6

FIVE-MINUTE SERMON SEXAGESIMA SUNDAY FORTITUDE

"I will glory in nothing but in my infirm (III. Cor. xii. 5.)

When the hand of God is laid upon us When the hand of first thing we are my brethren, the first thing we are likely to do is to complain and to won-likely to do is to complain afflicted. We likely to do is to complain and to won-der why we are so much afficted. We are in poverty, and we look with jealous eye on the rich and forget the saying of our Lord, "How hardly shall the rich man enter the kingdom of heaven." God smites us with disease, and instead of bearing it with patience we murmur, and are very impatient of the restraint which it brings upon us, when, indeed, this very sickness may be God's own chosen means of helping us save our osen means of helping us save our ils. That ' the Lord doth not wilsouls. That the Lord doth not will-lingly afflict or grieve the children of men "we know full well. That He brings sorrow upon us and suffering we know, and that it is for our good we know also. He is no angry God sitting in judgment to punish us all the time. Sickness, loss of money, friends, and of all that is near and dear to us is no sign

Sickness, loss of money, friends, and of all that is near and dear to us, is no sign at all that God dislikes us or is in any way angry with us. "For whom the Lord loveth He chastiseth, and He scourgeth every son whom He receiveth." St. Paul appreciated this so much that he could say. "I glory in my in-firmities;" and then he went on to describe his chastisements from the day he had been a Christian up to the time of his writing. And in spite of all his hardships, of all the base ingratitude with which he had been treated, in spite of perpetual bodly pain, in spite of perpetual bodly pain, he would glory in his infirmity He knew that out of proper submission elevated to God, merit is gained and greater glory to God. And we, alas I how do we act to-day

elevated to God, ment is gained and greater glory to God. And we, alas ! how do we act to-day in similar circumstances? Which one of us have the strong, burning faith to negloice when God tries him? The saints have praised God for all the allicitions He has put on them. We are called to be saints, and what have we done? We have complained. We have become energy. We have doubted the goodness have complained. We have become These lectures have resulted in an angry. We have doubted the goodness incalculable amount of good, in the way have complained. We have become angry. We have doubted the goodness of God. We have not said with Job the Patriarch, "Shall I receive good at the hands of the Lord, and not receive evil also?" Our duty in this regard is plain, and so plain that St. Paul says. "If you do well and suffer for it, this is acceptable with God." For thi ren-ders us like to Him Who suffered for us, the just for the unjust. St. Francis of Assisi says that perfect joy consisted in being despised and ill-treated by the mon of the world. Now, this treatment of the world

Now, this treatment of the world

Now, this treatment of the world which we receive, how do we bear it as a rule? Most men resent it. Most men will stand no ill-treatment from their fellow men. They talk big about "their dignity. Yet the Psalmist asys: "What is man that Thou art mindful of him? and the Son of Man that Thou so regardeth him?" Men speak of their being insulted and talk of apologies, and they insult God and have not made the apology of a good confes-tion. Men abuse us and slander us, and we seek revenge. Are we right? No; we are wrong. "Those who take the sword shall perish by the sword," said our Lord to St. Peter. Let us say this: If men afflict me, or insult me, I will, If men afflict me, or insult me, I will, after the example of my Divine Master,



chitis. Colds Diphtheria, Catarr

importance in Christian Science is the power of mind over matter, of soul over body. Everyone knows that our minds have an immense power of influencing our bodies, though how far this power extends is not yet fully known. Hypno-tism is teaching us not a little about this matter. Skilful suggestion under suitable conditions can, indeed, work wooders. Christian Science builds largely on this truth, which, although it has always been known, has come more especially to the front in our day. Christian Science makes strong pro-nouncements too, on the value and effi-cacy of prayer. Enthusiastic professions of belief in these truths of genuine re-ligion, and tweir advoit mixture with some modern religious errors, enable

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their nostrums and panaceas, are legion. Xavier was speaking save that of the and, to judge from their ubiquitous adand, to judge from their uniquitous ad-vertisements, they evidently drive a thriving trade. Christian Science pro-fesses to be able to cure all ills and dis-eases, both of soul and body. No won-der, then, that it succeeds with many ; the wonder would be if it did not make concrete when we take into consideraconverts, when we take into considera-tion the helpless weakness of human

tion the helpless weakness of human nature in the presence of quacks posing before the public either as doctors of medicine or of divinity. I am then, at no less to account for the progress made by Christian Science, though I absolutely deny its claim to be either science or Christian. It is not science because it denies that on which science is founded—fact and experience. The actonishing lengths to on which science is ionishing lengths to experience. The atomishing lengths to which Christian Science goes in this direction would be incredible if we had not the more express statements of Mrs. Eddy and her disciples. An extract from Mrs. Eddy and another from Mr. Frederick Dixon must suffice as speci-

