

FIVE MINUTE SERMON

REV. J. J. BURES, PHOENIX, ILL.

THE THIRD SUNDAY IN LENT
THE DIVINITY OF THE CHURCH

"Be ye therefore followers of God. (Ephes. V. 1)"

If there is one thing more than another noticeable in the character of the average man it is inconsistency. He has not sound principles to guide him, every touch of passion, pleasure, or human respect is sure to change his vacillating position. This being true in general, is much more frequently the case in matters of religion.

Persons who are considered good Christians, while lauding the benefits of the Church and its sound moral teachings, may sometimes complain of its rigors and its strict adherence to principle, while on the other hand, it has been said time and again that the Church is a great imposition.

They say that its wonderful constitution, durability and teaching serve to increase its powers of imposing on the people. Its enemies, acknowledging its marvelous superstructure and influence, persist in calling it an imposition. Nothing can be more inconsistent. For there is no truth that can be proved with more certainty than the divinity of the Catholic Church. If divine, it is not an imposition.

The wonderful constitution, the indestructible existence and the sublime code of faith and morals of the Catholic Church, instead of increasing its powers of imposing on the people, unanswerably prove its divinity.

In order to see that its wonderful constitution is an unanswerable argument for the divinity of the Church, we have but to recall a few well known facts. About nineteen hundred years ago there appeared among the oldest people in the world an historical personage, a Great prophet. His words and acts are known to all. That Christ really did exist; that He taught "as one having authority"; that His chosen disciples; that some of those disciples wrote books, these are facts that cannot be denied by anyone who believes in anything at all.

It is easy to see that the history of the miracles and good works of Christ contained in the four Gospels of Matthew, Mark, Luke and John is, at least, as true as that recorded by any profane historian. If we look into the world we see that about five hundred million of the most enlightened people in existence profess belief in the Gospel truths and miracles. If we go back to the time of Christ, we find the same in every age and every clime.

When the Evangelists wrote, the facts narrated were recent. Witnesses of the miracles recorded by them were still living. They could easily be contradicted, if not true. But instead of contradicting, the very pagans and Jews show by their silence as well as by their words that "Indeed this Man, this Founder of the Catholic Religion, was the Son of God," and these facts cannot be denied. Let us imagine, for a moment, that some poor, ignorant Samoan fishermen should suddenly appear in our midst, preaching a new doctrine. Suppose they would tell us they were disciples of a God who had appeared, taught, performed miracles and sent them to continue His mission; that they had embodied His principal teachings in a book; that, among other difficult things, we were commanded to have no inordinate affection for earthly things, to love our enemies, to do good to those who injure us and to follow their teachings or be eternally lost. Suppose still further that we were heathen. What would we do in such a case?

Before leaving everything to which our hearts inclined would we not examine carefully into all the details and circumstances of this new Teacher, of His teachings and His miracles? Most assuredly we would. Yes. And so did the people in the time of the Apostles. Aye! There were great and learned men of that time, as there are of to-day, who denied the possibility of miracles, as they were against reason. But when they became ocular witnesses of manifest miracles, then the fact first dawned upon their darkened intellects that there was a supernatural as well as a natural order and that to be above man's reason was not the same thing as to be against it. Then followed that spiritual revolution which regenerated the world and in a short time spread the Gospel to every nation. Alured by no temporal advantage, undaunted by the prospect of ignominy, conquered by no other force than that of truth, the Jew and Gentile, the Greek and the Barbarian, meekly bend their necks to the yoke of Christ and follow a crucified God. When reflecting on these facts; when considering that to follow Christ was to lose everything in the beginning of Christianity and often even life itself, then we must with St. Augustine conclude "Either the Catholic Church was constituted, propagated by means of miracles or it was not. If it was, it was divine; as no one but God can perform or authorize a miracle. If it was, it is divine, for such a rapid propagation of truths so repugnant to the natural inclinations of man would be the greatest of all miracles."

In either case, the wonderful constitution of the Catholic Church unanswerably proves its divinity.

