

FIVE-MINUTES' SERMON.

Sixth Sunday After Pentecost.

THE MISFORTUNE OF A SINNER SEPARATED FROM GOD.

"If thou also hadst known, and in this thy day, the things that are to thy peace." Luke 13, 42.

Bitter tears we see to day in the eyes of Jesus. They concern, first the unbelieving, delusional city of Jerusalem, the measure of whose iniquities will soon be filled, whose fearful destruction is unavoidably approaching. But these tears concern no less every obdurate sinner, who will not acknowledge the time of his visitation, but by his wicked life prepares for himself destruction. The Redeemer, therefore, weeps over the sinner, because He has compassion on him. But the sinner, who should be weeping, has no pity on himself, he laughs and jests, is cheerful and hilarious, as if he were the happiest person on earth. He mocks and jeers at those who sadden their lives by thoughts of penance, who do not, like him, drink at full draughts of the cup of sinful enjoyment. But is he in earnest with his unrestrained joy? Is it truth that comes from his mocking mouth? Ah! no, it is mere lying and deception. Though exteriorly his countenance mirrors sunshine, joy and hilarity, ah! what bitter torment within, as soon as it becomes quiet and tranquil around him! Then he is constantly reminded of death and eternity; a voice calls loudly within him which cannot be quieted. Like the trumpet of judgment, it calls to him: "Woe to you miserably! you are an enemy of God! Woe, if now the hand of death should seize you! you would be irrevocably lost, a reprobate for all eternity."

At Syracuse, in Italy, reigned a tyrant named Dionysius. He was feared and hated by every one as an oppressor, but he himself, lashed by the furies of a bad conscience, lived also in constant fear and disquiet. On hearing one of his slaves lauding him and wishing to be in his place, if only for one week, Dionysius summoned him to his presence. He clothed him with magnificent garments, surrounded him with a numerous retinue of servants, and bade him be seated at a table laden with delicious viands. All was hilarity and good humor. Suddenly the happy slave raised his eyes to the ceiling and beheld, his horror! He became pale with fright, fled from the table, and refused all the proffered grandeur. And whence this sudden terror? He beheld above his head a sword suspended by a silk thread; at any moment the thread might break, and his life would have been lost. See, unhappy sinner, this is your picture. You, too, are seated at the banquet of joy and pleasure, but above your head hangs the sword of divine justice on the frail thread of life. At any moment the thread may break, and the eternal Judge may command the angel of death: "Take your scythe and cut." You know not, O sinner, whether you will see the morrow, but you do know, that if you die as you are now living, you will be a reprobate for all eternity.

Oh, horrible condition of the sinner, separated from God! He, like the prodigal son, has left his father's house and sits now with the swine, i. e., his evil passions, which the devil gives him to feed! He has become like those poor Israelites, who under Pharaoh, had to serve as slaves in cruel bondage. As they were obliged to fatigue themselves with the hardest labor, from early dawn till late at night, amid hunger and stripes, so must the sinner in the ignominious slavery of Satan, weary himself day after day, and receive as reward only the lashes of a bad conscience, a prefigure of the horrible punishment which awaits him in eternity. Picture to your mind a rebel whom the anger of his royal lord has seized and cast into a deep subterranean dungeon, to languish there in chains for life. Is this perhaps the sinner? No, it is not he: for human language is too poor to paint such misery. Sinner, you are a prisoner of Satan, a servant of hell, you are a reward to the angels, an abomination to Heaven, you are—tremble, poor worm of the earth,—you are an enemy of God!

Terrible truth! should not your heart tremble? Should not your hair stand on end? Should not your blood congeal in your veins? God your foe! God, from whom you have all, and who can deprive you of all! God, who commands the abyss, and it engulfs you with his adherents. God, who beckons to the water, and it rushes from its shores to inundate whole countries! God, your foe, who can momentarily hurl you body and soul into hell, to burn there eternally! This God is your foe. Oh, greatness of misery! And you can still remain an enemy of God? You can continue another hour in so pitiable a condition?

