

There Is No Rest
—
J. N. MATTHEWS.

There is no rest ! the mills of change
Grind on—the sun at noon !
The same fierce impulse, swift and strange,
We feel that every planet feels.

There is no rest ! not even sleep
Is shorn of its nobility—
The red bloods through the body sweep,
Forever, like a tidal sea.

There is no rest ! the granite grains
To dust, within its marble glooms;
Dense, pale, worn, incessant winds
Way through fame's emblazoned tomb.

There is no rest ! e'en Love hath wings
That wearisomely fan the air
In his lead-hearted wanderings,
No fetterless, so free from care.

There is no rest ! the feet of Pain
Are shod with motion—Pleasure's eyes
Pale madder than the sun kneed rain,
Swung arching in the mad day skies.

There is no rest ! Religion shakes
Her stainless robe—a and ayward life
Nor tremulous white palms, and takes
Faith's precious and eternal gifts.

There is no rest ! the long gray oaves
Of death are rife with peace and heat,
Nor Fancy pines till she paves
The floors of Heaven with flying feet.

FIVE-MINUTE SERMONS

FOR EARLY MASSES
By the Paullist Fathers.
Preached in their Church of St. Paul the
Apostle, Fifty-ninth street and Ninth
avenue, New York City.

TWELFTH SUNDAY AFTER PENTECOST.
" . . . our sufficiency is from God."—1
Co. 1. 5.

Christians acknowledge this truth.
Repeat it to most, and frequently the
reply, "Oh, yes! Of course! We al-

know this," will be made so lightly as to

cause the speaker is not able to be a simpleton for saying a thing everybody knows so well. Yet this is an important truth that everyone should keep it before his mind, or recall it often enough to make it his first thought. We know many truths, but few of us assimilate thoroughly any one of them. I other words, very few take any one truth so deeply to heart that it is the first thought before he begins to do anything for God, his neighbor or himself. If any one will do this he will become quickly a very perfect Christian. If every one did this all would be saints. God requires us to take His truth so deeply to heart as to control our lives. If we know the truth and do not so take it to heart we hold the truth in injustice, and make the loss of our souls a sure thing. With this mind in us, let us now consider the truth of the text. "Our sufficiency

from God." What do we mean by "our
sufficiency"? We mean simply our ability

to do anything pleasing to God. We

can do many different things from natural motive, and we can do the very same things from a supernatural motive. The latter are pleasing to God, but the former are not. So we want to please God. We must not act always from a motive that is supernatural; that is, we must have the reason in our hearts for doing what we do, that God wants us to do when and as we do it. But who can do this? some will say. *All who have taken deeply to heart the truth that "our sufficiency is from God"* will be sure to please God always. This truth that "our sufficiency is from God" is most important to the practical Christian. First, because the only way to lay a true and lasting foundation is to take this truth most deeply to heart. We do not really begin to be practical Christians until we have begun to realize it. I never know but for God to have a profound conviction that all that we do that is pleasing to God is prompted by His Holy Spirit, Who gives us the grace and strength to do; that without this prompting, without this grace and strength, we do not and cannot please Him.

Secondly, this truth is most important because until we do begin to realize it, we cannot even begin to give to God glory of all the good we do, but we continue to rob God of that glory taking it to ourselves and commending ourselves when we should praise God for all. Now, my dear brethren, God is greatly offended by this, for of His glory is He most jealous and exacting. He never releases a soul from the obligation of giving Him the glory, honor, and thanks in all things. Therefore, to meet this demand of God we must strive to realize as well as we can that in God and by His grace alone we live and move and have our being; that without His

and His grace there is nothing we do to please Him.

Thirdly, this truth, taken deeply to heart, is the only sure foundation of our virtue. Solid virtue cannot be gotten up in any soul until he does take this truth to heart. Hence, if we have of every other grace and virtue, say, up in our souls only when we say it on our hearts: "My God Thou and I, thy grace are my life and my all, for my very essence is from Thee."

Lastly, take this truth deeply to heart and your souls begin to dawdle at the spirit of perseverance. The greater enemy we have is self-love. He

sees clearly that God and His gr

within him make him what he is, serve him, beautify him, and finally, him, will never take credit to himself for what gifts he has, but will always credit the glory to God. This is self-love, casts it out entirely, leaves a soul pure and clean before God.

If one desire truly to be close to God, to lay the true groundwork of humility in him, he must first give God the glory He demands, and be filled with solid virtue, let him meditate constantly, perseveringly prayerfully upon the words of the text: "Our sufficiency is from God," and "we must most assuredly lay the foundation of his own predestination to eternal life.

For Delicate Sickly Children

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great favorite for children, and I do highly recommend it for all weaning diseases.

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