The divinity of the Church, which is plainly seen in its constitution, appears in even a clearer light in its very existence.

VITALITY REGAINED
KIDNEYS CUREDHealth Restored By
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Their effect, I found more than satisfactory. Their action was mild and the results all that could have been expected.

My liver and kidneys resumed their normal action after I had taken upwards of a dozen boxes, and I regained my old time vitality. Today I am as well as ever, the best health I have ever enjoyed, and I unhesitatingly give you this testimonial for publication if you wish."

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In hundreds of letters received by Fruit-a-lives Company, the same expression is used "Fruit-a-lives is the best kidney remedy in the world". At any rate, these tablets have proved the best to the hundreds of men and women who have been cured by taking them. A box, 6 for \$2.50, trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-lives Limited, Ottawa.

When we recall to mind the many bloody persecutions she has undergone; when we remember the terrible invasions of the northern barbarians; when we reflect on the fearful assaults of the heretics and wicked emperors who tried in vain to destroy her, then we cannot but see that the hand that guides her is divine. All the powers of earth and hell have ever been waged against her; still she stands. No human institution could survive half so much. During her existence nations have been dissolved; governments have crumbled; thrones have been hurled asunder; tyrants have arisen, attained their eminence and fallen; while she, having passed through more trials than all combined, remained unchanged and unchangeable.

The bright summer sun that rises in the far east and traces his course through the blue sky until he sinks in the distant west never shone with a clearer, a purer, a godlier light than does the Catholic Church of to-day. What she is to day, she always has been and always shall be until the rivers of time are swallowed up in the gulf of eternity. Time and trouble leave no trace upon her. From Peter, who defied the threats of the Pagan emperor and said "It is better to obey God than man," down to his illustrious successor, Pius X, the glory of his age, there has been a long list of renowned martyrs, glorious confessors, bishops, priests and people who gave their lives, their liberty and their all in proof of the divinity of the Catholic Church.

Like her founder, she has her Good Friday and her Easter Sunday, her sorrows and her joys. And although she is still calumnyed, still persecuted, she has nothing to fear; for He has promised that the "gates of hell shall not prevail against her."

It now remains to examine her doctrines of the Church show her to

This Washer Must
Pay For Itself

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a week. He said "All right, I'll let you try it. I'll pay you first, and I'll give you my money if the horse is all right when you come back with it. So I didn't buy the horse, although I wanted it. Now this set me thinking.

You see I make Washing Machines—the "1000 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse and about the man who owned it. But I'd never know, because they wouldn't write and tell me.

You see I sell my Washing Machines by mail. I have sold over half a million that way.

So, I thought, if it is only fair enough to let people try my Washing Machine for a month, before they pay for it, it is only fair enough to let me try your horse for a week, before I pay you for it.

Now, I know what your "1000 Gravity" Washer will do. I know it will wash the clothes with out wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in six minutes. I know no other machine ever invented can do that, without wearing out the clothes. Our "1000 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it doesn't wear the clothes, but the edges nor break buttons the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, I said to myself, I will do with my "1000 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1000 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1000 Gravity" Washer must be all that I say it is?

You can pay me out of what it saves for you. It saves that which cost me a few months' hard and tear on the clothes alone. And then it will save you 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 30 cents a week till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1000 Gravity" Washer that washes clothes in 6 minutes.

Address me personally—L. Morris, Manager, "1000 Washer Co., 357 Yonge St., Toronto, Ont.

be divine. It is a fact, which all will admit, that a religion which teaches truths of faith and morals worthy of God, and not only worthy of God but also most useful to man must be divine. But the Catholic Church teaches truths of faith and morals worthy of God and most useful to man. Therefore the Catholic Church is divine. The dogmas of faith taught by the Catholic Church contain the most exalted notions of God and man as well as the most stupendous mysterious which God's assistance. The Church teaches that man by his reason can find out the existence of God, the rewarder of good and the punisher of evil.

The harmony of the works of nature will convince him of this. The admirable revolution of stars and planets and comets in different periods and various orbits without interruption or disorder show it. All the works of nature proclaim a Deity.