Oh! that I might therefore call to you in the depth of your soul: "If thou also hadst known, and in this thy day, the things that are to thy peace, but now they are hidden from thy eyes." Luke 13, 42. Deluded being, you still count on many days, and you consider not, that perhaps in the next hour the clock will have run down for you. You speak only of the mercy of God and think not of His sanctity and justice, which are equally great and unfathomable. Oh! that you might know what it is to lose Heaven, and to burn eternally in the consuming flames of hell, truly, you would not tarry a moment to reconcile yourself to God by penance, and to save your soul for the never-ending eternity. It is yet time, but your hour may be near. The Redeemer will yet be a loving Saviour to you, but perhaps you will soon see Him on His judgment seat, to hear

from His mouth the sentence which will make you miserable for all eternity. O sinner, what you will one day gladly wish, but will no longer be able to do, perform it now, when the grace of God still makes it possible for you. Be reconciled to Heaven, become again a child of God in the happy peace of a good conscience, and remain such all the days of your life, so that you may, in the most dreadful hour of life, go to meet the eternal Judge with joyful hosanna. Amen.

OUR BOYS AND GIRLS.

THE SAINT THAT PLAYED TRUANT.

BY DORA M. BAXTER.

On the 7th of April, along in Lady-Tide, comes the Feast of St. Isidore of Seville. Then the Church, in her glorious liturgy, pours fourth such hymns of praise, recounting deed after deed and virtue upon virtue of this her favored son, that we cannot help catching some of her enthusiasm. "O brightest of Doctors," she sings, "light of holy Church, blessed Isidore, lover of the divine law, O plead for us with the Son of God!"

Up speaks my little lad. "But who was St. Isidore, and was he really a doctor?" No, my boy—not a doctor that feels your pulse. When you are a little older you will find that a man may be a doctor in many things besides medicine; for doctor means really a teacher, and sometimes lawyers and musicians receive the title because they know enough to teach others. St. Isidore was doctor of sacred knowledge—that is to say, he was wise in all that relates to God and the service of God. I wonder if any of my young readers will ever be privileged to write after their names a big D. D. or an LL. D., or even an M. D.? It is an honor worth working for.

So thought St. Isidore; though there was a time when, like our own girls and boys, he didn't believe he ever could learn. He had an older brother named Leander, who was a very learned man, and a saint in his daily life. Indeed, they were a family of saints; for there was a beautiful sister, Florentine, who was a holy nun. Now, Isidore used to go to school; his big brother, who was inclined to be very strict and stern. Sometimes teachers are so anxious for their pupils' progress that they are severe without intending it. Did you ever think that? Each morning Isidore grumbled more and more about having to go to school. "I am so very dull!" he sighed. "And I have such long lessons, so dreadfully dry! And brother looks at me so hard when I miss that I forget everything I ever did know, any way." "I'd much rather stay at home and chase butterflies!"

Then and there, spying a gorgeous one, the little fellow ran away in glee. Catch it he did, and two others besides, before he stopped; and then, panting, hot and tired, he sat down by an old well to rest. "You'd better go to school, Isidore," whispered a wee, small voice way down in his heart. But Isidore wasn't listening. "Better go to school." Too intent was he on the velvet wings of his butterfly. "Dreadfully late!" said the voice; and with that away darted the little winged creature, leaving Isidore to face the awful fact that he was late for school. "I don't care!" he exclaimed, angrily. "I'm not going at all. I'm just going to play hockey to-day."

He sat there for a long time. But, somehow, he wasn't nearly so happy as he was an hour ago. He thought of a number of things. But most of all he gazed down into the depths of the old well, and wondered how the water got there, and how long it had been there, and if he would drown if he fell in; and would his brother say it was a punishment, and preach about it in a sermon, until all the boys in the church trembled in their shoes. Isidore shivered at the thought.

Finally, along came a woman carrying on her head a pith helmet, which she set down on the ground, and proceeded to dip the bucket down into the well. "What makes that block so worn out?" queried Isidore. "Why," said the woman, "that is caused by the rope passing over it so many times." She eyes the boy's pure face curiously. "Why is that stone all hollowed out in one place?" was the next question. Because the rain happens to fall on that one spot. Then she went away. This new train of thought put Isidore in a better humor, and by and by he turned his face schoolward. "I suppose if I study the same thing over and over again every day, I'm bound to get it into my head some time or other; so perhaps I had better go to school, after all,"—which was no sooner said than done.

