

FIVE-MINUTE SERMON.

Passion Sunday.

BEHAVIOR AT MASS.

"But Jesus hid himself and went out of the temple." (St. John viii. 59.)

We gather from the Gospels that our Divine Saviour frequented the Jewish Temple. Whenever He came to Jerusalem His first visit was to the Temple, and while He remained in the City of Sion most of His time was passed in the Temple. This, the great sanctuary of the Old Dispensation, was, without doubt, the true Temple of God, and our Blessed Lord loved its courts; for here alone was His Heavenly Father truly known and glorified among men.

Now, the attitude of our Lord Jesus Christ towards the old Jewish Temple teaches us two very important lessons—first, to love the House of God and to frequent it; and second, to behave with the greatest reverence within its walls. Surely the Lord of the Temple did not need to honor it. Yet, behold, His attachment for it, how often He visited it, and how incensed He was against all who profaned it! And if the sanctuary of the Old Law was so sacred in the eyes of our Lord Jesus Christ, how much more so the sanctuaries of the New Law? Was it not said of Him that "zeal for God's house hath consumed Him?" And do we not find that those amongst us who have most of the Spirit of Christ imitate Him in this also? Good Christians love the House of God; they visit it often, and they are full of reverence for it. While, on the other hand, there is no more infallible sign of a coarse and tepid Christian spirit than irreverence in the Temple of God. People whom you see enter the church laughing and talking, have little or no sense of worship; they come rather for appearance sake, like the Sadducees of old.

People whom you see come habitually late to church, though they live in the very next block, have no true devotion to God's House or its services, for real devotion overcomes all obstacles and breaks no delay.

People whom you find neglecting church Sunday after Sunday, have nothing of the Spirit of Christ; they are merely baptized heathens. There is on truer test of our religious spirit than this.

What is our attitude towards the House of God? Do we love to frequent it? Do we act with due reverence in it? If we are indifferent or irreverent, our religion is a mere sentiment, and our worship worse than a pretence. Let those who talk in church, the slothful Christians who straggle in late to church, the negligent Christians who seldom enter the church at all, ask themselves how our Lord Jesus Christ must regard their conduct. Surely He would use the lash upon them, or He would withdraw from them as He did from the sacrilegious Jews in the Temple. I greatly fear our Blessed Saviour would find much to displease Him in our churches. He might, perhaps, even find a den of thieves, and in many of the organ galleries He would find dens of impious flirts and gossipers.

Oh! my dear brethren, let us imitate the Blessed Saviour in His love and reverence for the Temple of God; let us frequent its sacred precincts, and never, by word or act, be guilty of the slightest irreverence within its walls. Let us teach our children to behave with the utmost decorum before the altar; let them understand that no word should there bespeak that is not addressed to the throne of God. And then we shall not grieve the Sacred Heart of Jesus, so soon to bleed for us on Calvary.

A Boy's Generosity.

Gratifying evidence of the fraternal feeling between religious bodies and followers of the several religions in Savannah have come into evidence since the Cathedral fire, says the News, of that city. Following the disaster a Protestant church proffered to the cathedral congregation the use of its house of worship, and in the list of subscribers to the fund for the rebuilding of the burned cathedral appear the names of Protestants and Jews sandwiched with those of Catholics. This broad and kindly spirit is one of the most gratifying signs of the times.

The burned edifice cost nearly \$200,000, and there was only \$60,000 insurance. It is proposed to rebuild at once, and a finer building even than that which was destroyed will be erected.

Probably the first contribution toward the new cathedral was made by Master Fitzhugh Lee White, the little six year old son of Rev. Robb White, rector of Christ Episcopal Church, in Savannah. The little fellow had been

frugal with his savings and he had accumulated \$5. This he converted into a gold piece and in a manly fashion carried it to a member of the cathedral congregation and tendered it as a starter for the rebuilding fund. The gentleman accepted the little fellow's contribution and added \$500 to it on his own account.

QUESTION BOX.

Rev. Father O'Connor in Philadelphia Catholic Standard and Times.

