the true inwardness of the false moralists and iconoclasts.

Whence did this President of Wellesley College learn that it is not necessary to go back to Sinai to find the Covenants of God?

It is impossible, says Father Hugh Benson, writing in the Dublin Review, to acquiesce in the view that spiritism is a negligible danger.

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LIQUOR HABIT

Here we find another stump in the furrow. What is this "new creed?" Is there any man, woman, child or idiot in the United States who can tell us what it is?

THE "DARK AGES" AND THE BIBLE

Wonderful is the very noble testimony that has been rendered within the past seventy-five years, by learned non-Catholic writers of sterling honesty and high repute.

Dr. Maitland openly declares his belief that "as to the degree of darkness in which these ages from A. D. 500 to A. D. 1200 were really involved, and as to the mode and degree in which it affected those who lived in them."

He reminds us that printing was not then invented—how should anyone with any pretence to learning need to be reminded of this fact?

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SPRITISM AND ITS DANGERS

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