

FIVE-MINUTE SERMONS.

Eighth Sunday after Pentecost.

EXTRAVAGANCE.

"The same was accused unto him, that he had wasted his goods."

Brethren: Let me say a word to you this morning about the vice of extravagance; for the Gospel of this Sunday warns us, by implication, of wasting our Master's—that is, our Lord's—goods; and everything we have, we have from His bounty.

This seems to be a wasteful age. Perhaps that is less a misfortune than if the age were penurious and thieving. But stop a moment: wherever you find wastefulness you find side by side with it the opposite vice of avarice. The truth is, you cannot be wasteful without being in some way unjust to somebody or other. Either you cheat your creditors, or you wrong your children, or you give your neighbors a false impression of your financial ability.

Love of money is great folly, to be sure. But did you ever know a finer specimen of a fool than the girl who earns a few dollars a week and hangs in all on her back and on her head in the shape of extravagant clothing? Indeed, I think a little money spent in becoming attire—a pretty hat, a nice, well fitting dress—is well spent; that is all right, and is quite consistent with a little account at the savings-bank. But where is the sense of a working-girl putting on the airs of a princess all tricked out with jewels and satins and furs? Where is the sense of squandering your money that when the time comes to get married you haven't got a cent to your name; or when sickness comes you must be taken care of like a pauper?

While on this head, I wish to say that a girl who has lived at service, and married a working-man, sometimes brings to his household the lavish extravagance of the rich man's house from which she has come. But, on the other hand, we know what excellent, neat, thrifty, and withal religious wives these girls generally make.

But what is any extravagance compared to the beer-drinker's, to that of the man who loses his blue Monday's wages, and many another day's wages, by his Sunday spree? Truly, there is no leak in the poor man's pocket equal to that which pours his money into the grog-seller's till. Capital may be, sometimes doubtless is, unjust; but labor is notoriously unjust to itself. Come, my brethren, what gives capital its grip on the laboring class? Is it not that the men must work or starve?—that when wages are high the saloon-keeper gets what might be saved? Do you think you can fight for your rights against capital unless you have money? And how do you expect to have money unless by the discipline of economy, the restraint of temperance, the boycotting of the bar-room.

Look at it again: when wages are low, does the saloon-keeper complain of "depression in business"? By no means. The foolish workman levies just the same tax on his scanty as on his full earnings. He devotes to a harmful luxury what should meet the requirements of bare necessity. He robs his overworked body of nutritious food that he may drink his drugged beer. Hence his flabby face and trembling nerves; hence his shabby clothes, good enough for the saloon but not for the Sunday Mass. Hence his ragged wife, and his yellow-faced and puny children. Brethren, of all the stewards of the Lord who will hear those words, "I accuse you of wastefulness of my goods," the tipsy working-man will not be the least terrified. When we consider this kind of extravagance of intelligent and Christian men and parents, we are not surprised that when they return to their senses they become fanatics in their hatred of the saloon.

Brethren, thrift is a natural virtue, common to Jew, Gentile and Christian. But multitudes of men and women can practise the supernatural virtues of Faith, Hope and Love only on condition that they, or those upon whom they depend, have provided for them a decent home. This is a condition of life which is, morally speaking, necessary for most persons to start upon the practice of the Christian virtues. We all know that a good home can be secured by habits of saving.

But, you may ask, what about the extravagance of the rich? I answer: wait till next Sunday.

Patriotism and Christianity.

The best patriot is the best Christian. The man who would sow the seeds of religious strife and set Christian against Christian is not, and cannot be, a good citizen. He cannot be a sound patriot, for he violates a fundamental principle of the constitution, which guarantees to every man the right to worship God according to the dictates of his own conscience.—Boston Republic.

That Tired Feeling

Is a common complaint and it is a dangerous symptom. It means that the system is debilitated because of impure blood, and in this condition it is especially liable to attacks of disease. Hood's Sarsaparilla is the remedy for this condition, and also for that weakness which prevails at the change of season, climate or life.

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OUR BOYS AND GIRLS.

