

FIVE-MINUTE SERMONS.

First Sunday After Epiphany.

HOME LIFE.

And he went down with them and came to Nazareth, and was subject to them. (Gospel of the day—St. Luke II.)

The Gospel of today brings before us the home life of the Holy Family at Nazareth. The home of Jesus, Mary, and Joseph was a very poor but a very peaceful home. And from it we may learn how to regulate our homes, and make them the abodes of virtue and peace.

The only real comfort to be had in this world is to be sought in that sanctuary of domestic life which we call home, and the happiness of every true home, be it a palace or a hovel, is essentially the same. The most sacred memories of the heart are entwined around the old home. All the joys of childhood, all the deep affections of mature years, all the quiet peace of old age, are associated with it. There is no life so bleak as that which has no home recollections to rest upon.

No the home life at Nazareth answered to all the conditions that constitute the true home. There was perfect peace and trust, and although the roof was lowly, and the labor incessant, and the means pinched, there was sweet contentment and repose. Poor as it was, the little vine clad cottage at Nazareth was the only spot on earth in which Jesus and Mary could take comfort. Every other place and prospect had the shadow of a great sorrow hanging over it. No doubt Nazareth had its shadow too, but it was distant, and peace reigned there for years unbroken.

And if our Blessed Saviour Himself, who came into the world to suffer, found some comfort in His earthly home, surely we may look for it also. Love is the first condition of domestic happiness; there must be mutual love and trust between the inmates of every home that is worthy of the name. And this love must manifest itself in kindly, cheerful and unselfish devotion to the common interests and comforts. When love is lost, and ill temper and ill will take the place of cheerfulness and the will to serve, when there is bickering and barking and quarreling there is no longer a Christian home, but only a den of snarling animals, without the common instinct of mutual harmony. And where there is drunkenness, and blows, and blasphemy, there is a den of demons who pollute the domestic sanctuary with the breath of hell itself, and make a hideous mockery of its happiness and peace.

It is amazing how some people will poison the sweetest waters of life by continually giving way to their mean, nasty tempers, and sacrifice the purest joys of existence rather than practise a little self-control. And nothing short of the direct influence of the evil one can account for the fact that so many infatuated creatures will utterly blight their homes and make their lives accursed for the pitiful consolations of the beer jug and the demijohn.

Ill-temper and dissipation are the great enemies of domestic happiness, but they are not the only ones. Slovenly house-keeping, want of order and cleanliness rob the home of some of its best comforts. The poorest home may be made to assume an air of cheerfulness and comfort by keeping it neat and clean. And I have no hesitation in saying that a large part of the misery we meet with in the homes of the poor comes from dirt. You will often find in the same tenement houses, and even on the same floors, apartments that present an immeasurably different appearance. Some will be bright, clean, and cozy; others squalid and filthy, the very picture of misery and despair. It may be some exaggeration to say that "Cleanliness is next to godliness," but certainly it is not far removed from it. For where you find order and neatness in a home you are sure to find some elevation of mind; but when you see homes that are kept like pigpens you look for nothing except ignorance or vice. Women who keep their houses in a perpetual state of disorder and dirt are enough to drive their husbands to the saloons to become drunkards, and their children to the streets to become prodigals. What comfort can a man take in his home when it is always in filth and confusion? What inducement can children find to remain indoors when their home is squalid and cheerless?

When will the people come to understand that the poorest home may be made bright and cheerful, and the abode of love and peace? When will the men and women of this generation awaken to the fact that the real comfort and happiness of life must be sought at home and must be their own creation?

The best anodyne and expectorant for the cure of colds, coughs, and all throat, lung, and bronchial troubles, is undoubtedly, Ayer's Cherry Pectoral, the only specific for colds and coughs admitted on exhibition at the Chicago World's Fair.

Mr. Henry Graham, Wingham, writes: "For fifteen years I have suffered with indigestion, and during that time I could get nothing to give me relief, although I tried a great many different kinds of medicine recommended for that complaint. I now feel like a new man, and this wonderful change has been accomplished by the use of four bottles of Northrop & Lyman's Vegetable Discovery. To me it has been a valuable medicine."