The notable feature of the "question box" at St. Teresa's this week was the almost utter absence of queries from Catholics, such as should be asked in the confessional only. The general tone of the questions from non-Catholics is evidence of the good effect produced by past questions and answers.

B. L., who "likes the Catholic Church because there is no la de da about it," and who "went into a high-toned Protestant church where they looked on him as if he 'had escaped from the Zoo,'" asked if he could join the Church and yet retain his membership in the Foresters.

It was told that the society named is among those tolerated by the Church. N. B.—a Protestant young lady—asked where in the New Testament is there a text for prayers for the dead.

In II Timothy i, 16, 17, St. Paul prays for Onesiphorus, who had passed away. The Protestant commentator De Wette admits this interpretation. Again in the book of Maccabees, Old Testament, called by Protestant apocryphal, occurs the passage: "It is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins."

"Catharine" asked if we will rise again with these mortal bodies? She was told to read I. Corinthians xv., in which St. Paul answers this question: "It is sown in corruption; it is raised in incorruption. It is sown in weakness; it is raised in power." Difficulties about the resurrection vanish before Divine omnipotence.

M. M. C., Jersey City, asked for a reply through the Catholic Standard and Times as to whether a marriage with an unbaptized person was null and void.

The answer was that the Church for good reasons may grant a dispensation. The marriage of a Catholic with an unbaptized person is invalid of itself without a dispensation. The marriage of a Catholic with a baptized Protestant is not only valid but sacramental, but without a dispensation it is ecclesiastically unlawful.

"A Protestant O'Connor" could not understand why a Catholic could be excommunicated for marrying a Protestant if Protestant marriages between baptized persons are valid. No Church censure attaches to a Protestant marrying a Catholic. He, therefore, acts with a good conscience. It is different with the Catholic party, who knows that the Church which he believes in forbids this as well as the administration of a Protestant clergyman.

W. B. H. (L.) who adjudges the Spaniards guilty of blowing up the Maine, asks whether Catholic priests would sanction such a horrible crime and whether Catholics would not sympathize with Spain if "we" went to war with her?

"We," means the people of the United States, no doubt, and includes the Catholics, who did their duty in the war with Mexico, though the latter is Catholic. No priest, as a priest, could sanction such treachery, and the one accused of doing so denies it. In these days of sensational journalism it is well to wait until both sides of a story are told. In fact, that is good advice all the time.

(2) Please tell me if your Church did not sanction the teaching that no faith need be kept with heretics, and that you could tell them as many lies as you please?

This is a monstrous calumny without a shadow of warrant. It has been repeatedly repudiated by Catholics, especially in England, where it originated. Its purpose was, no doubt, to prevent Protestants from seeking the truth about the Church.

C. G. wanted to know (1) "why the Church uses Latin in her service and how the people could join in prayer in a strange and unknown tongue?" Latin is an unchangeable and a practically universal language fitted for the service of a world-wide Church, which is one, generally, in liturgy. The people of all nations have the Latin and the translation side by side in their prayer books. The Mass is a sacrifice as well as a prayer. The ancient Jews did not even see the High Priest behind the veil on the great day of atonement, yet their worship was divinely instituted. The use of a dead language in the liturgy prevents innovations of doctrine, such as would come with a live tongue.

(2) "Our minister says that the Roman Catholic Church has invented five sacraments. There is no Scripture warrant for extreme unction or oiling the sick or for penance, because there is no visible sign. He says a theologian named Peter Lombard invented five of your sacraments in the Middle Ages."

God alone can annex grace to a material sign. No human power can institute a sacrament. The unction of the sick is according to St. James v, 14, which the minister must have overlooked when he said there was no Scriptural warrant for it. Peter Lombard was a theologian, the "master of the sentences," who explained the seven sacraments as existing from the beginning. A statesman of to day can write on the Constitution of the United States, but that would not be a good reason for saying that it did not exist before.

(3) "How can Christ be present under each of the forms of bread and wine in the sacrament? Is not this a contradiction?" We neither see nor know what the essence or substance of anything is. The Church teaches regarding the Eucharist that the substance of the bread is changed into the substance of Christ's body. Our senses are not competent judges of this substantial change, therefore we cannot pronounce upon "the contradiction." Christ's mode of presence is sacramental, that is, peculiar to the sacrament.

