

FIVE-MINUTE SERMONS.

Twentieth Sunday after Pentecost.

GETTING NEARER HEAVEN.

Brethren, I recommend to you the reading of the whole of this Epistle to the Colossians, especially chapter first, from the ninth to the fourteenth verse. It contains a short summary of the graces which should adorn the Christian character.

Now, I fear that many of us must admit that we know more of divine things the day we quit Sunday-school than we do at present. I think the words of the poet apply pretty fairly to many of us here:

"Now 'tis little joy To think I'm farther off from heaven Than when I was a boy."

And this refers to heavenly knowledge in a special manner. When a boy starts out in life, even a good boy, he usually takes it for granted that his religious instruction is finished.

Just so, to make progress. But who wants to do that? Come, brethren, be honest with me: Isn't it true that to keep out of jail, in the spiritual sense, is the main business of your life? Isn't your whole religious career one everlasting struggle to keep the devil's claws off of your throat?

OUR BOYS AND GIRLS.

The bluish of morn is on the skies. The clouds have caught the coming ray: God bless the babes whose tender eyes Shall see their first of earth to day!

Young women, the glory of your life is to do something and to be something. You very possibly, may have formed the idea that ease and personal enjoyments are the ends of your life.

social intercourse will take their appropriate positions with relation to the business of life — its staple duties. Recreation will become recreation — simply the revival of your powers, that they may all the better perform the work which you have undertaken, or which circumstances have devolved upon you.

"Do not seek for yourselves any prominent field of service where you will attract the attention of the world. Remain where God places you. Some of the noblest heroisms of the world have been achieved in humble life. The poor you have always with you. The miserable are always around you.

"I would be the last one to cast a shadow upon your brow, but I would undecieve you at the first, so that you may begin life with right ideas. Life is real — it is a real and earnest thing. It has homely details, painful passages and a crown of care for every brow.

"Your happiness is very much in your own hands, so are your usefulness and your good name. I do not ask you to be anything but a glad, sunny woman. I would have you at peace with Heaven, with the world, and with yourself, that tears shall flow only at the call of sympathy. I would have you immaculate as light, devoted to all good deeds, industrious, intelligent, patient, heroic. And crowning every grace of person and mind, every accomplishment, every noble sentiment, every womanly faculty, every delicate instinct, every true impulse, I would see religion upon your brow — the coronet by token of which God makes you a princess in His family, and an heir to the brightest glories, the sweetest pleasures, the noblest privileges, and the highest honors of His kingdom."

"What is his name? You know it, of course. Sometimes he is called the Wizard. When he was a boy he was neither a complimentary nor a discerning term. But geniuses are often regarded as lunatics by dull-witted people. And this boy, 'Al,' as his associates called him, was a genius. Now, 'genius' is a word which has been variously defined. Sir Walter Scott said that it was merely an infinite capacity for labor, and he was a genius. Dryden, the English cavalier poet, wrote, 'Genius must be born and never can be taught.' And he was a genius. Genius implies creative power. And certainly one must have natural aptitude in order to create a policy, a picture, a poem or a machine. The dreamy poet would probably not be a successful chemist; the inventor of a complicated engine can seldom write a sonnet; the crafty politician is not likely to go in ecstasies over the color scheme in a painting. Each follows his own line, and succeeds by dint of 'infinite labor.'"

"Al" was an untiring worker. To be sure, his first occupation was a very humble one, but its lowliness did not prevent him from doing his very best to make it a success. Within four years the industrious little newsboy made \$2,000. He wasn't a capitalist, however. His father and mother were poor, and Al wasn't the kind of a boy that would neglect his parents. He cheerfully turned over his profits to "mother," and allowed himself only such luxuries as books and chemicals. Every evening he studied, and chemistry was his favorite study. The twelve-year-old newsboy, like all other twelve-year-old boys, had many ambitions. He wanted to be a great editor, a great merchant, a great scientist. So he tried his little best.

He began to carry a basket through the streets, a basket containing figs and apples and peanuts, besides his newspapers. He paid cash for everything, and was known in wholesale circles as "Honest Little Al" from his scrupulously honorable principles. By and by Al was able to employ four assistants, so large had his little business become. Then he opened a vegetable market at one end of his route, and a bookstand at the other terminus. At this time he had fifteen assistants. And he was not yet eleven years old!