"Did he get a whipping?" asks my little lad. Well, I don't know about that. But if he did, he managed to live through it; for we are told that he spent many years in working for Christian education. So we may suppose he was always glad he went back to school that day.

Upon this my little maid falls to musing. "It seems to me that of all the saints St. Isidore is most like you, brother." "Why?" asks brother, wondering. "Because he was always asking questions," says the little maid with the wide-awake eyes.

A Strong Nation.

Consists of strong men and healthy women, and health and strength depend upon pure, rich blood which is given by Hood's Sarsaparilla. A nation which takes millions of bottles of Hood's Sarsaparilla every year is laying the foundation for health, the wisdom of which will surely show itself in years to come.

Hood's Pills are prompt, efficient, always reliable, easy to take, easy to operate.

CHATS WITH YOUNG MEN.

Saving as a Duty.

There is a trite saying that "Saving is the secret of wealth," and this is true, vastly more, it is the very essence of right character. Its exercise means comfort for self and ability to give comfort to others. Its neglect means the threatening of starvation to body and to soul. The habit formed means self-controlled; disregarded means self-ungoverned. Every man should adopt it as a point of Christian duty.—J. M. Holley.

About Worrying.

"Everybody tells us," says Mr. Stoggleton, "not to worry. They tell us that worry never did anybody any good, and that on the other hand it absolutely impairs one's capacity for work, and so helps to aggravate the very situation that we are worrying over. This is true, all of it, and it sounds advice it is, too, and it has been said many times; but it should be more often supplemented with detailed instructions as to how to avoid worrying. Now let me make a try at it. Perhaps I shall repeat things that I've said before; but if I do, it will be because I think they're good for humanity."

"A prime necessity of our permanent freedom from worrying is the possession of the personal quality commonly known as sand. If a man has not been endowed with sand by nature he must pick it up for himself; nobody is going to give him a way, but he can do this easier than he thinks."

Don't Drift.

Many young men start out in life without any definite aim, and the result of this is nearly always defeat and disaster. It is better to settle down to some business or profession, even if circumstances should afterward compel its relinquishment, than to have only a vague idea of doing something sometime. The habits formed by having some precise object in view are invaluable, for no one can be industrious and far seeing who trusts entirely to chance. To be sure, opportunity is often a great factor in winning a victory, but he who has no purpose in life never knows how to take advantage of an opportunity when it is presented. To succeed one must be like the men described by the poet:—

And statesmen at her council met Who knew the seasons when to take Occasion by the hand, and make The bounds of freedom wider yet.

No triumph was ever won by sitting down and waiting at the door for prosperity to come in. She avoids effortless creatures, and leaves them to the ruin they court by their inaction. And do not be afraid to attempt, for "courage moutheth with occasion." And remember always what Cowper says:—

Absence of occupation is not rest. Who know the seasons when to take A mind quite vacant is a mind distressed."

Always have some project in hand if you would be happy, for the indolent man drifts into gross sins, if he does not do anything else. The young fellow who is busied in reputable work does not have the temptations of the idle man. He has his own, of course, but they are not the kind that make him the hideous wretch who haunts the barrooms, or worse places.

Without an aim man is like a boat without a rudder. He knows not where he is going, and is at the mercy of the winds and waves of adversity. Misfortune comes to all, at times, but the person with a purpose is better able to bear it than the spineless loafer who does nothing but lie around and regret his fate. Learn some business, and learn it well, so that your services may be always in demand. Even when depression rules, the competent man is more certain of employment than the one who, through lack of application, has only half learned his trade or profession. I once knew a fellow who felt he was above the necessity of labor, because his mother had a little money. She insisted upon his attempting some work, and he studied first law, and soon becoming tired of that, he tried medicine, which he forsook in a short time. Then he went into a large wholesale house, but concluded, very quickly, that he had no aptitude for business. Well, his mother lost her little hoard in an unfortunate speculation, and through the rascality of a so-called friend she trusted. On the 4th of July I saw her son peddling peanuts from a wagon, and they were not good ones, at that. He was not fitted to take up any of the pursuits in which he had only dabbled, and he may, perhaps, be obliged to seek even some humbler employment than the one I have mentioned.