But although man by his reason could find out the existence of God and the spirituality of the soul; there are truths that the deepest intellects of man could never fathom. Hence the Church teaches that God has revealed certain truths such as the immortality of the soul, which is made to God's image and destined for eternal happiness with the blessed in heaven; the mysteries of the most holy Trinity, of the Incarnation and the Blessed Sacrament, by which the God of Justice and charity is ever with us to soothe our cares and answer our prayers.

The moral teaching of the Church contains the most sublime idea of morality and perfection which consists principally in the imitation of God. "Be ye perfect as your heavenly Father is perfect." The Catholic Church teaches, as Christ taught when on earth, mortification, poverty, humility and self-denial; it teaches that we owe a debt of adoration to God on account of His omnipotence, of gratitude for His benefits and of love for His providence; it teaches too, that we must live in justice and peace and charity with all mankind and die in the hope of a life beyond the grave.

A Church teaching doctrines which are so sublime, both in faith and morals, must be more than human, must be divine. Hence Pagans in the first centuries of the Church admired and embraced the Christian religion and Christian virtues. In every age they have been the cause of many conversions, drawing huge numbers from even infidel philosophic opinions.

Now, my dear friends, if the Church is divine; if, as we have seen, its constitution, formation, propagation, clearly shows its divinity; if its very existence is an unanswerable argument for it; if its admirable code of faith and morals proves beyond a shadow of a doubt its divine origin and protection—it follows as a necessary consequence that whenever the Church asks us to do anything or believe anything we must unhesitatingly do or believe it. For when the Church speaks, God speaks; and when God speaks we must humbly bow and say "My God, not I will but as Thou wilt." By so doing we will be putting in practice the words of my text in to-day's epistle "Be ye therefore followers of God."

TEMPERANCE

THE DRINK EVIL

"The question of intoxicating liquors," said Archbishop Glennon of St. Louis in a recent sermon, "is a matter of grave importance, and it has much to do with our economic, social, civic and religious welfare. First of all, the cause of total abstinence can be, and has been, very much injured by an incorrect statement of principles, and by an intemperance advocacy of temperance. If temperance be a virtue, it should apply to the treatment of the temperance question as well as all others. One error has been the illogical moral basis on which it is out—that the making, the selling, the taking or the drinking of intoxicating liquors is in itself criminal. There is no theology for such a statement. They are not. Neither the making, nor the selling, nor the drinking, in themselves are criminal habits. They may become criminal by association, by abuse, by the various conditions subsequent to the taking."

The other extravagant misstatement is that total abstinence means the elevation and salvation of society—that it is the only virtue, that if you are a total abstainer you must necessarily be a perfect human being. Some of the greatest sinners, some of the worst members of society, are total abstainers. Total abstinence, or temperance, is not the only virtue, just as drunkenness is not the only vice. Nor will the abstaining from intoxicating liquors be the sole salvation of a nation.

There are other causes that make for the downfall of nations which are much more predominant and much more effective than the use of the abuse even of intoxicating liquors. Immorality leading to the devitalization of a nation has been, as history tells us, the cause of the decline and fall of most of the nations that history has recorded. To say that temperance is the only virtue, and drunkenness the only vice, is to adopt a very narrow platform, and to base the propaganda on a very narrow issue, and very false principles.

But when I have stated these two extravaganzas, I do not mean to say that enthusiasm, honest, every day effort, even life concentration to

the cause of temperance and total abstinence is not a worthy mission. On the contrary, it is a most Christian and a most ennobling one. Not only should our purpose as Catholics be to oppose drunkenness, which is a crime and a sin, but also the drinking habit.

As Catholics we have taught and teach that drunkenness is a sin, morally offensive to Almighty God, offensive in itself, and doubly, trebly, many fold offensive by the additional sins that follow in its wake. Whether it be blasphemy, or murder, or immorality, or whatever follows in the wake of this sin, the man is morally responsible, for he has committed the first act and in doing so is liable to all the other acts that follow through that.

