

FIVE-MINUTE SERMON.

Fourteenth Sunday After Pentecost.

AVARICE.

"You cannot serve God and mammon." (Matt. 6, 24.)

Avarice and Christianity, mammon service and divine service, are opposites, which exclude each other; they are contradictions, as irreconcilable as water and fire, as light and darkness, as night and day. Verily, we required not the assurance of this by our Lord in the solemn words of to-day's gospel: "You cannot serve God and mammon," since our very reason tells us and experience daily testifies, that one cannot be a Christian, a child of God, and at the same time a server of mammon. For avarice is not only in itself a very odious sin, a real contempt of God, yet, an idolatry, as St. Paul assures us, it is, moreover, as the Church teaches, one of the seven roots from which all other sins spring, one of those seven sources, from which flow in never exhausting streams even the most shocking crimes. For thirty pieces of silver, Judas sold his God and Master into the hands of his enemies. Alas! thousands of Christians do this for a much lower price. Show money to a man who has been infected by the demon of mammon, and willingly will he place his immortal soul at the feet of the prince of darkness: exulting with joy and delight, he will sell his faith, sacrifice his honor, cast away his conscience, renounce God and Heaven, his eternal happiness. Do we not, in numberless instances, experience daily, that no wickedness on earth is too great, no crime too atrocious, but the demon of mammon will always find his people for it, if he only shows them money? Who can count the thieves, the robbers, the murderers, whom detestable avarice has brought to the scaffold and buried in hell? Who can calculate all the sins which in all the world, are daily committed on account of base covetousness? Verily, the many lawless impositions and refined embezzlements, of which we hear and read every day, the many perjuries in court, oppressions of the poor, widows and orphans, which cry to Heaven for vengeance, what are those crimes, but offspring of that vile mother, avarice?

Truly, the holy doctor of the Church, St. Basil, is right when he says: "O deplorable avarice! you are the vice of vices, the widely opened gate of hell, the fatal rock on which the salvation of innumerable souls is wrecked. And the holy doctor of the Church, St. Bonaventure, depicts the depravity and at the same time the folly of avarice in an impressive picture, when he says: "I cannot find a better comparison for the idolater of money, than a swine, which during life merely eats and is expensive, but being killed becomes remunerative. During life the miser is useless, only a torment to himself and others; when he dies, however, three heirs make a division of his goods. The first heir is the devil, and he gets his soul; for, 'the covetous,' says St. Paul, 'shall not possess the kingdom of God.' (1 Cor., 10.) The second heir are the worms, and they consume his body in the grave; the third heir are the laughing relatives, who heartily rejoice, that the good father, the dear cousin or uncle, has at last closed his eyes in death, and left at their disposal well filled coffers. Fearful distribution of the inheritance after death! O Christian, would you also wish to have three such heirs? Ah! you are horrified at the mere idea. Well, then, heed the voice of God, which, by the mouth of the wise man, tells you: 'There is not a more wicked thing, than to love money; for such a one setteth his own soul to sale.' (Eccle. 10, 10.) Oh! thrilling truth! The miser, indeed, sets his soul to sale: for a piece of money he sells his soul to the devil. Listen to our Lord speaking in the gospel: "Woe to you that are rich," i. e., you covetous. He warningly calls out to us: "for you have your consolation." (Luke 6, 24.) "For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God." (Luke 18, 25.) What else, therefore, can be the end of the idolater of mammon, than hell, eternal perdition! Hear, moreover, the fear-inspiring words of St. Paul: "All they that will become rich, fall into temptations and snares of the devil, and into many unprofitable and hurtful desires, which drown them into destruction and perdition." (1 Tim. 6, 9.) What is the meaning of this expression but that which our Lord tells us in this day's gospel: "You cannot serve God and mammon."

CHATS WITH YOUNG MEN.

Two things are unknown to Thomas A. Edison, we are told—discouragement and worry. His associates claim that his freedom from these afflictions comes from the fact that he possesses absolutely no nerves. Recently one of his associates had to report to him the failure in immediate succession of three experiments involving an enormous expenditure of money and labor. But the inventor simply smiled at the recital. The associate, worn out by the nervous strain of his long watch, and disheartened by his disappointment, said impatiently: "Why don't you worry a little about it, Mr. Edison?" "Why should I?" was the inventor's reply. "Your worrying enough for two."

Gladstone to Young Men.

Be sure that every one of you has his place and vocation on this earth, and that it rests with himself to find it. Do not believe those who too lightly say, "Nothing succeeds like success."

Worked in a Ditch.

The following clipping from the Syracuse Sun of August 19 will be read with interest by our young men, as it is a striking instance of the success attendant upon energy, perseverance and determination—three essentials to success in every walk of life:

Thomas Nevins of Orange, N. J., who went to Ireland three years ago and purchased Killeen Castle, returned home last week on a four months' visit. He comes back chiefly on account of the purchase of the Newark Gas company, in which he is interested with United States Senator James Smith, Jr. While he was abroad Mr. Nevins secured a trolley franchise in Cheltenham, England, and a short time ago he purchased Mount Shannon Castle, the seat of the Earl of Clare. This is larger than Killeen Castle, and is situated in the county of Limerick, about three miles from the city of that name.

Mr. Nevins' new place is but three miles from the far famed waters of Castleconnell. The residence contains sixty apartments, and there are stables, farm yards, out-offices, stewards' and gardeners' houses, kitchen gardens and pleasure grounds. There are 1,000 acres in the place. The three coach houses on the place have stalls for thirty-five hunting horses, and the cattle house will accommodate one thousand cattle. Five acres of the estate are walled in for tilling. A private gas works adjoins the house, and there is an abundant supply of water. The woods are filled with ancient growths of beech, oak, larch, sycamore and elm and stocked with plenty of game and wild fowl.

