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.

TWENTY-SECOND SUNDAY AFTER PENTECOST "If he will not hear the Church, let him be thee as the heathen and the publican."—

Matt., xviii., 17.

The laws of the Church, dear brethren, have their binding force from this fact, that Jesus Christ, our Lord, sent the Apostles to every people and bade those peoples hear them, and, therefore, we are obliged to hear the Church, wherein the power of the Apostles is continued from age to age, and to keep her Command—ments.

This morning I have a word or two to any about some of the laws of the Church. You all know, I am sure, that we are

ay about some of the laws of the Church. You all know, I am sure, that we are obliged to hear Mass on Sundays. The First Commandment of the Church runs thus: "We are obliged to hear Mass on Sundays and holydays of obligation."

Now, my dear brethren, in order to satisfy this law, it is not enough to come to Mass at the end of it or at the middle of it, but we should be present when the priest begins to recite the prayers at the foot of the altar. Indeed, it were much more becoming were we in the church a short time, at least, before the Mass is commenced, that we may prepare ourselves by prayer and recollection for the great sacrifice wherein Christ is priest and victim.

victim.

It is simply an act of irreverence to come sailing down the aisle at the reading of the Gospel or later on, and, indeed, those who miss a considerable part of the Mass are obliged, under pain of mortal sin, to supply, if possible, their deficiency by hearing part of another Mass.

Too much cannot be said against care—largues in attending Mass. Not only

lessness in attending Mass. Not only should we be particular to hear Mass every

lessness in attending Mass. Not only should, we be particular to hear Mass every Sunday, but we should also be present in time. Ve would not think of behaving towards an earthly prince in the way we sometimes find persons acting towards the Lord of lords. Again, there are many who are careful enough with regard to hearing Mass on Sundays, who seem to have no conscience at all in respect to observing the same precept on holydays.

There is precisely the same obligation of assisting at Mass and resting from servile work on holydays as on Sundays. Sometimes, I know, it is impossible to remain from one's occupation on those days, especially in this country; still there are few, very few, who could not, if they would make a slight effort—if they would put themselves to a little inconvenience—hear Mass on holydays. Most persons who are compelled to work on those days could get to church before they go to their employment without very serious their employment without very serious difficulty, and they should remember that it is their duty to do so. So much for hearing Mass—be sure to always be present at the Hory Sacrifice on Sundays and holydays, and be sure also to come in

time.

The second precept of the Church bids us "fast and abstain on the days appointed." There is a difference between fasting and abstaining, although some people do not seem to understand exactly what it is. To fast means to take one full meal in the day, with a little supper of abstrictly in the day, with a little supper of abstrictly in the morning acup of the or coffee with a little one full mealin the day, with a little supper of all the eight ounces, and in the morning a cup of tea or coffee with a little milk; and a small piece of bread without any butter. To abstain means not to use flesh meat. Those who are in good health and are not employed at laborious work should fast after they have attained their twenty-first year, and until they reach the age of sixty. Everyone should abstain unless they receive a dispensation from the law. Do not presume, when it is a question of abstinence, to settle the case for yourselves. You should askyour confessor about the matter before you take any step contrary to the law. That you work hard or that your health is not very good, does not excase you by the very fact from abstinence, although it does from fasting. Learn to do things according to the law; do not take matters into your own heads. You may be sure you will always be permitted to do what it as execusable if you only go about it. you will always be permitted to do what is reasonable, if you only go about it

TELEPHONE EXTENSIONS .- The new telephone lines between London, St.
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THE RUNAWAYS.

