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. WESTY-FIRST SUNDAY AFTER PENTECOST

Avenue, New York.

TWEETT-FIEST SUNDAY AFTER PENTECOST

"Laying hold of him he throttled him, saying: Pay me what thou owest."—Words taken from to-day's Gospel.

The Gospel of this Sunday, my dear brethren, inculcates in the strongest possible way the distinctively Christian virtue of brotherly love—the duty, that is, of cherishing a spirit of charity and consideration for other men, and especially of forgiving any injuries which they may have done us. This obligation is, however, so clearly and frequently and earnestly enforced in the New Testament, and from our earliest days has been brought home to us in so many ways, that at first eight it might seem that I could do something better this morning than to go back to such an old familiar subject. And yet, old and familiar as it is, every-day life affords so many proofs that we do not carry our knowledge into practice, that I am sure that nine in every ten, perhaps ninety-nine in every hundred, stand in need of being reminded of this old and familiar though badly learned lesson.

For of what is the every-day talk of most women and a great number of men made up, if not of ill-natured criticism and depreciation of their acquaintances, neighbors, and even friends I in the words of

made up, if not of ill-natured criticism and depreciation of their acquaintances, neighbors, and even friends? In the words of St. Paul, are we not continually biting and devouring one another? Are not the newspapers filled with stories which pander to this uncharitable spirit? What, in short, is more common than detraction, and even alander? Yet, even these evils, grave and deadly as they are, are but small compared with other manifestations of this same uncharitable spirit. Why, I have been told of people who have for years worked side by side in the same work-shop, attended the same church, even knelt at the same altar-rail, and yet, for some trifling cause or other, have refused to speak to one another for years! What trouble priests have with people who come to confession to them. Sometimes the very most they can get is a vague, half-hearted expression of forgiveness, but on no account can they induce their penitants to extend to one another that which is due to every man, be he Jew or Turk, Catholic and the states of the ordinary relations. every man, be he Jew or Turk, Catholic or Protestant: the ordinary salutations

or Protestant: the ordinary salutations which civility requires.

Now, that all this is wrong is evident. Now, that all this is wrong is evident.
Not one of us is so blind as not to be able
to see that. But what the Gospel to-day
points out, and what I wish to present to
your serious consideration this morning,
is the very unpleasant consequences which
will infallibly follow upon such conduct.
We know the story very well. A slave is
in debt to his master for a very large
amount—an amount which, while quite
willing, he is utterly unable to pay. His
master releases him from this debt.
Whereupon this fine fellow, meeting a
fellow-slave who owed him a paltry sum,
accosts him in the brutal manner mentioned in the text, demands immediate accosts him in the brutal manner mentioned in the text, demands immediate payment of the money, and, notwithstanding the debtor's entreaties and his willingness to make it good as soon as possible, locks him up in prison until the amount is forthcoming. Thereupon his conduct is brought to the knowledge of their master. He at once summons the wicked slave before him and "delivers him to the torturers until he pays all the debt." Then our Lord says, and I ask for your secrious attention to His words: "So also shall my heavenly Father do to you if you forgive not every one his brother from your hearts."

Of course, it is unnecessary to point out

your hearts."

Of course, it is unnecessary to point out how strictly this applies to us. Many other texts might be cited from the Gospels to the same effect. One only I will mention, and that is that we cannot say an "Our Father" without making the very forgiveness of our sins, which we ask for, dependent upon our forgiveness of the faults of others. We must forgive if we wish to be forgiven, and this forgiveness must be from the heart; no mere form of words, sufficient to satisfy men,

giveness must be from the heart; no mere form of words, sufficient to satisfy men, but it must be a forgivenes sincere and genuine, such as to satisfy God, the searcher of hearts, before whom we must appear to give an account of our whole life.

Blewing Up Heil Gate
has been a laborious and costly work, but the end justifies the effort. Obstruction in any important channel means disaster. Obstructions in the ergans of the human body bring inevitable disease. They must be cleared away, or physical wreck will follow. Keep the liver in order, and the pure blood courses through the body, conveying health, strength and life; let it become disordered and the channels are clogged with impurities, which result in disease and death. No other medicine equals Dr. Pierce's "Golden Medical Discovery" for acting upon the liver and purifying the blood.

