FIVE-MINUTE SERMONS.

Second Sunday of Advent.

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The unity of mind which St. Paul would have us individually cultivate and practice as the effect of God's patience, is, without doubt, charity

Mr. John Dunne proved that he had towards one another. For charity induces us to love even our enemies, to duces us to love even our enemies, to show our love for all men by wishing and doing them good, to foster feelings of truly Christian friendship for our neighbor, and by them effecting a lasting bond of charitable union belasting bond of charitable union belasting friends and strangers.

directions to pay them into the bank of Messrs.—, to the account of Lord Fitzallen. He stated the amount and numbers of the notes. The accused told him next morning the notes had been lost. He spoke well of the accused as an infarior clark in the house tween relations, friends and strangers, Lord Jesus Christ, as the early Christians glorified Him, with one mind and

"The abstitute of which is the feether of Gods and the present on the second of the present of the second of the second of the present of the second of the present of the second of the second of the present of the secon with one mouth.

But, alas! how often is the harmony inculcated by St. Paul disturbed! How often is the agreement of friend with friend destroyed by petty quarrels and childish disputes! How often, in fine, is the precept of charity violated on account of extreme sensitiveness in taking offence at trifles! If a person, perhaps unconsciously, does us an injury, we are at once enraged, instead of imitating our Lord's patience under harsh treatment. Or if some-thing is said in dispraise of us, or at with our wishes, we forthwith take umbrage, cherish feelings of anger

lessons of Advent, and be suitably prepared for the feast of Christmas, To glorify God and the Father of our Lord Jesus Christ, with one mind and with one mouth.

Nothing Too Good For God's Service.

Father Walter Elliot, the Paulist, tells how one of the questions asked of him on his missions was whether the pomp, rich robes and costly ornament which the Catholic Church employs in her service are not contrary to the simplicity which Christ inculcated in the Gospel. The reply which Father Elliot made to this question was as follows:

"The simplicity and poverty of our Saviour's life is not a precept to be obeyed, but it is an example to be followed by those to those souls the Holy Ghost brings it home as a personal This question reminds vocation. . . . This question reminds me of an old Protestant lady who complained to the priest of the richness of the Catholic worship. 'The Saviour, said she, 'was born in a stabe.' 'Madam,' answered the priest, 'were you born in a stable?' Our Saviour never condemned the magnificence and cost liness of the Jewish worship, which, indeed, His Heavenly Father had com-manded, even in its minute details, and which He Himself frequented. And the Catholic Church, by means of its beautiful ceremonies, lifts the souls of men to the thoughts of heaven, and brings to their minds the events of our Saviour's life, His sufferings and triumphs and teachings.',

Dyspepsia seldom' causes death, but permits its victims to live on in misery. Hood's Sarsaparilla cures dyspepsia and all stomach troubles.

Messrs. Scott & Jury, Chemists, Bowman-ville, write: "He would direct attention to Northrop & Lyman's Vegetable Discovery, which is giving perfect satisfaction to our numerous customers. All the preparations manufactured by this well-known house are among the most reliable in the market. Minard's Liniment is used by Physi-

TRUE TO THE END.

Frank's passionate grief at the news "Now, the God of patience and of comfort grant you to be of one mind, one towards another, according to lesus Christ; that with and death of bis little girl, and the serious illness of his wife, common and with one mouth you may glorify god and the Father of our Lord Jesus Christ." | Pletely broke him down. He came into the presence of the magistrate, into the presence of the magistrate, before whom the preliminary examination was to take place, pale, haggard

given the notes to the accused, with directions to pay them into the bank of

stowed away in a small packet hidden among a variety of others. The solicitor for the prosecution next addressed the court in a few telling words, pointing out that the accused did not deny having received the notes, but said that he had placed them in his private drawer; that they had disappeared from thence without the slightest injury to the lock; evidence had been given that it was impossible violence could have been used; he who locked up the drawer alone could unlock it; the accused further stated that the key had remained in his possession. It was certain, then, the notes could not have been taken out of the drawer by a thief; then, in the course of the following day, one of the notes was found in the possession of the accused's brother-in-law. He was aware that this gentleman was a priest, and his reticence in giving evidence was to be understood and respected; nevertheless, the fact of the note being in his possession was, he submitted, amost suspicious one, and a strong proof of the prisoner's guilt; but hardly any further evidence was wanted when the fact transpired that nearly all the remaining notes had been found in the accused's possession—in his own house. He wound up by submitting that the case had been fairly proved, and that a base conspiracy of some sort was on foot to condemn an innocent man, and that he doubted not a short time would enable him to unravel it. He should, however, reserve his defence until the trial.

