JULY 31, 1826

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

eached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

FIFTH SUNDAY AFTER PENTECOST. "If then offerest thy gift at the altar, and hou shalt remember that thy brother hast mything against these..., first go and secondled with thy brother and then come and offer thy gift."

When our Lord told us to pray, "For-give us our trespasses, as we forgive those who trespass against us," He prescribed for us a sure way of obtaining the forgive-

for us a sure way of obtaining the forgive-ness of our own sins. If we could come before God in sorrow and say to Him in a penitential spirit : O Almighty and Just God, yet always my most merciful Father, behold me, a sinner, craving pardon of Thee. Look into my heart and see that I have already forgiven those who have offended me in thought, word and deed, and I would wish also to forget all injuries they have done me, as well as to forgive them ! I say, brethren, that if a sinner comes to confession in that frame of mind, he may come with the greatest confidence that God will be all immediately forgiven, and, as it were, forgotten forever. As God Him-self expresses it in holy Scripture : "I will not remember his transgressions for-ever."

ever." I know that there are a good many I know that there are a good many people who don't fancy this way of pre-paring themselves for confession and absolution. They think to appease the anger of their offended God by a good deal of talk about their being "ever so sorry"—accompanied, it may be, with a few sighs and sobs and tears when they mention their own sins. But if the priest applies the doctrine of the Gospel, and tears before the altar and first go and be reconciled with those with whom they are at variance, and then come and offer their gift and get a good absolution, he finds that the sorrowful penitent has suddenly changed into a lawyer who is strong in special pleading, with more reasons why he ought not, should not, and could not do anything of the kind than the priest could reply to in a day's the summer the subsolution. time.

time. Suppose the priest was to say: "Very well, bow your head, make your act of contrition, and I will give you as good an absolution as you have given your enemy," do you think he would be satis-fied with that? By no means. He would know that the priest was mocking him, and that such an absolution would he worthless. he worthless.

But you see that it would be in perfect accordance with the doctrine of the Chris-tian Gospel, "Forgive us our treepasses, as we forgive those who treepass against us." He is getting as good as he gives. Remark the condition-"as we forgive". Not "more easily than we forgive," nor "whe-ther we forgive or not," but plainly and honestly, "just as we forgive those who treepass against us." If, then we want and hope to get a whole absolution that wipes out everything, and leaves our souls at peace, free from all guilt and debt to Divine Justice, we must do nuto others as we would have God do unto us, and first give our enemies, if we have any, a whole absolution that wipes out all our anger, all our grudge and desire of re-venge. But you see that it would be in perfect

"But, your reverence, it is quite differ-"But, your reverence, it is quite differ-ent with God. It is so easy for Him to freely forgive, and it is so bard for our poor human nature." What is that you say ? Lasy for God to forgive ? Yes, but it cost Him the death of His divine that you have that it might he easy but it cost Him the death of His divine Son on the cross that it might be easy for Him. If you will try to be a little more like the God you believe in, and learn to practice some sacrifice and self-abssement and self crucificion, you will find it easy also. And now, in the Name of Him who died on the cross for your foreiveness. I charge you to examine

which are seen in the world around us. In the presence of this mass of indescrib-able misery we see individuals live and die possessed of millions, and the multi-tude of men thinking of nothing but of amassing fortunes, that they may spend them in luxurious living, and in outshin-ing one another. Not only are the poor not relieved, but they are in many ways defrauded and robbed, and cruelly op-pressed. It is a state of thinge which must draw down Heaven's vengeance, unless the nation should enter into more Christian sentiments.

HOW HE BECAME A TOTAL AB. STAINER.

Now the Declarge A torial An-STAINER. While this region round about is being seriously agitated on the temperance question, it may not be inappropriate to briefly relate how one man became a total abstainer. He told me his story thus: "I was possessed by the demon of drink, and no persuasion of friends or reflections of my own had any affect in reforming me. One day I went to New York, bent upon a tremendous carouse, and I had it. In four days I spent §350 for liquors of all kinds, and at the expira-tion of that period my besotment may be better imagined than described. Suddenly, on the 5th day, while still laboring under madness caused by alcohol, I experienced the strangest sen-sations of remore, and a spirit was born in me to lead a different life. As if supernaturally inspired, I rose, tremtling and yet determined, from my bed, seized upon the cut class decanters and bottles containing the fiery fluid, and smashed them. Amid that uncanny wreck I raised my hand and eyes to Heaven, swearing that, by God's grace, I would never touch another drop of any intoxicating fluid, even if my life depended upon me and pre-scribed (brandy. I would not take it. He said I would die. I answered that at least my death should be a sober one. After him, in a providential way, a Cali-fornian entered my chamber, and, divin-ing the situation, took instant steps to remedy it. He had me put in a Turkish bath, and then gave me to eat some dried herb of his region, that filled me with ex-traordinary warmth, and worked inter-mally like electric shocks. I rapidly re-gained my health and right senses. I have not taken a drop of liquor from that hour, and, though at this moment I am in pecuniary difficulties, I would not touch it if any one were to offer me all this property round about, which is valued at millons of dollare. I learned after-wards that my relatives, having exhausted all known human means for my conver-sion. Ma had recourse to divine sid. Three