Worms derange the whole system. Mother Graves' Worm Exterminator, drenches worms, and gives rest to the sufferer. It only costs 25 cents to try it and be convinced. A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

Cardan, the Galley-Slave.

CHAPTER I.

Facing the roadstead of Toulon, upon the western side of that ridge of mountains which unites the peak of Condon with the gorges of the Ollioules, are situated, on the decline of every hill, the most charming country residences in Provence. They have all the same prospect, the sea, the harbor, the shipping, an ever-moving and lively picture. On fine evenings the families resident in these delightful villas assemble on the terraces, and are relieved, after the oppressive heat of the day, by the fresh air which blows from the sea at the approach of night.

The first stars of the eve of St. John, 183—, were glimmering on the bare gray head of the Conlon, when the report of a gun broke the silence of the scene, the echoes reverberating from the hill of Lamaque to the depths of the valley of Ollioules. An electric impulse of terror accompanied those echoes, and disturbed the eve of the longest and most beautiful of the summer nights. Wherever the young girls and the youths were talking on the terraces was now heard the exclamation, "A galley-slave has escaped!" and it seemed as though each family expected to see at once in the midst of its some tiger in human form escaped from the menagerie of the arsenal of Toulon.

If any person could have seen the terror depicted on so many faces on that eve of St. John, he would have also noticed with surprise the serenity of one family, seated in an arbor of vines, between the port and the mountain of Six Fours. The calmness of these persons in the midst of such general terror may, however, be easily explained. Madame de Mellan and her daughter Anna had arrived at Toulon from New York only a few days before, in order to arrange some important family business, and they had hired a pretty country house a short distance from the sea and the high road. An old man-servant and two creole waiting-maids were sitting upon the terrace with the two ladies, when the report of the gun was heard. Nobody being there to explain to the strangers the meaning of that signal of alarm, they regarded it as very natural in a fortified town, and it did not even interrupt their conversation. Chance, or rather perhaps destiny, led the escaped galley-slave towards the country house of Madame de Mellan. This convict was a man whose name was illustrious in the annals of crime; he was the famous Cardan, branded and condemned for repeated robberies and forgeries. He had been two months filling the iron ring which bound him to his comrade, and one day, when the latter was sleeping in the sun in the timber yard of Mourillon, Cardan broke the last fibre of the ring, and effected his escape. His companion, after a short slumber, unnoticed by the guard, finding himself alone, crept into a recess formed by the planks of timber, to watch for a propitious moment of escaping also, but was discovered the next day. It was not till night was closing in that Cardan's flight was discovered. This celebrated criminal was about thirty years of age. His person was tall and well made, his countenance pale and haughty; while his distinguished manners showed that he had mixed in good society before he had hidden the man under the garments of the galley-slave. On that night Cardan wore only a pair of jean trousers; he had thrown his vest among the nettles. Agile and vigorous, his bounds resembled rather the flight of a bird or the spring of the panther than the hurried steps of a man.

Having reached the shadow of the large trees in Madame de Mellan's garden, he considered the ground with that subtle instinct with which nature endows the wild deer, and, climbing like a monkey along a beam over the facade at the back of the house, he got into the apartments on the first story, and five minutes afterwards he had visited them all, and seen everything through the darkness, as though they had been illumined by his eyes and his red hair.

If things of this character did but apply to a good purpose the powerful faculties which they devote to evil, the human race would very soon be regenerated. Cardan found some crown-pieces in a secretary, and he wrapped them in a piece of paper which he felt rustle under his hand. He contented himself with this small sum, sufficient for his most urgent wants, and with one bound he leaped from the window sill into the garden below.

With the first light of the dawn he had reached the volcanic peak of Evenos, which mingles its extinguished lava with the clouds. There he sought the garb of a shepherd and some sheep, and, following the sheep-walks, he descended with his crook in his hand to the plains of Bausset. Aware that a high road always leads to a great city, Cardan followed the long white track that winds from the chapel of St. Anne to the plain of Cuges; he saluted the gendarmes who had charge of refractory persons, the sailors on leave, the soldiers coming from Africa, the quacks from Barbary, and all that curious mixture of wayfarers who line the road from Toulon to Marseilles.