We have never seen this story in print. It is attributed to Colonel A. S. Colyar, of Tennessee, and is illustrative of the force of habit:

Tennessee, and is illustrative of the force of habit:

A well to do farmer, in one of the best counties of Middle Tennessee, owned a large number of slaves, and among them one old darkey about his own age, and whom he had known all his life. In fact, he was one of the "old family negroes" brought out from Virginia. Old "Sam" was a faithful, docile creature, a great favorite with his master, and a sort of privileged character on the plantation. The old fellow was industrious and exemplary in his behaviour all the year round, except during that period dating from the time when roasting-ears began to ripen and the earliest period of frost. Sam was invariably seized at that period with an invincible desire to "run away." It recurred as regularly as a fit of "hay fever," was as incurable, and like that unpleasant disorder could only be treated by shange of air and locality. Sam, understanding this, preferred to take his case in his own hands and administer the treatment in his own discretion. Of course, in such range.

hands and administer the treatment in his own discretion. Of course, in such a case, the usual punishment inflicted on "runaway niggers" was not to be thought of. Remonstrance was unavailing. Sam declared, "He jes' couldn't he'p hissef," and it became a settled and understood arrangement, that he should go, and that the neighborhood should condone his raids on cornelists and notate patches. After

on corn-fields and potato patches. After many such escapades, his old master asked him on one occasion, when the matter was under discussion:
under discussion:
"Sam, do you really enjoy running
away?"

"Deed, Marse John," said Sam, "I does.
Hits de moas' fun in de wurl'. Coon

"Well, then," said Marse John, "just let me know the next time you take a notion to start, and I'll go with you, and try it awhile myself."

Sure enough, in due season Sam came up, asying

Sure enough, in due season Sam came up, saying:

"Old Marse, de time's mighty nigh when I 'bleeged to lite out. Ef you guine wid me, you better be gittin' reddy, for when de time comes I got to go quick."

"Old Marse' kept a bright lookout, and when Sam started he was on hand.

They had a delightful time. They fished occasionally, caught 'poesums, robbed orchards and watermelon and potato patches, picked blackberries for recreation, and hunted the greenest and shadiest nooks of the forest, all of which Sam knew well. "Old Marse" had never enjoyed a summer so much. In fact, he was so much pleased that regularly afterward he accompanied Sam when the latter went into annual retreat. At length Sam died. The old master grieved for him sincerely. He was sad also over the reflection that his summer pastime would in future be denied him. But, to the amazement of all his friends, and not less his own, when roasting-ear time came again, the fit seized him as strong as ever, and he ran away by himself!

Some Frank Confessions!

"Our remedies are unreliable."-Dr

Valentine Mott.

"We have multiplied diseases."—Dr. Rush, Philadelphia.

"Thousands are annually slaughtered in the sick room."—Dr. Frank.

"The science of medicine is founded on conjecture, improved by murder."—Sir Astley Cooper, M. D.

"The medical practice of the present day is neither philosophical nor common sense."—Dr. Evans, Edinburgh, Scotland.

Dr. Dio Lawis, who shhors dayer as a sense.

ence of more than one such malady."
An old proverb says: If a person dies without the services of a doctor, then a coroner must be called in and a jury empanelled to inquire and determine upon the cause of death; but if a doctor attended the case, then no coroner and jury are needed as everybody knows why the person died!—Medical Herald.

A. Maybee, Merchant, Warkworth, writes: I have sold some hundreds of bottles of Dr. Thomas' Eclectric Oil, and it is pronounced by the public "one of the best medicines they have ever used:" it has done wonders in healing and relieving pain, sore throats, &c., and is worthy of the greatest confidence.

the greatest confidence.

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Scalding sensations †
Swelling of the ankles †
Vague feelings of unrest †
Frothy or brick-dust fluids †
Acid stomach † Aching loins †
Cramps growing new years Acid stomach? Aching loins?
Cramps, growing nervousness?
Strange soreness of the bowels?
Unaccountable languid feelings?
Short breath and pleuritic pains?
One-side headache? Backache?
Frequent attacks of the "blues"?
Fluttering and distress of the heart?
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Eitful pheumatic pains and appreciation. Fitful rheumatic pains and newater;
Fitful rheumatic pains and newater;
Loss of appetite, flesh and strength;
Constipation alternating with looseness
of the bowels?

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Abundant pale, or scanty flow of dark

Chills and fever? Burning patches of skin? Then

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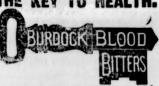
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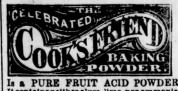
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