Sir Walter Scott's Dog "Camp."

"The wisest dog I ever had," said Sir Walter Scott, "was what is called the bull-dog terrier. I taught him to understand a great many words, inasmuch that I am positive that the communication betwixt the canine species and ourselves might be greatly enlarged. Camp once bit the baker, who was bringing bread to the family. I chastised him, and explained the enormity of his offence; after which, to the last moment of his life, he never heard the least allusion to the story, in whatever tone or voice it was mentioned, without getting up and retiring into the darkest corner of the room, with great appearance of distress. Then if you said the baker was well paid, or the baker was not hurt after all, Camp came forth from his hiding-place, capered, and barked, and rejoiced."

"When he was unable, toward the end of his life, to attend me when on horseback, he used to watch for my return, and the servant would tell him his master was coming down the hill or through the moor, and although he did not use any gesture to explain his meaning, Camp was never known to mistake him, but either went down at the front to go up the hill, or at the back to get down to the moor."

That was certainly a very wise dog. He was a good one, too, for he was always ashamed of his one bad act, and never repeated it.

The Best Boy Story.

"The best boy story I ever heard," That was what a lawyer said of this story I am to relate to you: We have had a good many boys with us from time to time," said Mr. Alden, the senior member of a large hardware establishment in Market street, Philadelphia, "as apprentices to learn the business, but the best boy we ever had is now with us and is a member of the firm. He is the one man in the establishment we could not do without. He was thirteen years old when he was apprenticed to us, and he was with us eleven years acting for several years as salesman. When he first came we told him that for a long time his wages would be very small, but that if he proved to be a good boy his salary would be increased at a certain rate, each year; and as it turned out, when according to agreement we should have been paying him \$500 a year, we paid him \$800, and he never said a word himself about an increase of salary. From the very outset he showed that he had an interest in the business. He was prompt in the morning, and if kept a little over time at night it never seemed to make any difference to him. He gradually came to know where everything was to be found, and if information was wanted, it was to this boy—Frank Jones—that every one applied. The entire establishment seemed to be mapped out in his head, and everything in it catalogued and numbered. His memory of faces was equally remarkable. He knew the name of every man who came to the store to buy goods, what he bought and where he came from. I used to say to him, 'Jones, your memory is worth more than a gold mine!' How do you manage to remember?"

"I make it my business to remember," he would say, "I know that if I can remember a man and call him by name when he comes into the store, and can ask him how things are going on where he lives, I will be very likely to keep him as a customer." And that was the exact case. He made friends of buyers. He took the same interest in their purchases as he took in the store, and he would go to no end of trouble to suit them exactly, and to fulfill to the letter everything that he promised. Well, affairs went on this way until he had been with us eleven years, when we concluded to take him into the firm as a partner. We knew that he had no extravagant habits, that he neither used tobacco nor beer, nor went to the theater. He continued, as at the beginning, to board at home, and even when his salary was the very lowest, he paid his mother \$2.00 a week for his board. He was always neatly dressed. We thought it very probable that he had laid up \$1,000 or \$2,000. So when we made the offer to become a partner in the business, and suggested that it would be more satisfactory if he could put some money into the firm, he immediately replied:

"If \$10,000 will be any object I can put in that much. I have saved out of my salary \$9,100, and my sister will let me have six hundred." I can tell you that I never was more astonished in my life than when that fellow said he could put in ten thousand, and most of it his own money. He had never spent a dollar, or twenty-five cents, or five cents for an unnecessary thing, and had kept his money in bank, where it kept gathering interest. I always kept two placards in big letters up in the store. On one was this text: 'He that is faithful in that which is least, is faithful also in that which is much'; and on the other, 'He that is diligent in business, shall stand before kings and not before mean men.' And Frank Jones' success was the fulfillment of these two texts. He had been faithful in the smallest things as in the greater ones, and diligent in business. That kind of a boy always succeeds," said Mr. Alden.