After having abandoned his sheep, he entered Marseilles under the shadow of the night, and hired a humble chamber in the Rue du Baignoir, where there was lodging for travellers on foot and on horseback, and especially for those on foot.

On unrolling his dollars by the light of a candle, he found that he had wrapped them in a couple of letters, which he began to read out of mere listlessness. But their perusal, commenced so carelessly, soon contracted the muscles of Cardan's face, and produced in it a singular expression. Heroic, with a knit brow, fixed eyes, and clinched hand, looking like a bandit inclined to every crime, and who has discovered by a sudden inspiration the means of committing a new one. The wicked as well as the good have their sudden illuminations, and from their ever-active brains an infernal plan sometimes bursts suddenly, perfected in its criminal contrivances and successful cunning.

These two letters were very long; one was dated from the Isle of Bourbon, and the other from the Cape of Good Hope. It would fill too much space to give them here in detail, and it must suffice to sketch their contents in a few words. Madame de Mellan, who had been eighteen months a widow, had quitted New York, where she had lost her husband, and returned to Europe after twenty years' absence. The desire of again seeing her native country was not the sole motive of her journey. M. de Mellan, who was born in Brittany, was indebted for his large fortune to his noble friend, M. de Kerbriant, a gentleman who had been ruined by the revolution, and had not received any indemnification. M. de Kerbriant had an only son, named Albert; this young man, having no inheritance to reckon on among an impoverished family, had at an early age been devoted to the naval profession; but, unfortunately, he had not that robust health which a seafaring life demands. M. de Mellan, meanwhile, on his death-bed, made a will in which the marriage of his daughter with the son of his benefactor was arranged in so generous a manner as amply to acquit his debt of gratitude. The widow, Madame de Mellan, submitted blindly to the last wishes of her husband. She opened a correspondence with Albert de Kerbriant, and found in the young man a very natural desire to fulfill the testamentary requisitions of Anna's father. It was then agreed that the two families should repair to Toulon in the month of July, by which period Albert de Kerbriant would return from Pondicherry in a king's ship, when the marriage of the young officer and Anna was to be celebrated without delay.

Madame de Mellan and her daughter were the first who arrived at the rendezvous appointed on the other side of the ocean. A little note attached to one of these letters announced the death of M. de Kerbriant; this note was not in Albert's handwriting, and it bore the Nantz postmark. Cardan then, after long deliberation, conceived one of those extravagant projects, which the genius of evil only can make successful by the help of the most infernal combinations. In the first place, he did not immediately abandon his poor attire; for that he should appear too much metamorphosed, and be thereby compromised in the eyes of the innkeeper. He transformed himself by degrees, purchasing and wearing his new toilet in detail. Then he removed to an inn of somewhat more pretension, taking care not only to disguise the color of his hair and his skin, but even to alter his figure, step and voice. Secure, then, of defeating the vigilance of the police, he commenced a search for a companion worthy of him, in one of those dens of brandy and tobacco which great cities, as if ashamed of the practices carried on in them, conceal in their most loathsome quarters.

Lavater and Gall were mere children in comparison with the escaped galley-slave of Toulon. He seemed endowed with a sixth sense, which might be called the instinct of crime, which enabled him to select with unerring judgment suitable associates for carrying out his criminal designs. Cardan had observed in one of the dens of old Marseilles a young man of five and-twenty or thirty years of age, with a pale and undecided countenance, and greenish metallic-looking eyes; in whose stolid manner there was every symptom of an abhorrence of honest labor, and in whose aspect a tendency to every evil passion might be traced. The costume of this wretched being showed amidst his poverty and destitution, a certain degree of pretension eclipsed by idleness; every garment that he wore had been fabricated by some tailor of renown, at a date forgotten by the *Journal des Modes*. But that which beyond all else discovered a loathsome misery, and incurably bad habits, was the ragged and dirty cravat, "whose numerous folds, but ill disguised the absence of a shirt."

By means of presenting him with brandy, Cardan speedily made acquaintance with this man, and he quickly perceived in his new friend one of those organizations, indolent even in the pursuit of crime, and which were chiefly rendered guilty by some powerful external influence. Meantime the artful convict employed several days in sounding this man, with a view of elevating him to the dignity of an accomplice; and, when he thought the time was ripe for taking him into his confidence, after the donation of several dollars, he discovered his plans; and, from that moment, one was a blind slave, and the other an imperious master.