"Drunkenness is a species of menace that is particularly offensive to the Christian faith, because drunkenness dethrones the reason. The definition of a man is that he is a thinking, a rational animal. It is reason that differentiates him from the brute. Drunkenness takes away the distinguishing quality whereby he is a man."

We are opposed to the drinking habit, because drink very often leads to drunkenness. A drunkard does not sit in a moment of enthusiasm or forgetfulness get drunk. He is led to it, step by step. First he is a drinking man, then he is a drunkard. Drinking is what might be called in many cases the occasion of sin. In the very broad field of social life, national welfare, the welfare of the people, drinking is to be avoided, because over against it is a long roll of crime that degrades and destroys our civilization.

The records of our institutions show that with drink is bound up insanity. The bars behind which the poor unfortunate are held, these bars represent the other bars that were made by the drink habit. We are a nervous people, and drinking adds to nervousness. Drink leads to early graves, and generally to dishonorable graves. It is the drinking nations that are prone to tuberculosis.

So many of our charitable institutions which have to deal with the weaker, the poorer, the friendless and the homeless have to cater to a larger and still larger clientele because of the ravaging results of drink.

We do not need arguments to convince our reason. What we do need are motives, impulses, influences to stimulate our wills. It is not that we have not all come to the conclusion, that we should not. But can we reach the sequence, we will not? It is the will that needs support. This can be avoided, first by avoiding those who do drink.

We have long since set the seal of disapproval or condemnation on the drunkard. He has no place in the business world, in the civic world, in the public world. In avoiding those who drink, you can include everything, from the dive down town to the fashionable club. To drink with the veneer of respectability, and the glamour of high life, is not very far from the squalor of low life, and it is oftentimes noticeable that this so-called high life, at its highest point, touches the other extreme.

Instead of telling what wonderful strength of will we have, we ought to go to the throne of God and ask Him to strengthen us, to sustain our wills. It is well to have strength of will, but it is better to make that strength stronger by the blessing of Almighty God from day to day."—St. Paul Bulletin.

ST. PATRICK

CONTINUED FROM PAGE THREE

deny the virtues which it creates, the fortitude which it inspires, let them look to the history of Ireland. If men say that the Catholic religion flourishes only because of the splendor of its ceremonial, the grandeur of its liturgy, and its appeal to the senses, let them look to the history of Ireland. What sustained the faith when church and altar disappeared? when no light burned, no organ peeped, but all was desolation for centuries? Surely the divine life, which is the soul of the Church, of which the external worship and ceremonial are but the expression. But if they will close their eyes to all this, at least there is a fact before them—the most glorious and palpable of our day—and it is, that Ireland's Catholicity has risen again to every external glory of worship, and triumphed over every enemy. Speaking of our Lord, St. Augustine says, "In that He died He showed Himself man; in that He rose again He proved Himself God." Had not the Irish Church risen again to more than her former glory? The land is covered once more with fair churches, convents, colleges, and monasteries, as of old; and who shall say that the religion that could thus suffer and rise again is not from God? This glorious testimony to God and to His Christ is thine, O holy and venerable land of my birth and of my love! O glory of earth and heaven, to-day thy great apostle looks down upon thee from his high seat of bliss, and his heart rejoices; to-day the angels of God rejoice over thee, for the light of sanctity which still beams upon thee; to-day thy troops of virgin and martyr saints speak thy praises in the high courts of heaven. And I, O Mother, far away from thy green bosom, hail thee from afar—as the prophet of old beholding the fair plains of the promised land—and proclaim this day that there is no land so fair, no spot of earth to be compared to thee, no island rising out of the wave so beautiful as thou art; that neither the sun, nor the moon, nor the stars of

heaven, shine down upon anything so lovely as thee, O Erin!

"The longer I live the more convincing proofs I see that God governs in the affairs of men.—Benjamin Franklin."

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feel of the grass under my feet and the sound of the running streams by my side. The hum of the wind in the tree tops has always been good music to me, and the face of the fields has often comforted me more than the faces of men.—John Burroughs.

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