FIVE-MINUTE SERMONS FOR BARLY MASSES.

BY THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

New York Catholic Review. FOURTH SUNDAY OF ADVENT

"And He came into all the country about the Jordan preaching the Baptism of Penauce for the remission of sins."—

The most of us, dear brethren, receive the escrament of baptism in infancy. By it the stain of original sin was washed away, and we were invested with the title deeds of the Kirgdom of Heaven Had we died then we should have gone

Had we died then we should have gone straight to everlasting happiness.

But we did not receive a right to Heaven unconditionally. We were told: "If thou will enter into life keep the Commandments." And our Lord said the same thing to the young man who saked, "What shall I do that I may enter into eternal life?" "If thou will enter into eternal life keep the Commandmenta." We must keep the Commandments; it

te an absolute necessity; nothing can take the place of it. How many pray as the Pharicees did, make long prayers, utter fine sentiments about the love of God and our Saviour Christ, and of the Blessed our Saviour Christ, and of the Blessed Virgin; but all this is nothing without you sincerely strive to keep the Commandments. As St. Paul says, "You may give all you have to feed the poor, and even your body to be burned, and if you do not keep the Commandments, it will not avait."

Without the keeping of the Command-

ments, you are what he calls "the sound-ing brase and the tinkling cymbal"

The very first thing then for a Caristian to do when he understands in what rela-tion he stands to God is to be firmly rerolved to keep God's commandments. To keep them faithfully as long as the breath is in his body, to keep them in spite of every difficulty and of temptation. To keep them al, one just as much as another. This resolution he should strive to deepen and strengthen in every way possible, by constant prayers, by attendance at Mass, by confession and Communion. He should never rest or be satisfied until it becomes a first principle with him, something which is always present to him, like the breath he draws every minute of life. He shall be able to repeat with all his heart the beautiful words of the act of contrition, Lord let me die rather than commit a mortal sin. To keep out of sin, and have an intense horror of it is the

sin, and nave an intense norror of it is the best and easiest mens of attaining to our last end and final deetiny.

But suppose we should be so unhappy as to fall into sin and lose the friendship of God and our right to heaven, what is to

Alas, how many do fall in this way. A temptation comes, it draws one powerfully. God and the eternal truths are all put aside and this delight or this pleasure is preferred. With full deliberation and full understanding we choose this wicked thing and reject God and throw away our right to heaven. And then when we have done this, we see that we have done a foolish thing, we are condemned in our own hearts, we wish we had not done it, and we desire to be reconciled to God once more. We may put this good mought same and harden ourselves in sin

-which will be the worse for us, for we may listen to it—then what shall we do? Resort to the baptism of penance for the remission of sin-first, deplore with sorrow of heart all our sins, regret them deeply, conceive a horror and hatred of them; above all resolve to put them away for good, and all be determined, with God's grace, which we must mean to ask for constantly, to quit sin in spite of every temp ; to quit all evil resorts and all wicked companionship, and all occasions of sin, so as to live like good Christians and not like hypocrites, trying to cheat the God of truth; then make an humble confession and receive a valid absolution, and thus wash curselves in the blood of our Lord Jesus Christ clean from sin, that baving on the nuptial garment we may partake of the eternal banquet in

AN AMERICAN CATHOLIC VIEW.

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IPANY,

The Parnell difficulty has reached that stage when it can be safely left to the Irish people for settlement. Comment is unnecessary. Americans should not forget, however, that many of the reports published in the daily newspapers are manufactured in the in terest of Parnell. The correspondent of the Herald, who signs bimself "A Member of Parliament," is a Parnellite, and the cables to the Sun are also with the Parnell spirit. resent trouble than the attempt of the Sun and other Parnell adherents to belittle the action of the Irish hierarchy, and to laugh at the connection of personal morality with public politics. Harring-ton, the Irish envoy who favors Parnell, remarked with a sneer that the Irish Bishops were very slow in condemning the man of the divorce court, and the Sun considered their denunciation too late to be of any use, thus converting the pity and regret of patriotic prelates for Par-nell, and their charitable delay in speak-ing, that he might have time to withdraw, into weapons against their Christian virtue and sincere patriotism. It now remains to be seen whether the power of the Bishops and priests of Ireland is greater over the affections of their people than the influence of an adulturous and desperate leader who has set at naught the principles of Christian decency. This is really the issue. To make it plain to the people, a pampblet of the divorce court proceedings might be placed in the hands of every Irish voter. The smell of it would kill the effection of every Irishman for Parnell.—N. Y. Catholic Review.

