

FIVE-MINUTE SERMONS.

Eleventh Sunday after Pentecost.

WANT OF CONFIDENCE IN GOD. He hath done all things well. (Mark, vii., 37.) The spectators of the double miracle related in this day's Gospel were filled with admiration at our Lord's power and goodness; they could not help exclaiming: "He doeth all things well." Would to God, brethren, that such a sentiment of our Lord's love and power filled our hearts! Confidence in God, however, is the very virtue many Christians lack most. True, we say and believe that God is infinitely good—that He is mercy itself. But language is very indefinite and may express a very dim conception. It is something like saying that a stone is very hard or that water is very wet. We are apt to form pictures of God's attributes in our minds, just as a painter may make a portrait of some historical personage he never saw; many of our notions of God are fancy portraits, all imagination.

But just think of the actual grounds of our confidence in our Blessed Lord. Just realize that this wonderful being is filled with the tenderest human love for the worst of us, and has all the divine power at His command—being both man and God—to make good His love by bringing about our spiritual and temporal welfare. The Incarnation is the divine mercy made man for the love of us. Can we suppose that such a Being, having begun the good work of our salvation by giving us the true religion, will leave anything undone, that will let Him do to bring us to the kingdom of heaven? Do you think that such a loving Father would teach us, His children, A B C except with the set purpose of going clean through to X Y Z? Just think, that it positively never happened that any wretched sinner, however degraded, ever implored our Lord's forgiveness and was rejected; nay, that He Himself secretly inspires sinners with their grief and horror for their evil ways, and then imparts forgiveness in return for His own gift. The fact is that the question is not whether God will forgive us, but whether we will let Him do it. In a word, this infinitely good and infinitely powerful Being is bent and determined that we shall enjoy perfect happiness, world without end.

What a wonder, then, that we can treat our Lord in our cold-hearted way! Scrupulous persons treat Him as if He were a tyrant; lukewarm Christians treat Him like a stepfather; obstinate sinners treat Him with open contempt. The practice of prayer, the reception of the sacraments and other aids of religion—we treat them as school-children do their lessons: we do it all because we are afraid of the consequences if we are not. Considering how much God loves us His service should come as easy to us as breathing the air; it should be the element in which we live. If our faith were a little more practical, God's loveliness would be as plain to us as the open day and the sun in the heavens.

Furthermore, and this is still more practical, lack of confidence in God is why we repine at His visitations. It is easy enough to say, be resigned to the will of God, but how can we be content to suffer unless we are penetrated with confidence in the divine goodness? Brethren, you know how we sometimes take medicine. We wrap it up in a pleasant-flavored water or hide it in a spoonful of sugar, and down it goes, and we never taste its bitterness. So a lively confidence in God, if we only had enough of it, is the sweetness to wrap around the bitter sweetness of life. Temptations, long and wearisome poverty, ill-health, unpleasant companions in the household—these and other such trials are the bitter pills of the soul: when we fairly realize that God means them for our spiritual good we can bear them with patience, even with thankfulness.

Did you ever hear of the witch-hazel, and how people used to fancy that a crooked branch of it thrown into the water would fall on the spot where a good spring of water could be found? Well, the witch-hazel of the Christian soul is just this question: How can I have confidence in you in the love of our Lord Jesus Christ for you? If that does not reveal the hidden springs of your heart and bring the waters of love gushing forth, then that heart is hopelessly dry.

How People Get Sick.

By eating too much and by eating too rapidly; by swallowing imperfectly masticated food; by gulping down too much liquid—especially cold fluids—at meal times; by drinking poisonous liquors containing alcohol; by keeping late hours at night; by wearing clothing that is too tight; by neglecting to wash the skin thoroughly and so keep the pores in working order; by changing warm clothing worn in a warm house for thin party costume in the evening; by compressing the stomach and affecting a small waist; by keeping up a constant excitement; by borrowing trouble; by swallowing quack nostrums for every imaginary ill; by eating at irregular intervals; by living beyond one's means, and above every other thing, by a too careful watching for symptoms in one's own precious self.