(4) "Is it not irreverent to think of the body of Christ being subject to such indignities as may happen to it? It seems more reverent to take the Protestant view of the sacrament as a memorial of our Saviour, and not His real body. One might break a man's picture or statue and not hurt the real man?" This question presents the usual quantity of the superstices resulting from a limited mode of reasoning. Our Lord permitted even greater irreverence to be shown Him in His Passion, even as spitting, scourging, mockery, etc. His sacred humanity is not subject to earthly accidents. If the sacrament among Protestants is but as a picture, were then, is their objection to pictures? The irreverence of denying that the sacrament is the body and blood of Christ is the greatest of all irreverence. The sixth chapter of St. John clearly shows that Christ allowed those disciples to leave Him who held the view now held by Protestants generally rather than abate one iota His assertion that the sacrament was His body and blood.

(5) Referred to a form of excommunication, including curses, etc. The reply was that priests are ordained to bless, not to curse, and that the idea of a form of excommunication entertained by non-Catholics is a fake from Sierne's "Tristram Shandy."

"A Convert" complained of the conduct of Catholics towards her. She gave up much to join the Church, and she notices a coldness when she endeavors to secure their interest in obtaining a position, and it makes her feel that Catholics are not as kind as Protestants. Though she does not regret having become a Catholic, she feels the weight of her trials.

The answer was that converts foresee that as a rule worldly difficulties await them in joining the Church. Priests never conceal those disadvantages. Only a supernatural motive can sustain the convert to Catholicity. At the same time, at least in our age and country, conversion does not necessarily involve pecuniary ruin or social ostracism. There is an organization called St. Raphael's Union, some of whose members are converts themselves, which endeavors to assuage these difficulties as far as possible.

"Bible Student" did not like the handy recourse which Catholics have to tradition when they are "cornered" in a Scriptural argument. To say the least it seems to Protestants disingenuous to quote a number of pious Christian writers when Catholics find no Scripture for their tenets.

"Seems" is the proper word. Protestants, as a rule, rely on the Bible as a rule of faith. Catholics on the Church. When Catholics appeal to Scripture they appeal to a book having the sanction of the Church and which in part at least is accepted by Protestants, thus forming a common ground for argument; but tradition is not, therefore, abandoned. The private opinions or even pious sentiments of the fathers do not constitute tradition. The fathers are competent witnesses of the faith from apostolic times. The rule of Vincent of Lerins applies to tradition. A doctrine which is found everywhere in the Church from the earliest time has presumably Apostolic origin. Still the solemn definition of the Church is necessary to make any doctrine an article of faith. As a matter of fact, the Bible does not contain the whole rule of faith even as held by Protestants. Infant baptism and the observance of Sunday are not provable from Scripture. "Bible Student" will find ample authority in the Bible for tradition, that is, the spoken word as opposed to the written, as in Acts iv., 31; Romans x., 8, 14, 15, 17; Colossians i., 23; I. Thessalonians ii., 13; I. Ephesians i., 25; I. Cor. xv., 3; II. Tim. ii., 2; Isaiah lx., 21; II. Thes. ii., 14; Luke x., 16; Matt. xxviii., 19, 20.

A Mother's Love. God pity the lad who has no home to go to—no mother to whom he can tell his troubles and griefs—no one to put her arms around his neck and whisper to heaven to keep him in the right path. There is no heart like a mother's heart. Her child may wound it again and again, and pierce it with a sword; and yet it has only love and affection for him. It is the first to excuse his faults—the last to condemn. There is no love like a mother's love—so enduring, so tender, so far-reaching. It is lavished upon the child in the cradle and it follows the boy over the ocean. It falls upon the wanderer the first thing in the morning, and it stays with him until sleep closes the eyes. When a mother's love for her offspring dies out he may be called too wicked and wretched to live among men.