TO BE CONTINUED.

THE IMMACULATE CONCEPTION.

Meaning of a Doctrine, of Which Non-Catholics Have a Wrong Idea.

The beautiful feast of the Immaculate Conception was celebrated on Dec. 8. Our Blessed Lady, though the offspring of human parents, like the rest of us, and naturally liable to inherit original sin from them as we have inherited it from ours, was nevertheless by the special providence and decree of God entirely preserved from it, says a writer in the *Socialist*. Therein is contained the doctrine of the Immaculate Conception. This may be understood in two ways. First, original sin was never in her. It was not taken from her at the first moment of her existence, as it has been taken from us at baptism; no, it was not taken from her, for it was not in her even at that first moment. Secondly, she was entirely saved from its effects, not partly, as we have been. None of its consequences remained in her, as they do in us. No, she was as if there had never been such a thing; except that her Son willed that she should suffer together with Him, on account of its being in us.

A great deal of nonsense is talked about this matter, especially by Protestants, most of whom have not the least idea what is meant by the Immaculate Conception of our Blessed Mother and who yet object to it just as bitterly as if they did. They either confound it with her virginal motherhood, in which they themselves believe and yet seem to object to our believing it, or they accuse us of saying that she was divine like her Son, our Lord. If they would only examine they would find that what the Church teaches is simply this: that Our Lady is a creature of God like ourselves, having no existence at all before the time of her Immaculate Conception but that she is the most pure and perfect creature that God has ever made; immaculate, that is to say, spotless; free from any stain or imperfection, especially from the fatal stain of original sin. And that the reason why God made her so was that she was to be His own mother, than which no higher dignity can be conceived. If they object to this, let them do so; but let them at least know and say what they are objecting to. Perhaps some of them may say: "This is all very good, but what right has the Pope, or any one else at this late date, to make it a part of the Christian faith?" And it may be that even some Catholics will find the same difficulty.

The answer is simply this: The Pope has not added anything at all to the Christian faith in defining the doctrine of the Immaculate Conception. He has no more done so than the Council of Niceea did in defining the doctrine of the Divinity of our Lord. From this Council the Nicene Creed, which is said or sung at Mass, takes its name. It was called together to condemn the errors of some who maintained that our Lord was not truly God. And it solemnly defined that He was. Very well; was that adding anything to the Christian faith? Of course not; it was simply declaring what the Christian faith was, to put an end to the doubts which were arising about it. That is plain enough, is it not?

Now what was it that the Pope did in defining the Immaculate Conception? Exactly the same thing. He defined what the faith really was to put an end to doubts about it. The only difference was that those who opposed or doubted the Immaculate Conception of Our Lady were not so much to blame as those who opposed or doubted the Divinity of our Lord, or even in many cases not at all to blame. It was not such a prominent part of the faith, and had been more obstructed by time. But the action of the Pope and the council in the two cases was just the same.