A HAPPY HINT.—We don't believe in keeping a good thing when we hear of it, and for this reason take special pleasure in recommending those suffering with Piles in any form, blind, bleeding, protruding, etc., to Botton's Pile Salve, the best and safest remedy in the world, the use of which cuts short a vast deal of suffering and inconvenience. Send 50 cts. to the Winkelmann & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you.

OUR BOYS AND GIRLS.

Have Patience.

I. If your life be weary Do not fret; If your days be dreary, Don't regret; Pain can not last for long, So bear up and be strong; There will be sunshine yet.

II. Through all your lonely years Only try To banish care and fears,— Look on high; For God's own mighty arm Will shield you from all harm; He hears His children's cry.

III. And when your heart is brave, And can bear Affliction's sombre wave, Helped by prayer; Then, in God's own good time, Perseverance in your life's prime, Will come a season fair.

IV. Press on—be not afraid— Do not grieve; Be brave, be undismayed, And believe When you have learned to wait, You shall, ere you though it be late, Your heart's desire receive.

—Ave Maria.

A Boy's Faith.

Two little boys were talking together about a lesson they had been receiving from their grandmother, on the subject of Elijah's going to heaven in a chariot of fire. "I say, Charlie," said George, "but wouldn't you be afraid to ride on such a chariot?" "Why, no," said Charlie, "I should not be afraid if I knew that the Lord was driving."

And that was just the way David felt when he said, "What time I am afraid, I will trust in thee."

He knew that neither chariots of fire nor anything else could hurt him, if God was present as his protector and friend.

Tale-Bearing.

Before repeating a bit of gossip it would be well to ask ourselves three questions. First, "Is it true?" second "Is it kind?" third, "Is it necessary?" This practice would save us many bitter memories and regrets.

The pious St. Philip Neri was once visited by a lady who accused herself of slander. He bade her go to the market, buy a chicken just killed and still covered with feathers, and walk a certain distance, plucking the bird as she went. The woman did as she was directed, and returned anxious to know the meaning of the injunction. "Retrace your steps," said Philip, "and gather up, one by one, all the feathers you have scattered."

"I cast the feathers carelessly away," said the woman, "and the wind carried them in all directions." "Well, my child," replied Philip, "so it is with slanders. Like the feathers which have been scattered, they have been wafted in many directions. Call them back, now, if you can."—Youth's Companion.

A Royal Condemner.

When Charles II. chartered the Royal Society he was disposed to give the philosophers a royal and at the same time a useful lesson. He therefore propounded to them this question: "Why is it, my lords and gentlemen, that if you fill a vessel full of water to the very brim, so that it will not hold a single drop more, yet, putting a turbot into the water, it shall not overflow the vessel?" Many were the sage conjectures: that the fish would drink as much of the water as compensated for its own bulk—that the water was condensed to that amount by the weight of the fish—that the air bladder had something to do with the phenomenon, and a hundred others which were in time advanced and abandoned for others equally untenable, greatly to the amusement of the merry monarch. At length Christopher Wren, the architect, modestly asked: "But is your majesty sure that such would be the case?"

"Ah, there you have it," exclaimed the king, laughing. Always make sure, gentlemen, that a thing is true before you proceed learnedly to account for it; then I shall not have reason to be ashamed of the charter I have given you."

Big Wages.

It is very common for young men, I think, to determine the quality of their work by the prices which they are paid for it. "I only get," says such a one, "85 a week, and I am sure that I am giving 85 worth of service. If my employer wants more let him pay more; if he wants better let him give better wages." This is a specious reasoning, but it is false, and it is destructive to the best work, and therefore to the best manhood. No man can afford to do anything less well than his best. He who always strives to do his best work, in the very process of striving, will grow better. Not only he will grow more and more skillful in that particular workmanship, but he will be better equipped for workmanship. This is an absolutely universal road to promotion.