But every genius must be allowed its eccentricity, and so Al got tired of merely making money. He gave up the vegetable market and the book stand. He bought three hundred pounds of old type from a newspaper, and set up his printing office in an unused smoking compartment of the train upon which he vendited fruits and nuts. The little newspaper was edited and printed by Al, and was the only journal ever published on a train. It was successful, too, but Al was not yet content. Another of his ambitions cropped up. He began to make chemical experiments "between rushes" on the train. One day, however, the car was jolted, Al's chemicals were somehow jumbled together, an explosion resulted, and the car was ablaze. Poor Al was reprimanded and discharged.

About this time he began to get interested in telegraphy. He frequented telegraph offices all along the line, and continually begged for information. The telegraph operators regarded him as a nuisance, but he managed to pick up a little knowledge of telegraphic science wherever he went. One day Al saved the life of a child. The little one was playing on the railroad track between two moving trains, when Al saw the danger. Quick as thought he dashed in between the cars and dragged the baby to one side. He and his charge escaped with a few bruises. The child was the son of a telegraph operator named Mackenzie. In gratitude for the rescue of his boy, Mr. Mackenzie asked the heroic newsboy what reward he could offer him. And Al answered promptly, "Teach me telegraphy."

So industriously did he apply himself, that, as Mr. Mackenzie said, "he soon excelled his teacher." But Al was not yet satisfied. He constructed a telegraph line of his own for experimental purposes, making every part of the equipments himself. At this time he discovered "duplex" telegraphy, but the operators to whom he tried to explain it, including even the friendly Mr. Mackenzie, began to think the boy was crazy. He wandered around from one office to another and was discharged from every one, because he could not control the impulse to experiment with the keys in his spare time. Then he began to be known as the "Looney." He was often homeless, ragged and hungry in those days. When he had a position as night operator, instead of sleeping in the daytime, he would pore over his books. He was fascinated by electricity. He had found his line. The habit formed in those early days of devoting but three or four hours to sleep out of the twenty-four clings to him to this day, so that while some people complain of working ten hours a day, Al cheerfully worked twenty hours. He had no friends. He was regarded as half crazy. He had no money. Yet to day his friends are countless; he is known to be one of the greatest geniuses of the century, and his fortune probably runs into the millions. He has patented fifty distinct inventions of wonderful benefit to the world. His name? Of course you know it now. "Al" is Thomas Alva Edison.

Mr. Edison was asked some time ago for his opinions as to what methods of life are most essential to success. The Wizard of the Nineteenth Century paused and replied: "I can answer only for myself. My habits have always been simple. I have been so much engrossed in my work that I have never found time to think of unnecessary luxuries."

His appearance bears out the statement. His favorite attire is a long linen duster and an old straw hat. As he says himself: "Experiments and dress suits don't agree," and he is nearly always dressed for work. Fame and riches make little difference to the Wizard. Work is still the absorbing interest of life to him. Just now he is engaged in an attempt to combine his microscope and phonograph so as to make the wonderful moving figures of the vitascope speak and sing in harmony with their motions. Should he succeed, it will be possible to hear and witness an opera or play in which there is not a single human being, in which pictures will speak and move in no puppet-fashion, but with the life-like intensity of the real actors who have posed for the pictures.

Mr. Edison is a total abstainer. "I never use intoxicants or 'stimulants' in any form," he declared, in response to an inquiry. And the questioner asked "Why?" The Wizard smiled. "I have a better use for my head," he said. Isn't that a neat temperance lesson? Next time you see an incandescent electric light, or listen to a "talking machine," or peep into a kinoscope, or watch the marvellous living pictures in a vitascope, or share in enjoying any one of Edison's electrical wonders, think of the poor friendly boy who never said "If!" Thomas Alva Edison is called the Wizard, and to many his inventions seem magical. What is the secret of his magic? He answers by giving us three wonder-working words—Labor, Temperance and Honesty. Better than wealth, better than influence, better than friends are these wonder-workers,

Best for Wash Day. For quick and easy work. For cleanest, sweetest and whitest clothes. Surprise is best. USE SURPRISE SOAP. Best for Every Day. For every use about the house Surprise works best and cheapest. See for yourself.

for following them come friends and power and riches, and what these last do not always give, a light heart and an unassailed conscience. H. W.

CHATS WITH YOUNG MEN.

Catholic Columbian. The young man at home has duties towards the other members of the family and exerts a strong influence on younger brothers and sisters. How shall he conduct himself there in a becoming manner?

The Young Man at Home. For the structure that we raise. Time is with materials filled; Our to days and Yesterdays. Are the blocks with which we build. —Longfellow.