Your Weak Spot. Perhaps it is your throat or your bronchial tubes. If you take cold easily, take Scott's Emulsion. It checks any tendency in your system to serious lung trouble. TAKE ONLY the best when you need a medicine. Hood's Sarsaparilla is the best blood purifier, nerve and stomach tonic. Get HOOD'S.

WHAT SICKNESS DOES FOR THE SOUL.

Sickness, considered from a physical point of view, causes trouble and pain, and weakens the vital powers of the body. Considered from a moral and supernatural point of view, it produces many beneficial results for the soul. And, first, it curbs or stops the sinner in his evil course. We have an example of this in the wicked Antiochus, as is related in the first book of Maccabees (chap. vi.). He slew the inhabitants of Judea, plundered their city and desecrated their temple; but when stricken with a painful and loathsome disease, confessed his wickedness and promised to cast away the evils which he had done. As to how many sinners does it not happen that a lingering illness or disease is the only means by which they can be stopped in their career of in? Friends, parents, even the priests, exhort them to renounce drink, evil companions, or other scandalous habits; but all in vain until stricken down on the bed of sickness.

Secondly, sickness effects the conversion of the sinner. In most parishes, perhaps, one-third of the male portion, rarely if ever, go to Mass and the sacraments. They are practically lost to the Church. How are those to be changed? Is it by sermons and instructions? No; for they are not present to hear them. Is it by the voice of conscience? No; for in their case it is disregarded. How then? It is, generally, by some disease or dangerous sickness. Sickness and its complement, the bed of death, bring many a sinner to repentance, whom neither the voice of conscience nor the preacher could convert. There are dozens in many a parish, whom the pastor or assistant would never know that they lived in it, were it not that they were stricken down with a heavy load of sickness, and death stared them in the face.

Sickness is a affliction; but for the sinner it is a salutary one. It is often, the last means which God tries to convert him. Was it not by afflictions and chastisements rather than by the voice of His prophets, that God made the Jews, His chosen people, so many times renounce idolatry, as we read from almost every page of the Old Testament. The ruler of the synagogue, mentioned by St. Matthew in his Gospel (chap. ix.), would not in all probability come to Jesus to beseech Him to raise his daughter to life, if she had not sickened and died.

Thirdly, sickness lightens or shortens the term of punishment for the soul in purgatory. When man sins both body and soul are guilty before God; and consequently, both deserve punishment. But the body descends into the grave and will not rise before the General Judgment, when Purgatory no longer exists; hence God often afflicts the body with sickness in this life, to lessen or shorten the sufferings for the soul in a middle state beyond the grave.

Fourthly, sickness disabuses us of our pride and vanity. How many in the flower and strength of youth spend their days and nights in riotous and drunken excess? boasting that they had nerves of steel and stomachs of brass, which nothing could affect; but a fever, a disease or distemper soon convinces them of the emptiness of their boasts and the hollowness of their pride. Alexander the Great, in the heyday of his success and strength, sought and received divine honors from his followers as a god, but when stricken with a mortal illness, "he knew," as the sacred text informs us, "that he would die," and that he was not the god which his pride had made him.

Fifthly, sickness curbs the rebellious appetites of the flesh and makes it work in more harmony with the spirit. It was so with the saints, many of them even of a sickly and delicate frame. The Corinthians said of the Apostle St. Paul: "His bodily presence was weak." Timothy, his beloved disciple suffered from "frequent infirmities." St. Basil was a confirmed invalid. St. Chrysostom suffered from lung trouble, and was the victim of many distempers. St. Bernard was rarely exempt from corporal infirmities. St. Alphonsus, for the last thirty-four years of his life, suffered much from bodily ailments. It cannot be doubted, but the bodily infirmities of these and other saints, gave them a greater facility in mortifying their senses and the inordinate inclinations of flesh and blood. "When I am weak," says the apostle, "then I am strong."

Finally, sickness is a messenger of death. It comes to us, as came the prophet Isaiah to Israel's king and bids us "put our house in order, for we shall die, and not live." It is true not in every case, is sickness, an infallible messenger of death; but in every case it is a useful one, and one to be feared.