The man who is careful to give nothing more than he gets rarely gives more than he gives. The man who works for his own sake, who puts the best part of himself into every blow that he strikes, who mixes all his work with brains and conscience, who studies to render the largest possible service regardless of the compensation which it brings sooner or later will find his way on and up. The world learns his worth.—Exchange.

Let our lives be as pure as snowflakes, where our footsteps leave a mark but not stain.

THE CATHOLIC SUMMER SCHOOL.

The Boston Pilot's correspondent says that a few weeks ago, at a committee meeting in New York, one of the most active promoters of the Catholic Summer School said: "If we have an attendance of seventy-five for the first season, it will be a good beginning." The Summer School has opened; and the attendance, including those registered for but a part of the session, with the larger body remaining for the full three weeks, is nearly six hundred. The Catholics have taken the old-time Puritan stronghold; but the sons of the Winthrops and the Saltonstalls have made them a gift of it. The greater part of the attendance is, of course, from the New England States; but New York and Ohio send powerful contingents; and smaller parties are here from as far South as Washington, and as far West as Green Bay, Wis. Every far and private boarding-house in and near New London is full to the attic; and many private residents have opened their houses to the students.

The School was formally opened with impressive religious services in St. Mary's church on Sunday, July 31, feast of St. Ignatius Loyola. The solemn High Mass began at 10:30 a. m. the Right Rev. Lawrence S. McMahon, D. D., Bishop of Hartford, Conn., occupying the throne erected for him in the sanctuary. The celebrant of the Mass was the Rev. J. H. McMahon; deacon, the Rev. T. J. Conaty; subdeacon, the Rev. Thomas McMillan; master of ceremonies, the Rev. Dr. Maher.

Other priests in the sanctuary were the Rev. Morgan M. Sheedy, Pitts- burgh, Pa., and the Revs. James X. Hill, Bridgeport, assistants at the throne; B. S. Conaty, rector of the cathedral, Springfield, Mass., and T. P. Joynt, and the preacher, the Rev. W. O. B. Pardow, S. J.

FATHER PARDOW'S SERMON. Father Pardow's subject was "The Catholic Church and Reason." We append a brief synopsis:

The very first lines of Holy Writ inform us that "Darkness was upon the face of the deep and that the spirit of God moved upon the face of the waters." God said, "Let there be light," and light was. This overtone of creation was, strange though it may seem, the bugle-call for battle, to deadly strife: it was the first onset between light and darkness, and especially to the battle between light and darkness in the intellectual and moral order. Moral darkness became so thick that the early Fathers of the Church, referring to that period, could say: "Everything was God but God Himself. Everything was light but light itself. No theory so absurd, no practice so immoral as not to have thousands of votaries. The light of creation was not strong enough to win the battle against darkness. So God said again: "Let there be light, and light was. But this time it was the uncreated light: the light of light, the true God of true God, "I am." He said as He came into the world: "I am the Light of the world." Surely now the battle of light and darkness is over: light has won forever. Alas, no; men loved the darkness. It was now the battle against men's wills wedded to the darkness. So the battle went on. Our Saviour came to bring a higher light, to teach truths beyond the light of reason; but in proposing them He had to respect the light of reason, which He Himself had given to man to be his guide. Now reason yields to the authority of evidence, or beyond reason, they could not be evident. So Christ must have His authority evidently credible. He did by miracles. But to perpetuate His teachings throughout all time, He must needs found an institution which would teach what He taught, till the end of time, and thus keep up the battle of the light against the darkness. This institution was the Catholic Church. Now we believe that many of those who are not of our religion, though fair-minded in everything else, have not dealt fairly with us Catholics. Accusations the foulest, repeated and darkest, have been repeated and repeated, and in the presence of God we solemnly declare that they have no more authority in fact than the nursery tales of our childhood. Let there be light." The Catholic Church seeks the light, invites close investigation, the closer the better. In opposition to the Catholic Church's claims to the right to teach all truth, those who are not of our faith declare that all of Christ's teaching is in the Bible. But it is destructive to the best work, and therefore to the best manhood. No man can afford to do anything less well than his best. He who always strives to do his best work, in the very process of striving, will grow better. Not only he will grow more and more skillful in that particular workmanship, but he will be better equipped for workmanship. This is an absolutely universal road to promotion.