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Distress Atter Eating, a feeling of the processors are sindly of fishion, attributed to its baleful influence.

Billionness.

DISTRESS AFTER EATING, a feeling of weight in the stomach—often painful,—gnawing, burning sensations, belching of wind, sour eructations of food, variable appetite, etc., indicate Dyspepsia, which Burdock Blood Bitters, taken in time, will relieve and cure.

will relieve and cure. Nothing so suddenly obstructs the perspiration as sudden transitions from heat to cold. Heat rarifies the blood, quickens the circulation and increases the perspiration, but when these are suddenly checked the consequences must be bad. The most common cause of disease is The most common cause of disease is obstructed perspiration, or what commonly goes by the name of catching cold. Coughs, colds, sore throat, etc., if allowed to run their own course, generally prove the fore-runner of more dangerous diseases. Nine-tenths of the consumptives date their affliction from a neglected cold, and the diseases that are caused by wet fast damp clothing or exposure are more feet, damp clothing, or exposure are more numerous than are generally supposed. One of the most efficacious medicines for all diseases of the throat and lungs is Bickle's Anti-Consumptive Syrup. It promotes a free and easy expectoration, which frees the lungs from viscid phlegm by changing the secretions from a diseased to a healthy state.

THE SLEEPY CARTHUSIAN.

Many years ago there lived in the monastery of Gottestheil a monk who was strangely persecuted by an indomitable drowsiness. With the best possible intentions he could not contrive to rise at midnight to go and sing Matins in the choir. Now nature, that had made him so sleepy-headed, gave him also a mechanical turn. Without any training, without any notion of mathematics, by the mere force of reflection and labor he manufactured a wonderful clock. To the apparatus for striking the hours he added a rude chime of bella. This, however, was insufficient, and immediately at the corners and in the middle of the little capital which surmounted the dial he placed a blackbird, a cock, and a little drummer with his drum. At the proper hour all this made a row. For some nights things went on well; but after a certain time when midnight came, the chimes chimed, the blackbird whistled, the cock crew, the drummer drummed, and the monk—snored.

Another man would have been disheartened, but the Brother, invoking again his inventive genius, devised a serpent, which was placed under his pillow, and which, when midnight came, was sure remorselessly to hiss in his ear, "Get up, get up, it is the time!" This serpent was much more effective than the blackbird, the cock, the drum, and the chimes, all of which failed not still to come to has aid. This succeeded admirably, and the Carthusian never missed awaking. Alas! in the midst of his joy at his success, he made a melancholy discovery. He had thought he was only drowsy, but he saw now that he was lazy. Even when completely awaked, he hesitated about leaving his hard pallet. Many a minute he lost in relishing the pleasing consciousness of being in bed.

The matter called for an immediate reform. The religious felt himself humiliated. Speedily a heavy board is placed over the bed, in such a fashion as rudely to fall on the sluggard's feet, ten seconds after the charitable warning of the serpent. More than once the poor monk betook himself to choir lamed and bruired. Well, would you b

seconds after the charitable warning of the serpent. More than once the poor monk betook himself to choir lamed and bruired. Well, would you believe it?— whether it was that the serpent had lost its shrillness, or that the board had be-come in the course of time less weighty, or the old man more sleepy-headed— whether it was that his limbs had grown hardened, or that he had contracted the whether it was that his limbs had grown hardened, or that he had contracted the criminal habit of drawing them back before the chastisement descended, it was not long before he felt the necessity for another invention. And so, every evening before lying down, he tied to his arm a strong cord, which at the fatal hour stretched itself on a sudden, and jerked him out of bed.

At this point he had arrived. What fresh somnicidal projects he was turning over in his head Heaven knows, when he found himself asleep foreger. Asleep!

Yer in his seal reach know, when he found himself asleep foreyer. Asleep! No, the fervent Christian judged not thus; and, in spite of his little sin of sloth, full of confidence in Him who pardons, "Ah!" he cried, "I am waking up at last." Cotholic Legends.

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If you have Abscesses and piles, "Uric Acid" has set your blood on fire.

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fluence.

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night?
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and claims more victims than any other complaint.

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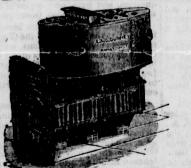
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