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If you do not feel better in 291 days, we will send you a ninety-eighth bottle. If you do not feel better in 294 days, we will send you a ninety-ninth bottle. If you do not feel better in 297 days, we will send you a hundredth bottle. If you do not feel better in 300 days, we will send you a hundred and first bottle. If you do not feel better in 303 days, we will send you a hundred and second bottle. If you do not feel better in 306 days, we will send you a hundred and third bottle. If you do not feel better in 309 days, we will send you a hundred and fourth bottle. If you do not feel better in 312 days, we will send you a hundred and fifth bottle. If you do not feel better in 315 days, we will send you a hundred and sixth bottle. If you do not feel better in 318 days, we will send you a hundred and seventh bottle. If you do not feel better in 321 days, we will send you a hundred and eighth bottle. If you do not feel better in 324 days, we will send you a hundred and ninth bottle. If you do not feel better in 327 days, we will send you a hundred and tenth bottle. If you do not feel better in 330 days, we will send you a hundred and eleventh bottle. If you do not feel better in 333 days, we will send you a hundred and twelfth bottle. If you do not feel better in 336 days, we will send you a hundred and thirteenth bottle. If you do not feel better in 339 days, we will send you a hundred and fourteenth bottle. If you do not feel better in 342 days, we will send you a hundred and fifteenth bottle. If you do not feel better in 345 days, we will send you a hundred and sixteenth bottle. If you do not feel better in 348 days, we will send you a hundred and seventeenth bottle. If you do not feel better in 351 days, we will send you a hundred and eighteenth bottle. If you do not feel better in 354 days, we will send you a hundred and nineteenth bottle. If you do not feel better in 357 days, we will send you a hundred and twentieth bottle. If you do not feel better in 360 days, we will send you a hundred and twenty-first bottle. If you do not feel better in 363 days, we will send you a hundred and twenty-second bottle. If you do not feel better in 366 days, we will send you a hundred and twenty-third bottle. If you do not feel better in 369 days, we will send you a hundred and twenty-fourth bottle. If you do not feel better in 372 days, we will send you a hundred and twenty-fifth bottle. If you do not feel better in 375 days, we will send you a hundred and twenty-sixth bottle. If you do not feel better in 378 days, we will send you a hundred and twenty-seventh bottle. If you do not feel better in 381 days, we will send you a hundred and twenty-eighth bottle. If you do not feel better in 384 days, we will send you a hundred and twenty-ninth bottle. If you do not feel better in 387 days, we will send you a hundred and thirtieth bottle. If you do not feel better in 390 days, we will send you a hundred and thirty-first bottle. If you do not feel better in 393 days, we will send you a hundred and thirty-second bottle. If you do not feel better in 396 days, we will send you a hundred and thirty-third bottle. If you do not feel better in 399 days, we will send you a hundred and thirty-fourth bottle. If you do not feel better in 402 days, we will send you a hundred and thirty-fifth bottle. If you do not feel better in 405 days, we will send you a hundred and thirty-sixth bottle. If you do not feel better in 408 days, we will send you a hundred and thirty-seventh bottle. If you do not feel better in 411 days, we will send you a hundred and thirty-eighth bottle. If you do not feel better in 414 days, we will send you a hundred and thirty-ninth bottle. If you do not feel better in 417 days, we will send you a hundred and fortieth bottle. If you do not feel better in 420 days, we will send you a hundred and forty-first bottle. If you do not feel better in 423 days, we will send you a hundred and forty-second bottle. If you do not feel better in 426 days, we will send you a hundred and forty-third bottle. If you do not feel better in 429 days, we will send you a hundred and forty-fourth bottle. If you do not feel better in 432 days, we will send you a hundred and forty-fifth bottle. If you do not feel better in 435 days, we will send you a hundred and forty-sixth bottle. If you do not feel better in 438 days, we will send you a hundred and forty-seventh bottle. If you do not feel better in 441 days, we will send you a hundred and forty-eighth bottle. If you do not feel better in 444 days, we will send you a hundred and forty-ninth bottle. If you do not feel better in 447 days, we will send you a hundred and fiftieth bottle. If you do not feel better in 450 days, we will send you a hundred and fifty-first bottle. If you do not feel better in 453 days, we will send you a hundred and fifty-second bottle. If you do not feel better in 456 days, we will send you a hundred and fifty-third bottle. If you do not feel better in 459 days, we will send you a hundred and fifty-fourth bottle. If you do not feel better in 462 days, we will send you a hundred and fifty-fifth bottle. If you do not feel better in 465 days, we will send you a hundred and fifty-sixth bottle. If you do not feel better in 468 days, we will send you a hundred and fifty-seventh bottle. If you do not feel better in 471 days, we will send