

THE LIFE BEYOND.

How to Reach It.

Preaching before a large congregation, at the Church of the Holy Name, Manchester, Father Bernard Vaughan said that as children of the household of the faith they know their stay here was not for long. During it their business was to make the right use of time to win eternity. An eternity of happiness each one of them was destined to, and if any one of her congregation missed that goal he would have no one to blame but himself. The School Board, which was peering that once Christian land with a race of men who confined their interests and their ambitions to the narrow limits of their work-a-day would do well and wisely to pause and gaze at the inevitable consequences of their degrading system. Men who shut out the light of Heaven, and lived by the lurid light of their passions were doomed to an over-lengthening catalogue of disappointments. Those disappointments soured into cynicism, and cynicism curled into despair, from which arose a brood of crime whose end too often was self-destruction. Broadly speaking, there were two classes of men abroad—infidels and believers. The faithful recognized that their immaterial element was happiness. God had created them for happiness as birds for the air and fishes for the sea. Moreover, Catholics knew that the faith was the force that was to conduct them to that sea of happiness. But faith was not inactive. Just as steam had to be converted into motion, so faith must be translated into action if progress to the great terminus of life was to be made. The just man lived by faith, walked by faith. Faith was his mode of motion. As no locomotive could start on its journey till it had got up steam, so no man could begin his pilgrimage for eternal happiness till he had imbibed the Faith.

When was that infused virtue given to man? It was given to him at the starting point of his great journey to eternity? That very afternoon they might witness at the porch of the church a number of infants who had been born into the church during the past week. If an infidel were to ask what was the meaning of their presence there, he would receive his answer in the question which would be put by the priest us, in surplice and stole, he went forth to meet these little ones. "What dost thou ask of the Church of God?" the priest asks of each individual child through its sponsors. If to that question were to be made answer, "Riches, or pleasures, or honours," the priest could hold out no promises. But if to that sacred question the answer made was "Faith," then the minister of God would proceed to perform a ceremony in which, by the providence of God, the faith sought would be imparted. After explaining the meaning of that gift of faith infused at Baptism, Father Vaughan went on to say that faith started the child on the right road for the happiness to which it was called, that hope fed the faith on the perilous journey, and that charity drew sweetly onward with ever increasing force the child, till finally it found itself, at the term of its earthly course, united in the closest bonds of charity in the eternal happiness of its Maker.

Faith, then, was the Divinely-appointed, supernatural means to a supernatural end. That was clear from the second question which was put to the newly-baptized by the priest: "What does Faith bring thee to?" To that question the God-parents of the child answered, 'life everlasting,' which was another name for "the joy of the Lord," or eternal happiness. The officiating priest then went on to lay down the conditions upon which that happiness was to be gained. "If, then, thou wilt enter into life, keep

the Commandments." Faith, then, clearly implied action. Faith without works was dead. Life supernatural as well as natural meant movement, and there was no movement where there was no work done. When you shut off steam it was time to alight into a siding, for your engine only blocked the road. So it was with faith. It was their business to keep up steam, and to heap up the fuel of prayer and good works if the man of faith wanted to make progress on the way to his true destiny. It was of vital importance for Catholics practically to recognize the vows to which they had pledged themselves in Baptism, and upon the fulfilment of which depended their future weal or woe. Heaven would never be their home if they were contented with the half-hearted service some of them were rendering to their Maker. "Not every one who saith Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the Will of My Father, he shall enter into the kingdom of Heaven."

If there was one lesson Our Lord taught by word and example more than another it was the need there was of arduous work for the reward of eternal happiness. Again and again He urged the necessity of violence to oneself. "The kingdom of heaven suffers violence and the violent carry it away." Life then employed work, and work effort. Preaching in a centre of commercial activity such as Manchester, Father Vaughan said he would illustrate the point he was urging upon his congregation, by the Parable of the Talents. That parable drove home two truths that should be the mainspring of all life's actions. It taught them that if the future life was to be made up of eternal happiness, then the present life was to be built up of work done for God, and in the way God wanted it to be done. The parable put before them a certain man who called together his own servants. He told them he was going on a long journey, and that during his absence he wished them to look after his affairs. So having delivered to them all his goods he straightway took his departure. The master did not deliver over to those servants his goods that they might simply be taken care of and kept in safe custody but, as the context proved, they were delivered over to them with the express intention that the various sums of money given to each might be wisely and profitably invested. Hence to one servant was handed over five talents, £1170, to another servant 2 talents, or £408, and to a third servant he commits 1 talent, £284—"to each," as Our Lord has said, "according to his ability."

After many years of absence the master returned home and summoned before him all the servants who had been employed by him to look after his property in his absence. Father Vaughan described the delight of the faithful and diligent servants who had so successfully worked on the lines of industry commanded by the master. With alacrity they responded to his call, and handed over the talents doubled by their wise industry to the master, who would reward them. The preacher pointed out the lesson, showing how the master gave the same kind of reward to the servant who had doubled the two talents as to the other who had multiplied the first. Each was rewarded not according to his ability, but according to his industry—each had toiled in the master's absence with equal energy, zeal, and devotedness, each had been impelled by the one ruling passion of working entirely for the master, and in the way the master wanted. Their joy had been to work for the master and their reward was to enter into the master's joy. Their future life was not to be an inactive one, but to be a life full of energy and intense activity while no shadow of sorrow was to be cast across its path. It was to be a

joyous life placed over many things. The preacher drew attention to the joy that came from correspondences with duty, that joy which it must have been so consoling to the servants to have felt they have merited by effort, by work done for the master and in the way the master wished it done. The lesson to be gathered from the parable was obvious. Their lives as servants of the Great Master were to be lived in working for Him, and by working in the position or trade or business in which God had placed them. It was only by doing something for God that they could receive a reward from God. It was only by living a supernatural life that they could expect a supernatural reward. It was only by being faithful over the few things now that they could be placed over many things by and by. It was only by making it their joy to work for Him here that He could make it His joy to reward them here after.