The place was laid out by the Earl of Clare at the time of the Irish and English troubles a hundred years ago. The earl's line having run out with the death of his sister a year ago, the place was offered for sale. Several noblemen were negotiating for the place when Mr. Nevins made a cash offer and secured it. Bemsford Park in Gorry, which Mr. Nevins purchased while abroad, has been sold to Sir George Errington.

It will be remembered by readers of The Sun that Mr. Nevins' father was a tenant farmer on the estate of Lord Killeen, and that from America, where were forced to come to America, where young Nevins first worked in a ditch and gradually worked himself up until he became one of the richest men in the United States, being a veritable street railroad king.

On Long Engagements.

To the young man who asks me the question whether it is advisable to engage himself to be married to a young lady whom he likes, I answer decidedly no. And I reply thus negatively because he has informed me that he can not support a wife now, and does not know when he can. To extract a promise from a young lady that she will marry him when his prospects are so indefinite is absurd. What right has he to expect that she will wait for him for years, in the meanwhile perhaps letting good matrimonial opportunities pass her by, simply because he, in his selfishness, wants to have a claim upon her, before he really has any right to demand any sacrifices at her hands. I have rarely, if ever, seen any good come from long engagements. They have their special temptations which must be avoided, though there are weak people who sometimes yield to them to their sorrow. Besides when a man and woman are long engaged, they often get tired of each other before the matrimonial knot is tied, if indeed, this is ever brought about.

for the glory of the Most High, for the consolation of the afflicted, for the salvation of my soul. But if poverty and need be my portion, I will not murmur and complain, but will rejoice to bear a greater resemblance to my poor Jesus and His Indigent Mother, Mary. Patiently will I persevere in my trial, thus also for me will be produced from the thorns of poverty a golden crown for all eternity. Amen.

OUR BOYS AND GIRLS.

ONCE upon a time there was a king of India who felt that he was a very great monarch indeed; but he feared that his people did not sufficiently realize his greatness, and tried to think of some way in which he could bring himself more prominently before them.

Like a great many people who live to day, he thought there was nothing that attracted so much attention as a great noise. So, after pondering the matter for some time, he called his ministers of state together, and told them that he had an ungratified desire. They with one voice eagerly requested to be informed of his wish.

"I desire," he said, "that a great tambour be made; I want it so large that when struck the sound of it may be heard at a distance of ten leagues from the palace."

The ministers felt sure that such a drum could not be made; but the king was a little hasty in his temper sometimes, and they feared to oppose him. Each man was afraid of the consequences if he spoke alone, so at last they all spoke together, saying: "Sire, such a thing is impossible."

"Why can't it be done?" cried the king, angry at once. "It must be done, if I say so. There is no such word as 'impossible' in my lexicon."

Happily for the frightened counselors, an officer of high rank in the court, who was devoted alike to the sovereign and to the people, entered at that moment. When the matter was explained to him he said at once: "Sire, I will undertake to construct a tambour which will be heard, not only ten leagues from the royal palace, but from one end of the kingdom to the other. But it will cost a very great deal."

The delighted king replied: "I will open my treasury to thee. Take all my wealth. I will give it all gladly for the tambour, which I am determined to possess."

So the king gave Kandon access to all his treasures, and awaited results. Kandon had all the royal treasure taken to the gateway of the palace and sold it, receiving for it a very large sum of money.

This done, he had his proclamation issued throughout the whole empire: "To day his majesty, good as the immortal gods, dispenses favors. Full of affection for his people, he desires to relieve the poor and suffering of his empire. Let all the unfortunate gather at the palace gate."

The necessitous at once set forth from every corner of the empire, each person carrying an empty sack.

They filled the towns through which they passed to overflowing, and the highway was ever thronged with a

moving mass of people, all hastening toward the palace gates.

The thought of the riches they were to have so filled the minds of all that they could think of nothing else, save that, once in a while, a little feeling of gratitude would creep toward the king.

This little feeling of gratitude grew stronger and deeper as the days, weeks, and months went by, and life became so much easier and more comfortable to them, until at last it grew so strong that it resembled a feeling of worship for the monarch who had so relieved their burdens.

In about a year the king asked Kandon for the tambour. "It is completed, sire."

"I have not heard the beat of the drum."

"Nay, sire, but if your majesty will deign to visit the interior of your kingdom you will hear the voice of the tambour. It resounds, indeed, from all parts of the world."

The king set forth and traveled over all India. Everywhere great crowds of people gathered about him, demonstrating their deep love; for Kandon had won for him a never-fading occupied throne in their hearts; and, astonished by the acclamation of joy, love, and devotion, he cried:

"Whence come these worshipping throngs of my people? What does it mean? I do not hear the sound of the drum, but only the glad voices and benediction of my subjects."

"I have distributed the royal treasure," responded Kandon. "This is the great tambour I promised unto my prince. The beneficence of your majesty is proclaimed by all the inhabitants of your empire, and your praises resound for more than a thousand leagues from the palace."

The king recognized both the courage and the nobility of the action, and said: "Thou art a brave servitor. Henceforth thou shalt be my prime minister."

OUR SHARE.

WE sometimes rely far more upon God than God desires us to do, and there are occasions when a novena is the refuge of laziness or cowardice. God has endowed us with natural talents, and not one of them shall be, with His permission, enshrined in a napkin. He will not work a miracle, or supply grace, to make up for our deficiencies. We must work as if all depended on us, and pray as if all depended upon God.—Archbishop Ireland.

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