A small boy of ten, who had listened to the story with eager eyes, as well as ears, said: "But we don't have any kings in this country, Mr. Alden, for diligent boys to stand before!" "Yes, we do," laughed Mr. Alden. "We

have more kings here than in any other country in the world. We have money kings, and business kings, and railroad kings, and land kings, and merchant kings, and publishing kings; and some of them wield an enormous power. This is a great land for kings."

THE EARLY BRITISH CHURCH NOT INDEPENDENT OF ROME.

We recently took occasion to comment on the presumption of our esteemed contemporary, the *Churchman*, in its criticism of the Holy Father's historical knowledge. In opposition to the *Churchman's* positive and dogmatical assertion that "Christianity as first known in Britain was not Roman Christianity," we showed that from the year 179, at which period we have the first historical record, when we are informed that King Lucius sent to Pope Eleutherius entreating that by his command he might be made a Christian; to 429, when by order of Pope Celestine, Saint Germanus, Bishop of Auerre, went to Britain to stem the tide of Pelagianism and save the nation from heresy and apostasy, we have conclusive historical evidence that the British Church was in communion with Rome; that her Bishops sat in at least two councils—one at Arles, in 314, and another at Sardica, in 347—both of which sent letters to the Pope, accompanying the decrees that had been passed recognizing his authority, addressing him as their head, declaring Rome to be the See of Peter and to this See further stating it is most fitting that the Bishops of each Province should have recourse.

But the question arises, how was it that in 596, when Pope Gregory the Great sent Augustine and his companions as missionaries to convert the Britons, they found the country in such a barbarous condition? The question is an important one, and the answer is full of a sad and mournful interest.

From the time of Saint Germanus' second visit in 447 down to the middle of the next century, says Butcherworth, "England and Rome," the British Church can hardly be said to have a historical existence. The interval was one of trouble and sorrow. Under the comparatively mild sway of Rome the inhabitants of Britain had enjoyed for a considerable time the blessings of peace. The legions of Rome had stopped those feuds and civil wars which had for so many ages deluged the country with blood, and they had begun to enjoy the blessings of peace under the protection of a powerful nation. But Rome was no longer invincible. The incursion of the hordes of northern barbarians had rendered it necessary to withdraw the legion from Britain, and this gave occasion for that terrible treachery of the Saxon who had been invited to aid in expelling the Picts and Scots who had begun to overrun the country. These wild, savage, Saxon idolaters, after having aided the Britons for a while turned upon and overcame those whom they had sworn to assist and defend. But displaced by Saxons the doctrines and rites of Christianity were made to give place to the impure and idolatrous worship of Thor and Woden and of a multiplicity of gods of wood and stone. Gilas, the historian of the period, himself a Briton, a monk and a witness for a time of the disorders and overthrow of his countrymen, relates that: "The Saxon fired the churches, murdered the inhabitants, and destroyed as far as was possible every vestige of Christianity." Venerable Bede says: "Public as well as private structures were overturned, the priests were everywhere slain before the altars; the prelates and the people without any respect of persons were destroyed with fire and sword, nor were there any to bury those who had been thus cruelly murdered."

We are told that the people during this period of misrule abandoned themselves to every excess, and the clergy, by imitating the vices of the people, added much to the misfortunes of the people. Still there were some who remained faithful. From the *Liber Landavensis* we learn that there was Saint Dubricius, who is said to have been consecrated Bishop by St. Germanus on his second visit to the island; St. Teilo, who was said to have been Bishop of Landaff, in 512; Saint David, who died Bishop of Saint David's about the middle of the sixth century, and Oudoceus, who was Teilo's successor—in all of whom the virtues of the Catholic prelate shone forth with a splendor worthy of a better country and better times.

But it may be asked have we any evidence that attachment to the Holy See still continued and that its supremacy was recognized? We have, in the *Liber Landavensis*, just quoted, as well as other historical records, frequent mention of the Apostolic sanction, when reference is made to the transfer of ecclesiastical property showing that the authority of the Holy See was still recognized. In the life of Oudoceus, who flourished before Augustine's mission, allusion is made to the fact that "the Church of Rome has a dignity above all the churches of the Catholic faith." And Gilas alludes to the journeys of simoniacal prelates across the seas (that is, to Rome, of course,) in order to obtain the object of their ambition, which shows that the sanction of the Pope was considered necessary.