The preacher exclaimed. Oh, that this heart-searching truth could be brought home to my kindly-disposed countrymen; oh, would that they might learn that philanthropy was one thing and charity quite another; oh, would that, before it is too late, they might grasp this primary principle in spiritual economy that all time is lost that is not spent for God, and that all work is wasted that is not done for God, and that all reward is forfeited that is not earned from God. Hence the exhortation of the Apostle: "Whether you eat, drink, or whatsoever else you do, do it for God." Between acting against and working for God there was a middle condition of things—that of doing nothing for God. They would do well to remember the words: "He that is not with Me is against Me." The preacher pointed out the terrible lesson to be learned from the second part of the parable. There was the servant with the solitary hidden talent; there was the guest without the wedding garment; there was the rich man without the open hand; there were the five virgins without the oil of good works to feed the lamp; and lastly, there were the multitudes at the last day who had done nothing for the Master. In conclusion the preacher urged his hearers to spend their lives in working for God. It was a life-long lesson and a life-long business, but all effort would be more than amply repaid if at the end of the lesson and the close of business it was granted to look, to exclaim with the late great Cardinal Wiseman: "Oh, now I feel like a child going home for his long holiday."

Think Of This.

We are always dreaming of having more time in the future and of doing things with a strong hand in consequence; to-day we have but fifteen minutes, and what can be made of such a fragment of time? Next year we have hours, and then will read the books, learn the language we need to possess, accomplish the larger tasks of which we dream. But the hours never come, and the achievements are made, if they are made at all, in these odds and ends of time that come to us by the way. The wise man is he who knows the value of to-day; he who can estimate to-day rightly may leave the future to take care of itself. For the value of the future depends entirely upon the value attached to to-day; there is no magic in the years to come; nothing can bloom in those fairer fields save that which is sown to-day.

Mrs. Celeste Coon, Syracuse, N. Y., writes: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Parmelee's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least." These Pills do not cause pain or gripping, and should be used when a cathartic is required.

Sir F. Smith.

The knighting of Frank Smith will be generally approved by Canadians. His qualifications for position in the Dominion Cabinet have never been questioned and Sir John Macdonald was generally credited with having recognized in him something more than the fact that he was an Irish Roman Catholic. His knowledge of affairs, gained in a long and successful business career, and his unbroken probity have made him a valuable member of a cabinet of men of whom not a few have been devoid of those qualifications. His shrewd business sense is well known to have stood between the Conservative Government and much blundering and it is not too much to assume that were he to permit himself to exercise more active influence in the affairs of the Cabinet the country would be largely benefited. In the brief interregnum in the Public Works Department, between the downfall of Sir Hector Langevin and the elevation of Mr. Oulmont, he showed himself one of the most capable of Ministers. It is probable that at that time, as previously, he might have had almost any portfolio in the hands of the Government, but, as he himself used always to say, he had worked all his life and was determined to pass the remainder of his days in rest. In the Government he has given the city of Toronto such representation as it has never seen fit to provide for itself in the House of Commons. As a Senator, although given very little to speaking, and even then in a purely conversational manner, he has exercised a substantial influence. His title will not add to the appreciation in which he is held in the country, but a title could not be more justly bestowed.—*Montreal Herald*

SIR WILLIAM'S CONGRATULATION.

Sir Frank Smith has received from Sir William Van Horne, president of the Canadian Pacific Railway, the following letter of congratulation. It will be read with interest, as bringing up a phase of Sir Frank Smith's services to the country which the public generally have not had knowledge of:

Montreal, 28th May, 1894.

DEAR SIR FRANCIS,—For reasons which you will readily apprehend, I am somewhat late in offering you my heartfelt congratulations upon the high honor you have just received. I don't know that you have ever been told that all those who have been prominently connected with the Canadian Pacific Railway Company for the past 10 or 12 years have felt themselves under a debt of gratitude to you which they can never hope to repay, all of them realizing that but for your friendship and strong support, and for the exercise of your sound business sense in council at one time, the company would have met with disaster almost on the eve of the completion of its work, and the country would have been thrown into a state of financial prostration, from which it would not have recovered even yet. No one of us can ever forget this, and the success of the Canadian Pacific Railway is never spoken of that we do not and will not always think with gratitude of the honorable, the really Right Honorable Sir Francis Smith, and wish that all the honors and blessings of this world and the next may come to him.

Faithfully and sincerely yours,
W. C. VAN HORNE.

Sir Francis Smith, Toronto.

While the Paris police were searching the lodges of a suspected Anarchist named Chambers the suspected man attempted to conceal something from the searchers by swallowing it. He was seized and made to disgorge, when it was found he had tried to swallow the draft of an Anarchist manifesto, invoking his comrades to resort to the use of explosives, poisons, etc., in order to terrorize the bourgeoisie."

So rapid does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickel's Anti-Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is composed from several herbs each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.