Life is Misery To thousands of people who have the taint of scrofula in their blood. The agonies caused by the dreadful running sores and other manifestations of this disease are beyond discription. other manifestations of this disease are beyond discription. There is no other remedy equal to Hood's Sarsaparilla for scrofula, salt rheum and every form of blood disease. It is reasonably sure to benefit all who give it a fair trial. Be sure to get Hood's.

Minard's Liniment cures Colds, etc.

PHILANTHROPY AND TRUE CHARITY.

THE MODERN PHARISEE.

London Universe.

On Sunday the annual appeal in aid of the funds of the Hospital of SS. John and Elizabeth was preached in the Church of St. John of Jerusulem by the Rev. Langton George Vere. Taking for his text, "Blessed are the merciful, for they shall obtain mercy," he pointed out that by the providence of God those in that congregation had come there that day that they might receive from God a great and special grace. That grace was that they might have the privilege of giving to His poor. "It is a more blessed thing to give than to receive." Those were the words of divine, eternal, and immutable truth. He was afraid that in the nineteenth century, though there was so much of London Universe. century, though there was so much of

THE SENTIMENT OF PHILANTHROPHY, and so many men with great ideas for the amelioration of the condition of the poor amelioration of the condition of the poor of the working classes, true Christian charity was being crowded out and put into the background. Men had now a days more true philanthropy than true Christian charity. They might do what they liked for the poor and for them selves, for the needy and the indigent, but unless they did it with a true and real Christian spirit, and from a supernatural motive, though they might get their reward in this world, they would lose it in the next. He was speaking that morning to those who had not only

A SEMBLANCE OF CHRISTIANITY

but to those who had not only

A SEMBLANCE OF CHRISTIANITY
but to those who belonged to the true
Church, and who therefore possessed
Christianity wholly and entirely—that
grand gift which had been handed down
by our forefathers, or else which had been
given to them by the grace of conversion. given to them by the grace of conversion He appealed to them that they might give alms, and give them liberally and generouely, so much so that it would cost them some sacrifice, and he hoped that they would not merely give what they intended to give when they came into the church, but for their own sakes and through the mercy of God that they would double their effirings. Did they really think

PROPLE NOW A DAYS knew what alms giving meant? Alms giving was almost a sacramental power.
The preacher then dwelt upon the efficacy
of alme-giving. It was like unto the
sacrament of baptism, for as the Holy
Scripture said, it purged the soul from sin
and men from death. This was an evil age. Catholics now a-days even sought dispensations from the fastings of the Church. They wanted grace and the fear of the Holy Ghost to make them strong. The grace was offered to them that morning by their alms-giving. Let them see that they accepted it. When they gave to the poor and the needy they lent to our Divine Lord Himself—they did not simply give to the poor woman, or poor man, or the institution. Our Lord had said: Give alms, be generous, be merciful, and it shall be given to you in full measure, pressed down and flowing over." This century was the age of Pharisees, and PHARISEEIM WAS THE RELIZION OF THE

WORLD -and it was essentially the religion of this century. Jesus Christ had never a kind word for the Pharisees, because they were bypocrites. The Pharisee of to-day liked to see his name year by year heading a subscription list—he did not like to see his name entered for 10s. 61 while his next door neighbor was entered for a higher sum. But although Christ Himself denounced the bypocritical Pharasees, yet He had said to them if they gave alms all things would be forgiven them. If, then, alme-giving profited such men, what would it not do for those who were the chosen children of God! Even those who were married seemed to forget that there was a providence in Almighty God, and pleaded their expenses and their many calls for reducing their subscriptions to the charities of the Church. WHERE WAS THE BOWING DOWN TO THE apostolic time?

PROVIDENCE OF GOD providence of God in that? He would earnestly urge them to be merciful and trust to God's goodness. He reminded them that they knew not how soon they would have to stand before the great white throne of God, and that in order to repare for that last great day they ought prepare for that last great day they ought to give their alms generously and self-sacrificingly. Would they join the priest in his daily sacrifice, and thereby obtain those graces which they needed? He appealed to them on behalf of the Hospi-tal of SS. John and Elizabeth. That hospital received three kinds of cases: First of all, incurable, which meant those who would not be received in any other who would not be received in Joseph hospital; secondly, those who, though not incurable, yet were likely to live for a long time, and sometimes, through the mercy of God and the kindness of the nurses and the length of time spent in the hospital, the patient was restored with a degree of health to her friends; thirdly, e was the hospital ward for poor little He would ask them to try and

picture to themselves A POOR ROOM IN A POOR SRIEET.