Home is one of the most sacred of secular words. By it we mean the family dwelling and all the related circle that surrounds the hearth, the table and the altar. It includes in itself, in combined oneness, the ideas of happiness, order, morality and earnestness. Youth is one of the most important seasons of life. It is the period of growth, promise and progress; of ripening into the fulness of manhood. We have no strictly defined terminal limits of age, on attaining which a person becomes "a young man," and on over-passing which he ceases to be so called or regarded.

Perhaps, for our purpose, it is well that it should be so, and that we should not restrict the common usage of the phrase by fixing it down to any interval of years, but rather consider it to be a generally understood form of words employed to signify that period of life at which boyhood ceases, individually begins to assert itself, and one requires to enter, in some measure, upon definite preparation for the business of life, whatever that is to be; and which extends until one has, by his own acts, but within the proper limits of law, established himself in an independent and self-supporting position, and voluntarily undertaken duties which so alter his position in the family of which he is a member that he is no longer a resident under the roof of parents or guardians, or subject to their legal control or management.

His home is to "a young man" really the domestic circle in which he dwells as a subordinate or semi-subordinate part, owing allegiance to its head, and owing relationships—to which are annexed responsibilities—to each of its members.

The subject set before us for consideration is, "What a Young Man Can Do for His Home." It may be in his parents' residence; under a guardian's care; in lodgings, which is a temporary substitute for a residential home; or in a boarding-house, chambers, or college-rooms, where some portion of the advantages of home is received, and some portion of the discipline of home is exercised by delegation, but without abrogation or breach of the natural and moral family relationships and responsibilities under which we lie to parents or guardians, brothers or sisters, or other members of the household of which we form part. So understood, we shall endeavor to supply some useful and relevant suggestions to those who are still, luckily for them, members of the hopeful class of young men.

Personal Habits. A young man at home can do much for it by personal habits. A young man should be tidy, cleanly, careful in his obedience to the laws of health, and attentive to good manners at table and in family intercourse. He should be punctual in observing and maintaining the discipline of the household—in rising, in being present at meals, in the preparation for, and performance of, the duties of the day, whether at home or abroad, and in home-coming at such time in the evening as is fixed for family worship and retirement to rest.

His dutifulness on these points will, if exemplary, uphold and make pleasant the domestic arrangements, on which so much of the comfort of a family depends, will materially aid in the regularity with which the offices of the household can be performed, and more or less assist in the formation and confirmation of habits of punctuality, order and diligence in which it has been, or ought to have been, trained, and will impart delight to the hearts of those who, as parents or guardians, have the household management in charge.

The habits of speech to which "a young man" is prone, often injuriously affects the comfort of home. The young man who restrains his tongue from using coarse, vulgar, slangy, rude, impertinent, improper, and irreverent words, and who guards his lips against the utterance of unseemly references, of ill-conditioned grumbling, of untrustworthy statements, of slander or scandal, of offensive innuendo or imputation of wrong motives, does or imputes to sweeten and elevate conversation, to purify and improve the moral tone of the family life, and strengthen truthfulness and charitable feeling.

He who is able to obey the apostolic injunction—"Let your speech be always in grace, seasoned with salt, that you may know how you ought to answer every man," (Col. 4. 6.) will do much to refine thought and quicken intelligence; but whosoever adds to this the desire and power to speak of the grace of God through Christ at fitting times and in befitting terms can do even more to enlighten and persuade those who hear him of the excellence of religion, especially when holy speech is matched with kindly affection, family fidelity and good deeds at home.

A young man can do much for his home in his family relations. He can "honor" his father and his mother—and be exemplary to others while doing so—by ready submission to their reasonable wishes, and willingly following the lines of domestic life and duty, settled or regarded as right and expedient by them—or those who hold a similar relation—for the proper regulation of the family concerns.

He can be helpful to the members of the family by friendly counsel, encouragement and sympathetic assistance in their preparation of lessons, the performance of their duties, the formation of companionships, and the resistance of temptations, as well as by treating with courteous civility the friends of the family, and, with brotherly affection, his sisters—anticipating their wishes, paying due attention to what may aid their health, enjoyment and progress, and enhance for them the pleasures of home.

Considerateness of their position requires avoidance of masterfulness on his part, or undue demands for servility on theirs—in fact, of anything which will injure their interests or affect their standing at home or in society. He can be an adviser, a companion, a protector, a household gladder, an intermediary between the family and society, an aider in home amusements, and general recreation, and can assist them in their benevolent and religious duties, and be exemplary in attention to the things which make for peace and pleasure in this life, and for the grace and glory in the world to come.