Two Converts Become Priests. In the continuation of his very entertaining "Reminiscences of Edgar P. Wadhams, first Bishop of Ogdensburg," Father Walworth, in the July Catholic World, says that, after his own conversion and ordination, while he was doing duty at St. Peter's Church, Troy, he was visited by two students from Nashotah, a sort of an Episcopalian monastery out in Wisconsin, both of whom were tired of playing with religion, and both of whom afterwards became priests. "One named McCurry," says Father Walworth, "attached himself as priest to the diocese of Albany, and was assigned to St. John's Church in that city. The other is Father Henry L. Robinson, now rector at Chicopee, in the diocese of Springfield, Mass."

Take up your cross boldly: follow Jesus Christ. Have no compromises, no reserves, and He will do the rest for you. Forgive as you would be forgiven.

the claims of the Catholic Church; and finding Protestantism untenable in the light of logical reasoning, rush towards infidelity and agnosticism. So darkness wins and spreads once more over the face of God's creation. But there can be no new revelation; the Church is the light of God to the end of time. In conclusion, the gentleman said: "I wish to state how honored I feel in having been asked to preach the inaugural sermon for the opening of the Summer School. The motto of the Summer School could most appropriately be the words of my text: "Let there be light." The gentlemen who have shown so much discernment of the need of our time, and so much energy and perseverance in bringing the work to so successful a stage of development, wish to have the light of Catholic truth shine before men; and the Catholic body throughout the country, as was evidenced last night, and still more evident to-day, have responded nobly to the call. We do not wish to impose our views; we honor our fellow-citizens as we honor each other. We do not wish them to accept anything that is not clear to them, but we do ask, and we ask it in the name of American fairness, that before believing the hundreds of horrid things that are said about us, about us being idolaters, etc., that they would investigate on what foundations these very serious charges rest. The Catholic Summer School has a great mission before it, a mission which every rational being must applaud, to make men more rational, more free from lowering prejudices, in studying the great institution which counts nineteen centuries of life—the Roman Catholic Church.

GLAD NEWS.

From the Month, Victoria, B. C. It was glad news, indeed, for Rev. Father C. Chrouse, O. M. I., who had been out on bail since May 10th last, when the Sheriff of New Westminster announced to him that he was pardoned. His friends, and they are many, were overjoyed at it and congratulated the good Father on his release. They all had entertained the hope that Sir John Thompson would extend pardon. We cannot but show ourselves grateful to the Honorable Minister of Justice for his timely action, for after the regrettable condemnation, the only alternative open for the Father was to obtain pardon or go to jail. The good missionary immediately gave himself with renewed zeal to the work of evangelizing his beloved Indians.

A pardon is surely an excellent thing even in the case of a real culprit, but in the present case, although the pardon is very welcome, it is not to be regretted that a pardon should ever have been required? We append the following editorial to show that public opinion approved the action of the Honorable Minister of Justice: THE O. N. T. M. N. T. Intelligence that the Minister of Justice had pardoned Father Chrouse, the Chief, and the Indians implicated in the La Fontaine whipping affair reached this city on Saturday, and everywhere the utmost satisfaction was expressed with Sir John Thompson's action in the matter. Many who desire that peace shall continue to reign among the wards of the nation were fearful that the harsh sentence passed upon the missionary and the aborigines would result in lasting harm. This danger, however, has now passed away. Indeed it is not impossible that good may come out of the incident, as showing the natives that the authorities are their friends, and will not allow them to be trampled upon. The prompt action of the chief law officer of the Dominion will go far to do away with any spirit of insubordination that might have been aroused in consequence of an undue straining of the law. Judge Cornwall and his defenders will no doubt learn a lesson in this connection that will lead them in the future to temper justice with mercy in their dealings with the natives.