FATHER VAUGHAN ON CHRISTIAN SCIENCE

"I ABSOLUTELY DENY ITS CLAIM TO EITHER CHRISTIAN OR SCIENCE"

I read somewhat lately, writes Father Bernard Vaughan in the World, that the chief requisite for dealing effectively with Christian Science is a keen sense of humor. The writer, it is true, demanded that the keen sense of humor should be kept under control, but in doing so I rather fancy there would be no slight difficulty if the ludicrous side of Chris-tian Science were made at all prominent. difficulty if the inderous side of Chris-tian Science were made at all prominent. Without doubt ridicule is a very effective instrument when we are dealing with conscious hypocrites, but I would wil-lingly believe that a large number of Christian Sciencitics are not conscious.

THE CATHOLIC RECORD

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ver of mind over matter, of soul over

some modern religious errors, enable Christian Science to appeal powerfully

and successfully to man's natural craving for a religion of any sort rather than

this point. Quacks we all know, with



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grave danger that the passions, being iron, of the Forty Martyrs of Sebaste,



CHATS WITH Y THE YOUNG N

Man lives but a shor ad when his time is ov "It is appointed unto A few hours later, th A few hours later, th the remains of the d narrow house made carry him to the churr lower him into the g him, and shovel the Then all depart and l alone with the dead. with bim now? Fai alone with the dead. with him now? Fai there is a life beyond eternal happiness or If this is true, how for regards only this life the eternal life; eter eternity of never-This truth we are a little more fully. Th a young man's life is To reach To reach

To reach heaven-

To reach heaven— of a Christian young human heart yearns. to be happy. All h exertions are directe in this land of exile a ing and perfect happ found. To-day th morrow they hang stem. "Laughter sh sorrow, and mourning end of joy." Yes, possesses and is abl possesses and is abl the world offers, he happiness; he wear of pleasures which, l of pleasures which, I taken of freely, prod in my heart: I will saw that this also w it follows as a natur the human heart ye abiding happiness : we hope to find u felicity. Consequen the human heart y mustic sour final, o There is anoth proves conclusively true end of our exis tined us for it. Go and Master, has app He intends us to He intends us to heaven. How do know it because He The words ternal trnth : they eternal trnth: they "Heaven and earth My words shall not sured us in the mo the lips of the apos tined for heaven. us unto the purcha tion." "God will saved." "The Ge called me unto His saved." "The Go called us unto His This is also evid-has done in regard His only-begotten ness of time was Son." And for v send Him? That cross He might heaven, and amid t back the lost she His paternal Heart come to seek and lost." "He humbl obedient unto dea the cross.'

He instituted H He instituted in Son of God founde to that Church I heart, and His Go with all the merits His life and crue is the vessel of gr salvation; borne of time, we shall heaven and attain Heaven and attain Heaven, the you is a fair and glot in Himself eterna not have appoin worthless as the f Our goal is inc beautiful, for in thorns. Our ho heaven, teaches there, no tears shall wipe away eyes; and death mourning, nor cr Augustine tells every misery is ly, there is no af no piercing the distress. How

distress. How would be if there to bear! This is Heaven is, m ending joy and roses never fac

briated with th "It shall be e weight of joy.' nor ear heard, into the heart o hath prepared f "In the garder

roses bloom." is surrounded

are immersed in bliss, and exper Behold, Christ

goal, your tru Schuen, in Sacr

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Slips of paper were passed among the audience, and they were invited to ask questions concerning the Catholic Church. From the first night these and more than a half hore was consumed and more than a half hore was consumed as be seen ing in any seering them. Every and more than a half holf was consumed each evening in answering them. Every query was apparently propounded in good faich. The people keenly enjoyed the witticisms with which the answers ere dotted, and even the small boys the resent were respectful and quiet, not a

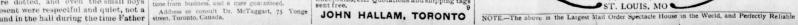
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