Much of his power to do good, in these days, will depend on the choice of his companions. He can and should be careful never to enter into friendly relations with the vain and foolish who make a mock at sin! He can avoid familiarity with those whose ways, habits and dispositions unfit them for being introduced to the home circle, or might exercise an evil influence on any member of the household on being received as his friend within the precincts of the family. It is usually a fair sign that a friendship is not safe if there is any feeling of unwillingness to let it be known at home, or dread of the companionship being regarded as unsatisfactory to those whose interest in him is greater than whose happiness ought to be his holiest human duty. Secrecy as to the company he keeps is a young man's snare; frankness and openness in these matters is a beneficial safeguard.

Companionships, however charming, which cannot be known of at home, ought not to be formed, or if, perchance, in ignorance they be, they should be resolutely resigned in an honorable and straightforward manner. Are they home-worthy and heart-helpful to him? are tests which can be readily applied by a young man to any growing friendship. The inflexible mark of the wrongness of the choice made or inclination nourished. Friendship should be strengthening, not weakening; help, not hindrance. Happy is he who can say, and that truly, "I am a companion of all that fear Thee, and of them that keep Thy precepts." (Ps. 119. 63.)

Character and Conduct. No young man can rightly discharge his home duties who does not act so as to uphold the credit, integrity and prosperity of the family by his character and conduct. By industry, sobriety, nobleness, and intelligence in all his engagements, employ-

ments, and circumstances, he can enhance the happiness and brighten the life of home. Constancy, punctuality and trustworthiness are not only beneficial to those who entrust him with their interests as employers, but good for himself and productive of comfort and joy to those at whose hearth he sits, in whose heart he has a dear place. It may be true that all dwellings are not true homes where the heart is gratified and the soul satisfied; but even in these the "Light of Life" may be diffused and its radiance may be effectual, if a young man makes God the "man of his counsel," moulds his character on that of Christ, and regulates his conduct by the divine law and the prudence it inculcates.

The cynical statement sometimes made that "the very dregs of men often rise uppermost, that vice prospers and is clothed in purple, while virtue is reduced to rags," is only apparently true. It is exceptional among the vicissitudes of the world, and is not an abiding general fact in life. It is a vile sophistry when used to deprave life, degrade character, and demoralize conduct. The real history of the world and the experience of man declare it to be false in fact and deceitful in application. We often see the outside of things; than we know the inward smart that lashes seeming prosperity in the way of sin with scorpions—for conscience has the everlasting stamp of godliness on it, and, though it may be dragged, never sleeps in unawaking torpor. It is sure to punish by remorse. Its command is: "Cease to do evil, learn to do well." The counsel of God is: "Learn to do well," so that you may not require to "cease to do evil." The young man can do this if he seeks to "love God and keep His commandments."

Of what a young man can do Jesus Christ is the best exemplar. He was "subject" to domestic duty in His Nazareth home, and there "He advanced in wisdom and age, and grace with God and men." (Luke 2. 51, 52). He was "tempted in all things such as we are, without sin." (Heb. 4. 15). This life a young man, by becoming like-minded, can imitate. He can read the wisdom of God in the Scriptures, and frame his life by its precepts. His life, governed by God's law, will be a blessed influence in his home while young. When passing from the home of his youth to that of his manhood, he will carry into it a life that shall be twice blessed. Then, when he enters into his heavenly home, he shall be blessed for ever in the presence of the Holy Father, in the grace of the Elder Brother and Saviour, in the joy of the Holy Spirit, and among the family of God.

Evolution and the Church.

Writes Prof. St. George Mivart: "Little, indeed, did these men (the apostles of evolution) dream of the part really assigned to them by God in the great cosmic process; and that, while good servants of physical science, they were none the less blind tools destined to aid in the triumph of Catholicity by showing to men, not blinded by prejudice, the essential difference which distinguishes pathological changes and increasing degeneration from healthy and progressive evolution; the canons for distinguishing which were long ago laid down by Cardinal Newman. The so-called Orthodox Church of the East may be compared to a chrysalis struck by a paralysis, which hinders it from attaining the Imago (or fully developed) state, and keeps it unchanging—like a fossil. The various heretical communities may be likened to species which have undergone a retrogressive metamorphosis (as is the case with various crustacean species), the lowest of which drag on a debased life—sans eyes, sans ears, sans limbs—sans everything."

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