THE O. N. T. M. N. T. Intelligence that the Minister of Justice had pardoned Father Chrouse, the Chief, and the Indians implicated in the La Fontaine whipping affair reached this city on Saturday, and everywhere the utmost satisfaction was expressed with Sir John Thompson's action in the matter. Many who desire that peace shall continue to reign among the wards of the nation were fearful that the harsh sentence passed upon the missionary and the aborigines would result in lasting harm. This danger, however, has now passed away. Indeed it is not impossible that good may come out of the incident, as showing the natives that the authorities are their friends, and will not allow them to be trampled upon. The prompt action of the chief law officer of the Dominion will go far to do away with any spirit of insubordination that might have been aroused in consequence of an undue straining of the law. Judge Cornwall and his defenders will no doubt learn a lesson in this connection that will lead them in the future to temper justice with mercy in their dealings with the natives.

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers. The dictionary is a necessity in every home, school and business house. It fills a vacancy, and furnishes knowledge which no books could supply. Young and old, Educated and Ignorant, Rich and Poor, should have it within reach, and refer to its contents every day in the year. As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 300,000 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth. A whole library in itself. The regular selling price of Webster's Dictionary has here before been \$12.00. N. B.—Dictionaries will be delivered free of cost in the Express Office in London. All orders must be accompanied with the cash. If the book is not entirely satisfactory to the purchaser it may be returned at our expense, if the distance is not more than 200 miles from London. I am well pleased with Webster's Unabridged Dictionary. I find it a most valuable work. JOHN A. PAYNE, Chatham, Ont. Address, THE CATHOLIC RECORD, LONDON, ONT.

SURPRISE SOAP

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. It does away with that boiling and scalding—the clothes come out sweet, clean and white. Harmless to hands and fabrics—lathers freely—lasts longest.

ST. CROIX SOAP MFG. CO., ST. STEPHEN, N. B.

BENNET FURNISHING COMPANY

Manufacturers of CHURCH, SCHOOL AND HALL FURNITURE. Write for Illustrated Catalogue and prices. BENNET FURNISHING COY., London, Ont., Can.



PILES

"ANAKSIS" gives instant relief and is an infallible cure for Piles. Price \$1. By Druggists or mail. Samples free. Address: "ANAKSIS," Box 518, New York City.

THE PROVINCE OF QUEBEC LOTTERY AUTHORIZED BY THE LEGISLATURE. Next Bi-Monthly Drawings in 1892—Aug. 3 and 17, Sept. 7 and 21. 3134 PRIZES WORTH \$52,740.00. CAPITAL PRIZE WORTH \$15,000.00. TICKETS, 25 CTS. ASK FOR CIRCULARS.

A Food! A Drink! A Medicine! JOHNSTON'S FLUID BEEF. Has threefold usefulness: As Beef Tea, As a Stimulating Tonic, As a perfect Substitute for Meat. It Contains the vital principles of Prime Beef. HEALTH FOR ALL.

HOLLOWAY'S PILLS & OINTMENT. THE PILLS Purify the blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

A GREAT OFFER CAUTION. EACH PLUG OF THE MYRTLE NAVY IS MARKED T. & B. IN BRONZE LETTERS. NONE OTHER GENUINE. WILSON & RANAHAN GROCERS. 265 Dundas St., near Wellington.

The CATHOLIC RECORD FOR ONE YEAR. Webster's - Dictionary for \$4.00. By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

THE DOMINION Savings & Investment Society. MONEY TO LOAN. In sums to suit at lowest rates, and on most convenient terms of repayment. Apply personally or by letter to H. E. NELLES, Manager.

SMITH BROS. Plumbers, Gas and Steam Fitters. Have Removed to their New Premises 376 Richmond Street, Opposite Masonic Temple. Telephone 68.

LABORING MEN'S REMEDY: ST. JACOBS OIL, THE GREAT REMEDY FOR PAIN, CURES RHEUMATISM, Sprains, Bruises, Cuts, Wounds, Soreness, Stiffness, Swellings, Backache, Neuralgia, Sciatica, Burns. THE CHARLES A. VOGELER COMPANY, Baltimore, Md. Canadian Depot: TORONTO, ONT.