The magistrate said but a few words, expressing his keen regret at seeing a man of Frank Murphy's standing in so painful a position; he had no other case for trial.

Bail was then offered, but the magistrate said for so serious a charge he should not be justified in accepting it. Frank was, therefore, to remain in custody until the next sessions, which would commence in about a fortnight's

to rejoin his suffering wife was dispelled, and, almost broken-hearted, he re-entered his prison-cell. TO BE CONTINUED.

DOCTOR BATAILLE AND HIS

FACTS ABOUT DEVIL WORSHIP DIS-COVERED AND REVEALED BY HIM.

time. His last hope of being allowed ing around I perceived thirty three niches in the high wall, thirteen of which were filled with

WORK. "The Devil in the 19th Century."

living fakits in interedible postures. One standing up walled in by means of cement so that he could not move alimb; another was lying on his back, similarly plastered in; still another, in the shape of an S. of a circle, etc., etc. Three others were hanging by their arms from the ceiling. All were slient—these voluntary victims of devilish fanaticism.

I was told that these were there in the same positions, dive, ten, fifteen, and even twenty five years, and that this was a common occurrence in India, even among women. Some burned themselves horrioly, or it these were given themselves horrioly, or it these were given alive solves and drinkt be keep them from the same positions, diversity of the same positions and the like, nor about the intolerable stench caused thereby. Brother Campbell addressed the meeting in a long discourse against Christianity and in favor of Baal-Zebub and Brahama-Lucif. Then the Grand Master amounced that evocations should begin. Brother Campbell desires to call Baal-Zebub. All the lights save one were put out. Each one of us received a double triangle of metal called Solomon's seal to hang on our breasts, and a metal star of five points to be held in the right hand. The last light was put out and a queer lamp of nine flames in groups of three was lighted and placed on a five pointed table. A tripod in the middle of the temple and other tools were prepared. The Grand Master consecrated the air, the fire, water and the earth. Thus he pronounced exorcisms in good Latin. Prayers followed in the Indian tongue: Here they are: "Grand Master: Spirit of light sam was a spirit of light and wisdom, whose breath gives and takes the form of all things; before whom living beings are passing shadows: ... infinite movement in eternal stability, be thou blessed!"... brother Campbell: "Terrible king, who holdest the keys of the cataracts of heaven. The Grand Master of the frain was considered to the spirit of light sam was horrible with the same part of the propose of the half-rotten but still living f

the question.
"Not at all, doctor," said the dying wit, "but on the contrary, lots of fel-

lows owe me money. The Pains of Rheumatism

The Pains of Rheumatism
According to the best authorities, originate in a morbid condition of the blood. Lactic acid, caused by the decomposition of the gelatinous and albuminous tissues, circulates with the blood and attacks the fibrous tissues, particularly in the joints, and thus causes the local manifestations of the disease. The back and shoulders are the parts usually affected by rheumatism, and the joints at the kneee, ankles, hips and wrists are also sometimes attacked. Thousands of people have found in Hood's Sarsaparilla a positive and permanent cure for rheumatism. It has had fremarkable success in curing the most severe cases. The secret of its success lies in the fact that it attacks at once the cause of the disease by neutralizing the lactic acid and purifying the blood, as well as strengthening every function of the body.

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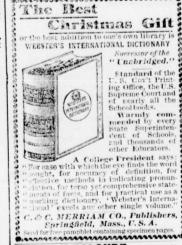
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Two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms of tender can only be had om making application to the Bursars of the respective institutions.

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