When this messenger raps at the door of our earthly home we should send for the priest and settle the affairs of our conscience. Conscience is an adversary with which we must be at "an agreement in this life," lest departing it, it may "deliver us over to the Judge and the Judge to the officer, and we be cast into the prison, where the worm dieth not and the fire is not extinguished."

Another reason for "calling in the priest of the Church," in our sickness, is that our unrepented sins may be the cause of our illness, and when confessed and repented of good health may be restored. Remove the cause and the effect will cease. It was thus with the cripple healed by the Saviour at the pool Probatica. "Sin no more," says Jesus to him after He had healed him,

Advertisement for Surprise Soap. Includes illustration of a woman washing clothes and a child. Text: "Joy and Smiles in place of sighs with SURPRISE SOAP. Easy, quick Work--Snow white Wash."

Advertisement for 98-Handkerchiefs-98. Includes list of items and prices. Text: "98 - HANDKERCHIEFS - 98 (REGISTERED) IMPORTED TO ORDER FROM IRELAND."

Advertisement for Direct Lines Foreign Agency. Text: "DIRECT LINES FOREIGN AGENCY, 11 Mullins St., Montreal. Orders may be left with: CATHOLIC RECORD OFFICE, London, Ont. T. RYAN, Cor. Esther and Carr Streets, Toronto, Ont. P. TANSEY, 14 Drummond Street, Montreal. D. & J. SADDLER & Co., Toronto. D. & J. SADDLER & Co., Montreal."

Advertisement for Vapo-Cresolene. Includes illustration of a person using the product. Text: "Cures While You Sleep Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh. During recent years an important change has taken place in the treatment of certain diseases of the air passages. While formerly it was the custom to rely almost entirely on internal medications in this treatment, the importance of direct applications of medicines to the diseased parts is becoming more and more generally recognized. Of this method of treatment, Cresolene is the most largely used, the most successful in its results, and the most convenient way of medicating the air passages. Descriptive booklet, with testimonials, free. For sale by all druggists, United States and Canada. VAPOR-CRESOLENE Co., 69 West St., New York. Leming, Miles & Co., Montreal, Canadian Agents."

"lest some worse thing happen to thee." (John v.) And this is what sickness does for the soul, always a preventative of sin, whether it be sent as a punishment or as a test or trial and of consequent merit.—Catholic Review.

OUR TWO ENEMIES. The two great obstacles to the service of God, which come from ourselves, are sluggishness and cowardice. We are beset with temptations, harassed by passions, and subject to sin; but, more than these, love of ease and cowardice take possession of our hearts. We are tempted to doubt whether we can free ourselves from our difficulties; we forget the words of the Apostle, "This is the will of God, your sanctification." Since, then, God wills our sanctification, we too should will it, for God is ready to bestow upon us the means to attain it. So that far from being discouraged by the evils that surround us, and the spiritual difficulties under which we labor, we ought rather to turn to God full of courage, having confidence in His promise that He will not deny us the grace necessary for us to obtain eternal life. And so our Lord addresses to each one of us the words of the gospel for the second Sunday of Lent, "Arise, and fear not,"—words which show what ought to be our part, our attitude in the work of salvation. To each one of us He says, "Arise! Arise from the dominion of your passions! Cast off the works of darkness! Throw off yourself imposed shackles of cowardice and fear! Be vigilant! Be free! Be what your baptism demands of you—children of God, cooperating with His grace in the work of your salvation. There is no peace for the wicked; there is no peace for the sin-burdened conscience; peace is only through the Holy Spirit. Peace is His fruit—peace with ourselves and peace with God. All the things of earth are as nothing compared with the peace of a good conscience. The indwelling of the Holy Spirit in our souls is a foretaste of the life of glory hereafter. We may lose riches, we may suffer dishonor, men may deprive us of our possessions and of our good name, but they can not rob us of God's Holy Spirit. Him we possess without fear of loss unless we ourselves are guilty of infidelity to His voice. Courage, then, for God is with us! And if God is with us, why should we fear? Is there any in heaven, or on earth, or under the earth, that can stand against His almighty power? Whom do we fear? Is it Satan? Long ago God's holy angel overcame him. Is it the world? Our Lord tells us, "I have overcome the world." Is it ourselves? Are we, then, such slaves to our passions that we can no longer exercise our reason, no longer