If it be objected that the evidence of the condition of the early Church in Britain is not as full and complete as could be desired, it should be remembered that time and the barbaric hatred of the Saxons, of everything connected

with Christianity and the Church have made ruthless destruction of nearly all the records of the period.

But that which is most relied upon by the advocates of an independent British Church is the fact that Augustine, who was called for the purpose of deciding whether they would assent to the proposal of Augustine in regard to sundry reforms which he deemed necessary, principal among which was the change in the time of keeping Easter. The fact is there was no question of the Pope's supremacy, so far as we are informed, before the synod. The minds of the seven Bishops who composed the synod had been prejudiced by the Abbot Dinooth's foolish test which he had proposed to them before meeting Augustine: "If Augustine rises up to you at your approach," said Dinooth, "hear him submissively, being assured that he is the servant of Christ; but if he shall despise you, and not rise up to you, whereas you are more in number, let him also be despised by you." They did as he directed, "and it happened that when they came Augustine was sitting in a chair, which, they observing were in a passion, and charging him with pride endeavored to contradict all he said." Augustine stated to them the points in which he thought a change in their customs was necessary. They answered that they would do none of those things nor receive him as their Archbishop. Why? Was it because they did not recognize the authority of the Pope who had sent him? Not at all. There was not a word said about the Pope. Venerable Bede, from whom the account is taken, gives the reason in these words: "For they alleged among themselves that if he would not rise up to us how much more will he condemn us as of no worth if we shall begin to be under his subjection."

Dinooth may have been a very good and holy man; he was at least a man of great authority at the time, but he certainly adopted a very foolish test for determining the true character of a saintly man like Augustine; and we must say that our Anglican friends are equally unwise in grounding upon the refusal to recognize Augustine as Archbishop under such circumstances the absurd and unauthorized claim of independence of the Anglican Establishment of the authority of the Holy See.—Catholic Review.

PROTESTANT LEAGUE FOR CATHOLIC UNITY.

Seven Congregational, eight Episcopalian and seven Presbyterian ministers sign the manifesto of "The League for Catholic Unity," a proposition looking towards the union of various Protestant bodies, representatives of which favor it.—Congregational, Baptist, Methodist, Presbyterian, Lutheran, Episcopalian and German Reformed. The basis of union, as set forth by this circular, is the Chicago Lambeth platform, formulated a few years ago by American and English Episcopalians:—the acceptance of the Scriptures of the Old and New Testaments; the Apostles' Creed and the Nicene Creed; the two Sacraments, baptism and the Supper of the Lord; "the historic episcopate."

Say the framers of the manifesto:—"We believe that upon the basis of these four principles as articles of agreement the unification of the Christian denominations of this country may proceed, cautiously and steadily, without any alteration of their existing standards of doctrine, polity and worship which might not reasonably be made in a spirit of brotherly love and harmony, for the sake of unity and for the furtherance of all the great ends of the Church of Christ on earth." Apparently they are over-sanguine. The *Congregationalist*, of Boston, probably the strongest exponent of that denomination, protests at once against the "historic episcopate," a rightly declaring that it "means authority, or it has no meaning," and that it is thus squarely in conflict with Congregationalism, which means the actual and entire self-government of local Church.

The *Independent* also protests against the "historic episcopate," feeling evidently that it is conceding too much to the Episcopalians, whom it has never been willing to regard as less Protestant than other Protestants. The *Churchman*, chief organ of the Episcopalians, welcomes this attempt at religious unity and expects something to come of it.

The *Congregationalist* and the *Independent* are, however, more consistent. They realize that, in the very idea of religious unity, is implied doctrinal

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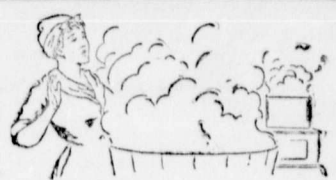
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