Cover

FIVE-MINUTE SERMON

SEXAGESIMA SUNDAY

THE SEED OF THE DIVINE WORD

"He that hath ears to hear let him hear." (Luke viii, 8)

In to-day's gospel we are told that only a small part of the seed which the sower spread proved to be fruitful. Some fell by the wayside and was trod den down, and the fowls of the air devoured it; some fell upon a rock, and as soon as it was sprung up, withered away. And of the other some fell among thorns and the thorns growing up, choked it. And, finally, some fell upon good ground, and vielded fruit a hundred fold. Our Saviour explained the meaning of this parable, and in order that we may thoroughly understand the lesson of it let

oughly understand the lesson of it let us briefly meditate upon it. "He that oughly understand the reason of it fet us briefly meditate upon it. "He that hath ears to hear, let him hear."

1. By the soil upon which the seed fell and was trodden down are meant the hearts of those who busy themselves with worldly thoughts, cares, and plans. If some one were to try to preach a ser-If some one were to try to preach a sermon in a public place where the busy people are passing to and fro. and where there is much shouting and noise, he would fail to find earnest listeners. And such is the case with a heart entirely filled with worldly thoughts and cares. The Word of God finds there no serious consideration or if it does, the evil

The Word of God finds there no serious consideration, or if it does, the evil spirit will destroy all good effect. If such worldly minded people ever hear a sermon, the evil spirit tries various means to prevent the sermon from being fruitful in their hearts. To the one he recalls his business plans, to the other his household affairs, or some other temporal matter. And if one is really impressed with the Word of God, the impressed with the Word of God, the impressed with the Word of God, the evil spirit suggests that there is plenty of time for conversion, and too often this is postponed until at last there is no time or opportunity, or inclination, to become reconciled with God. Therefore our Saviour said: "The seed by the wayside are they that hear, then the devil cometh, and taketh the word out of their heart, lest, believing, they should be saved."

The provident farmer fences the bor-

And the contract from the contract for t

ing up with it, choked it. This refers to those who listen to the Word of God, but do not follow it because the luxuries of this life charm them and hinder them from keeping the commandments of God. This was largely the fate of the Word of God even at the time when our Saviour was on earth. In spite of His teachings and miracles, very few of the rich and the rulers could make up their mind to follow His teachings. "Hath any one of the rulers believed in him, or of the Piarisees?" (John vii, 47.) A young man came to our Saviour and asked: "Master, what must I do to possess eternal life?" And Jesus asked: "Thou knowest the commandments: Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honor thy father and mother." The youth answered: "All these things have I kept from my youth." When Jesus heard this He said to him: "Yet one thing is wanting to thee: sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven and come, follow Me. He having heard thou shalt have treasure in heaven and come, follow Me. He having heard thou shalt have treasure in heaven and come, follow Me. He having heard thou shalt have treasure in heaven and come, follow Me. He having heard thou shalt have the world; as long as the duties of faith cost them no exertion they are model Christians; but if sacrifice, self-denial and mortification are required, they exclaim: "For this time it is sufficient, at a more opportune time I will hear of it?" In this way the seed of the Word of God is choked by the luxuries of this world, by riches, by ambition. Therefore as Jesus saw the youth turn away sorrowfully He said to him: "How hardly shall they that have riches enter into the kingdom of God. For it is easier for a came to pass through the eye of a needle, than for a rich man to enter into the kingdom of God." If we want to be His dissiples and enter into the kingdom of God." If we want to be His dissiples and enter into the kingdom of God." If we want to be Hi

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Mrs. S., of Trenton, was in despair. Mrs. S., of Trenton, was in despair.
A loving father and a careful provider
when sober—her husband had gradually
fallen into drinking babirs, which were
running his home, health and happiness.
Drink had inflamed his stomach and
nerves and created that unnatural craving that kills conscience, love, honor
and breaks wil family ties.
But read her letter:

and even nauseous. It is used regularly by Physicians and Hospitals, and is taste-less and edorless, dissolving instantly in tea, coffee or food.

women, and he wondered, as he looked at them, if any amongst them were so sorely tried as he had been.

When he reached the Woodward mansion, the plate glass windows seemed to stare at him coldly from their polished surfaces, as the world would stare, Arthur thought, at an ansuccessful man. The palatial mansion frowned as though he in his poverty had no right to approach, and the ormolu clock, ticking away the minutes, whilst he waited amongst the gorgeous furnishings of the drawing room, seemed to taunt him with his insignificance.

drawing room, seemed to taunt him with his insignificance.

Caroline came down presently, advancing to meet her lover with both hands outstretched eagerly, effinsively, with the light of a genuine welcome in her eyes. Arthur wondered how he could ever give her up or tell the news which would be a death blow to his hopes. He began the ungrateful task conscientiously, trying to make his meaning clear without compromising others. Caroline listened with down-cast eyes, and the young lover thought, as lovers have thought since the world began, that surely never more charming being was wooed by mortal man.

"Do you care for me so very much?" Caroline asked when Arthur paused in his recital.

Carotine assed when Aronar paused in his recital.

"Oh, darling," he cried, and his mouth, that had been so sternly set during the contest of the previous day, quivered pitifully, "you know that I do."

"Yet you threw away the chance of making a fortune, which would have won me."

won me."
Arthur felt that this was the most agonizing trial of all. He could brace himself against the hardness of the Board of Directors, the coarse invectives in which a few had indulged, their

your buildings sanely Buy roofing as you'd buy any farm implement—use the same judgment — and you will choose the kind that will last longest and cost least for repairs. Do that, and your choice is limited to metal shingles-the only practical, the only economical, roofing made. metal sinngles—the only practical, the only economical, rooming made.