Now I have no desire, and indeed I think it a sin, to sneer at any honest employment, but surely the young man who has advantages should make the most of them and not seek employments which people have had to adopt through some natural lack of mental or physical stamina, or through a want of opportunity to fit them for anything better. Every decent calling should be respected, but a man should develop the talents that heaven has given him,

and if he does not do this he is false to God and false to himself. Therefore, I say, don't drift. Have an aim and pursue it with an unflinching will.—Benedict Bell, in Sacred Heart Review.

TEMPERANCE NOTES.

Sacred Heart Review. The first drink is the first link in a chain of spiritual bondage. Don't forge the first link.

Who can blame the children of drunken parents, if, when they grow up, and often long before that time, they hasten to leave surroundings that have been a torture to them for years?

People who insist on others drinking intoxicants are doing the devil's work, and the sooner they realize it the better. Particularly is this so when they force liquor upon young men who have never tasted it before.

Surround your children with good influences if you would have them grow up a credit to their race and faith. Above all, keep out of your home that most insidious form of temptation, intoxicating liquors of all kinds.

There are times when temperance work seems of little avail, and the heart of the conscientious laborer in this part of the Lord's vineyard is bowed beneath a weight of discouragement and defeat. But this should be only a temporary check. Everything done with a good intention counts with God. The results are in His hands. He looks to us for intentions.

Maltine With Coca Wine Feeds the Nerves.

Are you all run down? Are you tired in body? weary in mind? Does lassitude burden and unfit you for mental or physical labor? Does sleeplessness rob you of mental force? make your days a weariness and night a torment? In brief, is life rapidly becoming a burden to you? Thousands are living in this miserable condition while relief from this worst of mental and physical conditions may be speedily obtained by the use of Maltine with Coca Wine. It is a real tonic. It builds up the body, gives strength and vigor to the nerves, supplies pure rich blood, restores appetite, and adds wonderfully to the digestive power of the stomach. Maltine with Coca Wine renews every fibre of the body, gives mental activity, builds nerve, builds muscle, builds blood. It gives vigor and nerve. It braces, not as a stimulating agent; it braces, because it cures. That is what you need. All druggists sell it.

HOLIDAY GIFTS.

We have in stock a large supply of books, any of which we should be pleased to mail to our subscribers at prices given below:

- Foot of the Cross, by Frederick William Faber, D. D. 25
The Holy Eucharist, by Rev. J. A. Lambing, L.L.D. 25
The Mysteries of the Holy Eucharist, by Rev. J. A. Lambing, L.L.D. 25
The Holy Mass, by Rev. J. A. Lambing, L.L.D. 25
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STORIES.

- Peregrine Wynn, by Francis J. Finn, S. J. 85
The World's Columbian Catholic Congress and Educational Exhibit, by Rev. J. A. Lambing, L.L.D. 25
The Means of Grace, adapted from German by Rev. Richard Brennan, L.L.D. 25
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The New Testament, by St. Jerome, 100
The Spirit of the Gospels, by St. Augustine, 100
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Table listing various articles and books for sale, including 'Paradise on Earth', 'The Sacred Ceremonies of Low Mass', 'The Sacred Ceremonies of High Mass', 'The Sacred Ceremonies of the Holy Eucharist', 'The Sacred Ceremonies of the Holy Communion', 'The Sacred Ceremonies of the Holy Sacrifice', 'The Sacred Ceremonies of the Holy Mysteries', 'The Sacred Ceremonies of the Holy Sacraments', 'The Sacred Ceremonies of the Holy Orders', 'The Sacred Ceremonies of the Holy Anointing', 'The Sacred Ceremonies of the Holy Baptism', 'The Sacred Ceremonies of the Holy Confirmation', 'The Sacred Ceremonies of the Holy Marriage', 'The Sacred Ceremonies of the Holy Penance', 'The Sacred Ceremonies of the Holy Unction', 'The Sacred Ceremonies of the Holy Extreme Unction', 'The Sacred Ceremonies of the Holy Viaticum', 'The Sacred Ceremonies of the Holy Burial', 'The Sacred Ceremonies of the Holy Requiem Mass', 'The Sacred Ceremonies of the Holy Vigil', 'The Sacred Ceremonies of the Holy Office', 'The 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