Let them go up the rickety stairs and enter into that room. The November air was cold; there was no fire in the rusty grate. The room was scrupulously clean which did not seem to harmonize with their ideas of poverty. A poor girl of some eighteen or twenty years was there, and the hectic flush of the cheek and the brightness of the eye, and the hacking cough, indicated at once the disease from which she suffered. She lay there for some weeks subsisting on charity and kindness, and what the priest could do for her. The case was too far gone to be allowed into hospital, but she had the workhouse to go to. Would they banish that frail girl to the workhouse? Would they say that they paid rates and taxes, and let her go there? She was once in better circumstances, and had a comfortable home of her own, but through n fault of hers poverty came upon her. If they had seen that case, as he saw it—saw that young woman before her soul went to meet its God blessing those good Sisters who, like guardian angels, watched by her

In the sight of men. Would they not say, If only they could help to close a life like that they would be happy? Again, he would point to another case which ha knew himself. There was a little child whose father was dead, and the poor widowed mother, with the help of her brother, was trying to keep her family together. That child was like a mother to the other children. She was trodden down, and was brought into the hospital. In a few weeks, by kind and careful nursing and good treatment, she came bounding towards him ready to go home to help help her mother, and be

to help help her mother, and be
A BRIGHT ANGEL IN THAT POOR PLACE
which she called her home. He asked
them, then, out of sympathy for their
fellow creatures to help that good work.
He appealed to them for the sake of the
living—for the sake of those poor suffering ones—and he would ask them also
for the sake of their dead. The month for the sake of their dead. The month of November was drawing to a close, and dear ones were in the land beyond the grave. Had they forgotten them? Were they not doubly dear to them now were they not doubly dear to them now when they had entered into that life which made them gusrdian angels to those they left on earth? Brothers and sisters, husbands and wives, loved ones gone before. When they were in the silence of their own room and remem-hared them in their ways. bered them in their prayers,
THOUGHTS OF THE DEAR DEAD AND THE

PAST CAME BACK
to them. What had they done for them? What escrifice had they made for them since the beginning of that month of the holy dead? Therefore be asked them, for the aske of their own dead, and for their own sakes, to be generous that day. Let them be Catholics and Christians. They could not take their money into the next world. What is not better to give it while they could? Let them put it into the safe bank which never broke. If they the safe bank which never broke. If they had not the money with them, then let those who had bankers' accounts go home and write a cheque, and then send it to the hospital. Even if they could not afford it let them give it. Let them not forget their annual subscription. That hospital was the only one of its kind in London. The Sisters were crippled in

THAT GREAT AND WONDROUS CITY THAT GREAT AND WONDROUS CITY
just for the want of a little generasity.
He himself had been a beggar ail the days
of his priesthood, and though be had gone
into the houses and homes of Catholics to plead for God's good cause, he met with refusal, and the reply was, "There are so many calls upon my charity, I cannot siford to give." When they stood before the throne of God in heaven, would He take that as an excuse? Let them, then, make up their mind to give that morning for the honor and glory of God, and for the sake of the dear living and the dear

MANLY REPLY

OF A JUSTICE - LOVING AND FAIR-MINDED EPISCOPALIAN. Editor Buffalo Express:

In your edition of last Sunday you al luded to my criticism of the pastoral letter of the Rt. Rev. Bishop Coxe as having given great comfort to the Catholic Union. I did not pen that criticism to burt the Bishop's feelings, although his pastoral must have wounded the feelings of thouands of our Catholic fellow-citizens, and if my reply has soothed those wounded feelings I am glad to hear it. This is an age when the flash light of criticism is being mercilessly turned on systems, the ology, politics, social problems, science etc. A general upheaval seems to be go ing on. Courches, particularly, are revis-ing, eliminating, and restoring articles of belief, all except the great Catholic Church, misnamed by many the Church of Rome.
If I understand it, the Apostles founded but one Church. The question is. which

of the many present forms of the Courch reflect, in practice as well as in theory, the practices and doctrines of the early What tho god largely be gened from reading the New largely be gened from reading the New letter of the New lett turies without the New Testament. The seven sacraments preserved by the Church in Rome—not of Rome—are all found authorized and administered in the New Testament. The Courch existed without the Nicene Creed until the Council at Nice formulated it or rather confirmed in brief language what had always been be-lieved. So the Church throughout the centuries confirmed from time to time in the shape of dogmas many items of early belief; but not until they became doubted by many did the Church find it necessary to dogmatize them. But this action on her part often gave occasion for her critics to say she has added to the faith, whereas