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e" Poverty be hanged! You've got the sort of grit I want in a son-in-law."

Arthur turned his eyes upon Caroleart of stone and bring the prodigal line, bewildered, expectant, reproachful to a as he realized that she had been merely ness. her. And Caroline, half laughing and half crying, still held out her hand.



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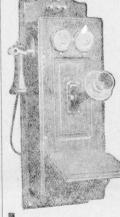
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CHATS WITH YOUNG MEN

WHY POOR BOYS MAKE GOOD

BUSINESS MEN

BUSINESS MEN

The old adage that a man is not a man until he has known what it is to strive for a livelihood is endorsed by Sir Thomas Lipton. Sir Thomas is very decided in his views. It is a good thing he says, for a young man to be born poor. For this reason: If his father is in a prosperous way of business, the son more often than not enters that business. The way is paved for him. He never realizes the value of money. He may torn out a good business man but the chances are that he will not, for the simple reason that being well off he will have no incentive to seize opportunities as they come his way. Suppose, however, a young man is born poor and has to work for every penny he owns. Doesn't he realize the value

poor and has to work for every penny he owns. Doesn't he realize the value of money and is he not always on the watch to make the best of chances?

Then, again, the poor young man who is born poor keeps green about him the memory of what he was once. He can feel the true nature of things; he can cream the idea of the man who is struggers the idea of the man who is struggers the idea of the man who is struggers. memory of the man who is strongfeel the true nature of things; he can
grasp the idea of the man who is stronggling to come to the front. He has been
a poor man himself—he knows what
the strength of encouragement is and
what good a kindly word does for the
working classes; he was once of them.
Realizing their struggles himself, he
works for them, he gains their support,
and so co-operation—he helps himself
ahead at the same time.

The young man who is born rich is
very apt to be particular about his hours
of labor—not so the young man who
has been brought up to work early and
late. The young fellow who wants to get
along in the world, and is particular
about his hours of labor, is on the wrong
track. Employers don't like the man
who is always watching the clock.
Again, the poor young man, after

who is always watching the clock.

Again, the poor young man, after business hours, is more apt to try to improve himself than is the rich young man. The rich young man feels that he has no need of improving himself in the way of education; the right kind of a poor young man feels that he must.

And that is just the sprift which is going. poor young man feels that he must. And that is just the spirit which is going to make him succeed. To study is one of the guarantees of success.

The poor man is more apt to have a civil tongue in his head than the rich one. Necessity makes it so. Always be civil.—True Voice.

BAD HABITS

BAD HABITS

Break off your bad habits at once. Don't attempt it by degrees. You never heard of a drunkard refusing by drinking less and less until be finally became a total abstainer. Faster and faster from the elevation falls the weight earthward, faster and faster speeds the runaway car down the grade. Good habits mark the upward grade, bad habits the decline. Pericetion is not easy; destruction is. The nearer perfection, the slower the progress, the greater the toiling: whereas the nearer we are to destruction, the most swift and sure the end.

we are to destruction, the most swift and sure the end.

There is no permanent breaking of bad habits without forming good ones. You have heard the old saying: "Nature abhors a vacuum." This is true all over the world. The field that is left unsown is sure to throw up a crop of weeds. It will produce vegetables if the seed be best of the region. And these useful will produce vegetables if the seed be placed in the ground. And these useful plants will at length take possession of things, and crowd the weeds out. How glad I used to be as a boy when I came upon a pale, sickly ragweed growing alongside of a vigorous celery plant. I would say, "Ah my fine fellow, you are getting the worst of it this time." This was the right order. So with the mind and heart plant a new thought, a new affection, a noble purpose, a high ideal in place of the old and unworthy; and, if properly cared for, we may hone and, if properly cared for, we may hope that it will grow and help to crowd out the evil. "Satan still some mischie finds for the idle hands to do."

It will be a help to associate with persons of good habits. To this very end God has given us our social nature and our opportunities as members of society.—B. C. Orphan's Friend.

MISTAKES

There are two classes of people who never make mistakes—they are dear and unborn. Mistakes are the inevitable accompaniment of the greates gift of mu—individual freedom o action. If he were only a pawn in the action. If he were only a pawn in the fingers of Omnipotence, with no self moving power, man would never make; mistake, but would be degraded to the rank of the lower animals and plant. An oyster never makes a mistake—i has not the mind.

We should therefore be glad of the privilege of making mistakes, glad of the wisdom that permits us to turn theilight as a glow of illumination along the pathway of nature.

light as a glow of illumination along the pathway of nature.

At the same time it is, of course, it be understood that mistakes should, it they can, be rectified, and this always as perfectly and with the least delapossible. If we have made an erro done wrong, been unjust to another to ourselves, passed by like the Pharise same operating the great of the same and the same are the same are the same are the same are same are the sam to ourselves, passed by like the Pharist some opportunity for good, we shoul have the courage to look our mistak squarely in the eye and to acknowledg it frankly with no flimsy allib of excus to protect an anemic self esteem. If whave wronged, we should right; if whave hurt, we should heal; if we have taken unjustly, we should restore; if whave here unfair, we should becomjust. Regret without regeneration an emotional gold brick. Every posible reparation should be made; if coffession of regret and inability to ator be the utmost we can do, let us at lead of that.

On the whole, life is time given man to learn how to live, and mistak are always part of learning. Real dinity consists in cultivating a fine at nity consists in cultivating a fine att tude toward our own mistakes and the of others. Man becomes great, n through never making them, but; l profiting by those he does make; l being satisfied with a single renditi of an unwise act, not encoring it into continuous performance; by getti-from it the honey of new, regenerati inspiration, with no irritating sting useless regret; by building a glorio to-day on the ruins of yesterday, and rising with renewed courage eve time he falls.—The Augelus.