make use of God's grace? Surely, things are not so bad with us as this? We can overcome our passions; we must overcome them. God's grace will not be denied us. We should "arise, and fear not," we should have courage, we should trust God. And conquer we shall if we but use the means that God in His mercy has put at our disposal. We shall conquer if we turn to the fountain of grace and drink deeply of its waters. If, in other words, we are constant in prayer and in the use of the sacraments. These are the arms with which God designs that we should fight! These are the arms which He has blessed! These are the arms on which He has impressed the sign of His almighty power. Armed with these and confident in Him Who gave them to us, victory shall be ours. Arise, then, and cast off fear! Put on the armor of light and follow after the banner of our Lord. He has gone before us showing the way; we have but to follow. He fought the fight. He overcame the world, the flesh, the devil. So, too, may we if we are faithful followers in the Way of the Cross. If we earnestly study the life of our Lord and are watchful for the breathing of the Holy Spirit, "Who breatheth where He will," we shall find the yoke sweet and the burden light. "Arise, and fear not."—Sacred Heart Review.

Richmond Fire Hall, Toronto, 29th Feb., 1897. Dear Sirs—Constipation for years has been my chief ailment; it seemed to come often in spite of all I could do. However, some time ago I was told to use Dr. Chase's Kidney Liver Pills, which I have done, with the result of what appears now to be a perfect cure.—Truly yours J. Harris.

The Winter Cough of Children is often a source of anxiety to parents, and properly so, for if neglected the seeds of consumption or bronchitis may take root. Cough medicines are objectionable owing to their tendency to upset the stomach and to impair the appetite, thus reducing the nutritive power of the body and adding to the emaciation and incidentally to the pulmonary irritation. It is of importance to know that Maltine with God Liver Oil is admirably suited to these cases, not only because of its efficient action, but none the less on account of its palatability, for children soon grow fond of it. The remedial action of the oil is fortified by the nutritive value of wheat, oats, and barley of the maltine, and further by its action upon starchy foods, which are rendered soluble, and thereby becomes fitted to afford that abundance of nourishment which affords all the essential medicine in these cases. Nourish well and the cough will cease. Maltine, with God Liver Oil, for these reasons possesses ten times the remedial value of any emulsion.

The evidence in this case proves Hood's Sarsaparilla cures scrofula, salt rheum, boils, humors and all eruptions.

Advertisement for Windsor Salt. Includes illustration of a person. Text: "Windsor Salt Purest and Best for Table and Dairy No adulteration. Never cakes."

MARCH OUR BO MARG. In a certain many languid lived a large for their best so ill-looking not the cont The father, oyster, c gleum depor that one of he so sickly doctors in the from which note that do first to not alon first to come man of the around in a and was ful "Let me I Dr. Polpise one fin, imp what feat, far from non some? Yes saddy out of cine." The little she cried,— briny tears in her old Dr. But the father oyster child that the m sweet, and like it. Bu better than thing or two a little oyster. Now Dr. the little oyster her feet. I but a tiny b a day. They take a spo before each essence of plaster she and the co and when i tilted cutle stand it! sioned with doll and a other nice would have until at la his dignity authority, main stre into her m allow, quit But this oyster no g up their m for another ent school, a position t pence, sin was presid banks of N pin came v box under looked at t and had t what felt h what alic anybody w the plaster oil, and s fish, and s poor child "Will tumblerf to the mot The m and soon shells fille sea water, grains of and three the other "Now, oyster, 2. First, ten drops after that the next hour and the n out of N, tune how medicine. "Tell "shall sh by Dr. P "What inquired "Sea! mother's Dr. S seemed to ignoran "My o pin," th Polpise ago. G if you w forces." Now, object to traly, s good. feeling blertulis her any oyster; sh-parents know travelli care of they se warm it but to r remain was an "At l day,— was po the va entrop every village which circle lessly great