wards that my relatives, having exhausted all known human means for my conver-sion, had had recourse to divine aid. Three of my family are Sisters of Mercy. Appeal was made to their prayers. They offered up for me what is known in the Oatholic Church as a 'Novens'-that is, an act of devotion lasting nine days. It an act of devotion lasting nine days. It was on the ninth day, at the very moment the last petition was presented beseech-ingly to the Almighty by these holy women, that, hundreds of miles distant, in the very midst of my revel, I was by some supernatural power led to the de-struction of my idols and to permanent sobriety, which, with Heaven's help, will never be violated. When I see other men drinking, or when a temptation is set before me, I behold the pale, angelic faces of three religious women, elad in the black and white habiliments of their order, with one hand on their rosaries and the other raised in gentle admonition. Some people call this superstition, but what a eaving superstition it was for me ?"--Washington Cor. Augusta Chronicle.

What is Catarrh !

learn to practice some sacrifice and self. abasement and self crucifixion, you will find it easy also. And now, in the Name of Him who died on the cross for your forgiveness, I charge you to examine your conscience on this matter before your next confersion, and if it pleases fod to send you a sickness or misfortime.



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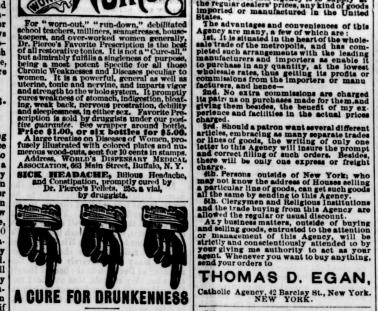
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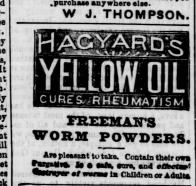
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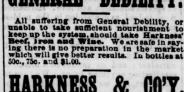
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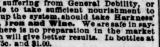
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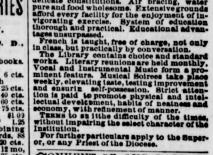
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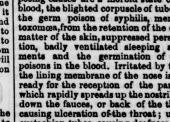




an expression of Milton regarding the 'Infernal world.'' It is not too much to say that those who suffer from catarrh would thus express themselves about that disease. Torture and deepair make of the strong the stated of the throat, causing ulceration of the throat the effect.
When Henry, Edward and Elizabeth robbed the Church and poor of the paratiron e the throat is the did the duc with the throat is the throat is the throat is the throat. The threat the the throat is the throat is the throat is the threat.
The the the threat is threat the threat is the threat is the threat is the threat.

When Henry, Edward and Elizabeth robbed the Church and poor of their patrimonies, the accumulations of charity for ages, and divided them with their

R. REFYON



The mean is the second provide the mean with their is a second digraded pauperism. They are the wide abbey-lands turned from the desolate and plundered cultivators turned by thousands into "vagrants and ragabonds," as their oppressors with the desolate and plundered cultivators is pleased to call them. If these unhappy of the second to beg their bread, then by trend laws, first enacted at the Reformation they were set in the stocks, scourged to blood, branded with irons, sold into the blace of the sconfiscated Christian adterers for the laws of the issue to the irmaster, built beave to their master, be also of your system is being braced and the place of the sconfiscated Christian adterers ere since.
That kind of a substitute they have been a curse and a laws of the laws of Christian diagrace ever since.
That kind of a substitute they have been a curse and a laws of Christian diagrace, and degradation everywhere persenting power of the laws of Christian diagrace, and degradation everywhere sepresting power of the laws of Christian ender the kind of appreciation show of the laws of Christian being braced and the second of the laws of Christian provide and what is the kind of appreciation where the stander of the laws of Christian power and degradation everywhere persent by Northrop & Lyman, Toronto, we would say. Never be without a botthe inte house. It is sold by all druggists. **A Bad Brown** the second for the widespread might be also be and degradation everywhere persent power, and degradation everywhere persent power is and degradation everywhere persent power and egradation everywhere persent The great results which have attended the regular use of Quinine Wine, by people of delicate constitution and those affected with a general prostration of the system, speak more than all the words that we can say in its behalf. This article is a true medicine and a life-giving prin-



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