you a hundred and fifty-eighth bottle. If you do not feel better in 474 days, we will send you a hundred and fifty-ninth bottle. If you do not feel better in 477 days, we will send you a hundred and sixtieth bottle. If you do not feel better in 480 days, we will send you a hundred and sixty-first bottle. If you do not feel better in 483 days, we will send you a hundred and sixty-second bottle. If you do not feel better in 486 days, we will send you a hundred and sixty-third bottle. If you do not feel better in 489 days, we will send you a hundred and sixty-fourth bottle. If you do not feel better in 492 days, we will send you a hundred and sixty-fifth bottle. If you do not feel better in 495 days, we will send you a hundred and sixty-sixth bottle. If you do not feel better in 498 days, we will send you a hundred and sixty-seventh bottle. If you do not feel better in 501 days, we will send you a hundred and sixty-eighth bottle. If you do not feel better in 504 days, we will send you a hundred and sixty-ninth bottle. If you do not feel better in 507 days, we will send you a hundred and seventieth bottle. If you do not feel better in 510 days, we will send you a hundred and seventy-first bottle. If you do not feel better in 513 days, we will send you a hundred and seventy-second bottle. If you do not feel better in 516 days, we will send you a hundred and seventy-third bottle. If you do not feel better in 519 days, we will send you a hundred and seventy-fourth bottle. If you do not feel better in 522 days, we will send you a hundred and seventy-fifth bottle. If you do not feel better in 525 days, we will send you a hundred and seventy-sixth bottle. If you do not feel better in 528 days, we will send you a hundred and seventy-seventh bottle. If you do not feel better in 531 days, we will send you a hundred and seventy-eighth bottle. If you do not feel better in 534 days, we will send you a hundred and seventy-ninth bottle. If you do not feel better in 537 days, we will send you a hundred and eightieth bottle. If you do not feel better in 540 days, we will send you a hundred and eighty-first bottle. If you do not feel better in 543 days, we will send you a hundred and eighty-second bottle. If you do not feel better in 546 days, we will send you a hundred and eighty-third bottle. If you do not feel better in 549 days, we will send you a hundred and eighty-fourth bottle. If you do not feel better in 552 days, we will send you a hundred and eighty-fifth bottle. If you do not feel better in 555 days, we will send you a hundred and eighty-sixth bottle. If you do not feel better in 558 days, we will send you a hundred and eighty-seventh bottle. If you do not feel better in 561 days, we will send you a hundred and eighty-eighth bottle. If you do not feel better in 564 days, we will send you a hundred and eighty-ninth bottle. If you do not feel better in 567 days, we will send you a hundred and ninetieth bottle. If you do not feel better in 570 days, we will send you a hundred and ninety-first bottle. If you do not feel better in 573 days, we will send you a hundred and ninety-second bottle. If you do not feel better in 576 days, we will send you a hundred and ninety-third bottle. If you do not feel better in 579 days, we will send you a hundred and ninety-fourth bottle. If you do not feel better in 582 days, we will send you a hundred and ninety-fifth bottle. If you do not feel better in 585 days, we will send you a hundred and ninety-sixth bottle. If you do not feel better in 588 days, we will send you a hundred and ninety-seventh bottle. If you do not feel better in 591 days, we will send you a hundred and ninety-eighth bottle. If you do not feel better in 594 days, we will send you a hundred and ninety-ninth bottle. If you do not feel better in 597 days, we will send you a hundred and one hundredth bottle. If you do not feel better in 600 days, we will send you a hundred and one hundred and first bottle. If you do not feel better in 603 days, we will send you a hundred and one hundred and second bottle. If you do not feel better in 606 days, we will send you a hundred and one hundred and third bottle. If you do not feel better in 609 days, we will send you a hundred and one hundred and fourth bottle. If you do not feel better in 612 days, we will send you a hundred and one hundred and fifth bottle. If you do not feel better in 615 days, we will send you a hundred and one hundred and sixth bottle. If you do not feel better in 618 days, we will send you a hundred and one hundred and seventh bottle. If you do not feel better in 621 days, we will send you a hundred and one hundred and eighth bottle. If you do not feel better in 624 days, we will send you a hundred and one hundred and ninth bottle. If you do not feel better in 627 days, we will send you a hundred and one hundred and tenth bottle. If you do not feel better in 630 days, we will send you a hundred and one hundred and eleventh bottle. If you do not feel better in 633 days, we will send you a hundred and one hundred and twelfth bottle. If you do not feel better in 636 days, we will send you a hundred and one hundred and thirteenth bottle. If you do not feel better in 639 days, we will send you a hundred and one hundred and fourteenth bottle. If you do not feel better in 642 days, we will send you a hundred and one hundred and fifteenth bottle. If you do not feel better in 64