she has merely confirmed the same. The churches seem fast to be gravitating, not towards Rome, but towards the doctrines, ever as at present, taught by her. The liturgy of the prayers, confessions, and hymne of the Episcopal Church are being copied by the Presbyterians. Methodists, and Baptists, while in the Episcopal Caurch the High Churchman get so near Rome in doctrine that many like the very flower of those great mind to the Oxford movement go right over to Rome. As the different bodies of Chris-tians are fast approaching doctrines held by the Church whose visible earthly head is his Holiness, the Bishop of Rome, I think individuals admiring such doctrines can do more for their advancement by remaining in their respective churches, or, as the good politician would advise, or do reform work inside your party." Of course I know the good Cathelic will say there is but one Church, with but one valid ministry; that a Catholic priest can only be ordained by a Catholic priest who can trace his ordination beck to an apostle, that no act of Parliament ever did or ever can make a valid priest any more than man not a Freemason can make a valid Mason, no matter if the party trying to do so knows every secret and detail of Masonic ritual which he has surreptitiously become

possessed of.

But you may say. What has a layman
to do with such questions? This is an age
when pews are talking back to pulpit. In by gone ages the clergy were the repositor-ies of learning, and the people, rich as well as poor, had little to say. The pews are now saying to the pulpits: "With a com-mon fountain of historical facts, why do suffering soul who had come under their care, to prepare her soul for her God.

THEY WITNESSED HER DEATH,

beautiful in the sight of God and lovely selections. The sight of God and lovely selections are compared to the sight of God and lovely selections. The sight of God and lovely selections are compared to the sight of God and lovely selections. The sight of God and lovely selections are compared to the sight of God and lovely selections. The sight of God and lovely selections are compared to the sight of God and lovely selections. The sight of God and lovely selections are compared to the sight of God and lovely selections. The sight of God and lovely selections are compared to the sight of God and lovely selections. The sight of God and lovely selections are compared to the sight of God and lovely selections. The sight of God and lovely selections are compared to the sight of God and lovely selections.

bustle in building a common platform on which they all can stand. I believe that in our Episcopal churches

our priests enjoy valid ordination, that we are a branch of the Church, not of England, but which was planted in England, and that therefore, there is no reason why we should go over to Rome, but we should strive to have restored to our Church many things which in early times she bad in common with the Church in Rome, but which were un-wisely thrown aside sfter that libertine, Henry VIII, cut adrift from Rome be-cause she would not sanction his desire to put away his lawful wife. We want to get back from a parliament to an Apca-tolic Church. ROBERT PALEN. Buffalo, Dec 1st.

LITTLE SINS.

Years ago there was not a single thistle in the whole of Australia. Some Scotch man who very much admired thistles thought it a pity that such a great island should be without that marvelous and glorious symbol of his great nation. He glorious symbol of his great nation. He therefore collected a pack of this le seed, and sent it over to one of his friends in Australia. Well, when it was landed, the officers might have said, "Oh, let it in; is it not a little one? It is only to be sown in a garden." Ah, yes, it was but a little one; but now whole districts of country are covered with it, and it has become the farmer's next and plague. It become the farmer's pest and plague.
was a little one, but it would have be blessing if the ship had been wrecked that brought that seed. Take heed of the

Steps are being taken to erect a memor ial to Cardinal Newman in Dublin. His Grace the Most Rev. Archbishop Walsh recently presided at a meeting to carry out this design.

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MRS JOHN CORBETT, St, Marys, Ont. THE PROPER CHANNEL for the escape from the system of impurities which would, if they remained, poison the blood, is through the bowels. When this outlet is obstructed it may be disencumbered with Northrop & Lyman's Vegetable Discovery and Dyspeptic

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A powder mill explosion affects the country for miles round, but dyspepsia, biliousness, constipation, headache, loss of appetite and debinty affect humanity the world over. The Editor of the Mitchell Recorder states that he was cured of biliousness, liver trouble and sick head ache, by Bardock Blood Bitters. It is not

werth trying on such evidence?

Mrs. W. J. Lang, Bethany, Ont., writes I was one of the greatest sufferers for about fifteen months with a disease of my ear similar to ulcers, causing entire deafness. I tried everything that could be done through medical skill, but without relief. As a last resort, I tried Dr. Thomas' Eclectric Oil, and in ten minutes found relief.
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TRENTON, Texas, Sept. 28, 1886.
"To Kennedy of the Medical Discovery,
Roxbury, Mass. I am proud of my recovery as to express my feelings in thanks to
you. The KHEUMATISM has made me four legged for six years. At last I have traded off two of them to Bell—Druggist— for four bottles Kennedy's Discovery. I am yours gratefully and unsolicited. J. B. Ivy.

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