

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers. Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

FIFTEENTH SUNDAY AFTER PENTECOST. "Be not one another's burdens: and so you shall fulfil the law of Christ."—Ephes. 2: 3.

What are these burdens of others, my brethren, which the Apostle exhorts us to bear? I think almost any one would naturally say: "Why, of course, he means the trials and troubles which are the lot of most people, those which come, for instance, from poverty, sickness, and the like; he means that we should try to lighten the sorrows of others, at least by sympathizing with and consoling them; and as far as possible by extending to them some material aid."

This, I say, would be the common understanding of these words of St. Paul; and a very true and good understanding it would be. The Church in general, and each parish in particular, is, in our Lord's intention, and ought to be in point of fact, a mutual benefit society; and such a good one as to make any other quite un-called for, at least among Christians.

To carry out this idea is, for example, the object of the collections which we make, either for those who are in special need for aid from us, as to do, or for our own parish; or, as in the case of the Conference of St. Vincent de Paul in each parish; and if everyone would come to the front as they should in the support of these organized charities, a great many burdens would certainly be borne, and without difficulty, by the many, which now rest heavily on the shoulders of a few.

There would still, however, remain a great deal to be done which cannot be done by money; there are many in plain sight of each of us which money will not touch, or at any rate only partially relieve; for which a kind and sympathizing heart will do more, and perhaps much more, than a well-filled pocket-book.

But are these temporal burdens and sorrows, which so readily occur to our mind, the only ones which St. Paul speaks of? Are there not other burdens which are weighing us down, under which each one of us, no matter how comfortable his state of life may be, is constantly sinking and falling away from God? I mean, of course, the burdens which sin imposes on us, be they great or comparatively small; habits of mortal sin, or lesser faults of temper and other like defects, which may be harder for us to bear in others than they really much greater would be.

He wishes us, then, to bear and put up with people of different disposition from ourselves; that we should not set up our own character as a standard, and insist that everybody should have the same kind of stuffy burdens as ourselves—if indeed we are willing to admit that we have any at all; that we should not find fault with others for being, for instance, passionate or avaricious, just because we ourselves are on the whole good tempered or without much care for money; that we should not say, "Oh, I can't bear a person of that kind. I think that style of character is hateful;" that we should be ready to admit that our own character may be just as hateful to God and to others as theirs is, he willing to bear other people's burdens of this kind as cheerfully as we bear our own.

But there is even a more important sense in which we should bear those, and more especially the heavier, spiritual burdens of our neighbor. To bear another's burden, in the true sense, is not merely to put up with it, but to help him to get rid of it. Now, I am aware that this is, for those not called to the priesthood, by their state of life, especially a difficult, and often a dangerous thing, and often better done than attempted. Most people do not like even to be told of their faults; but still this rather applies to the lighter than the greater ones. There is many a great sinner who will willingly admit his miserable state, and who will not refuse us if we try to help him out of it, and if we are afraid to do this, at least prayer and penance will do something to get the burden off his back. Prayer and sacrifice on our part for the conversion of sinners: there is a good work open to all; and not a thankless one, if we will only wait a while for its reward.

"Well, well—the world must turn upon its axis. And all mankind turn with it, heads or tails. And live and die, make love and pay our taxes."—The way Byron looked at it, but "it is not all of life to live." A healthy life is the only one "worth living for," and that "depends on the liver." If the liver is not in good working order, pimples, blotches, skin diseases, scrofula, catarrh, and a long list of dangerous diseases result. "Make love; pay taxes," and above all, get Dr. Fowler's Golden Medical Discovery, of the blood by restoring your liver to healthy action. By drugs.

In a Dangerous Condition Any man, woman or child is in a dangerous condition when neglecting a constipated state of the bowels. There can be no perfect health without a regular action of this function. Burdock Blood Bitters cure constipation by imparting a healthy tone to all the secretions.

A Modern Miracle In a recent letter from R. W. Dowton, of Deloraine, Ont., he states that he has recovered from the worst form of Dyspepsia after suffering for fifteen years; and when a council of doctors pronounced him incurable he tried Burdock Blood Bitters, six bottles of which restored his health.

In Good Repair James McMurdock, writing from Kinross, says: "B. B. B. as a remedy for disease of the blood, liver and kidneys, has an excellent reputation in this locality. I have used it, and speak from experience, as well as observation. It is the only medicine I want, and I advise others afflicted to try it."

THE GOOD GOD'S WATER AND BREAD.

The late Cardinal Lavigne told this story:

One of our dear children, ten years of age, who had always been noted for his precocious intelligence, fell seriously ill; he was put to bed, and soon his poor little body was one single sore.

The Sisters of St. Joseph, who were taking care of him, admired his patience; and one day when, according to custom, I was visiting our sick, they called my attention to it. I approached his bed, he took me by the arm to bring me nearer and make me bend down to him, for his voice was very weak even then.

"Father," he said, putting his hand on his breast, "I am all black in there."—"What do you mean by that, my child?"—"That my heart is black, for I am not God's child. I want you to give me the water."—"What water are you talking of?"—"Baptism, that makes the soul white before God—and one goes to heaven."

And saying this, he fixed his wistful eyes on me, and lifted my hand to his lips. "Since you want it," I said to him, "I will send you the Father who will instruct you better yet, and who will afterwards baptize you." In fact, he did receive baptism with the sentiments of a soul predestined.

When I returned two days after and asked him, "Well you are baptized?"—"Yes, Father," he replied, "but now I want God's bread."—"That's the Holy Communion," the Sister said to me.

The Father has been speaking to him about it, and he is asking every moment for it. "What is God's bread?" I asked the child. "Father, it is Sidra-Isa (the Lord Jesus)."

A few days after, as he was gradually growing weaker, the Father who had baptized him took him the Holy Eucharist. There then took place in that child something so extraordinary that those who were witnesses of it still speak of it only with astonishment. At the sight of the Sacred Host, the face of this poor Arab, still almost savage, and dying with the most frightful of diseases, was lighted up with the rays of faith and love. It was as light coming from the soul, and transforming his features. He stretched his little emaciated arms out of the bed towards the Divine Guest who was visiting him, and when He had been laid upon his lips, he remained as in ecstasy with his eyes fixed upon heaven.

Everybody around him, Sisters, priests, unbelieving children, respectfully gazed through their tears, upon this spectacle so sublime in its simplicity.

I arrived a few minutes after. As soon as they saw me, all the children ran to meet me. "Oh!" they said, surrounding me, "we all want baptism like Jeronimo."

Our little neophyte had taken this name in touching memory of the first Arab martyr. His death was becoming an apostolate.

I approached his bed, and, in fact, his countenance was transfigured. "I am going to heaven to see Jesus," he said to me.

A little while after he expired.—From the French by Th. Kr. K., in Donahue's Magazine.

CHARLESTON'S CATHOLIC INSTITUTIONS. The Catholic schools have all been injured. The Academy of Our Lady of Mercy, Meeting street, the Central school, George street, St. Mary's School, Society street, and St. Peter's School have sustained such damages as will not permit of studies being resumed at present.

The Convent of the Sisters of Mercy, Queen street, was also damaged. The Sisters and the children have all been camping out. The St. Francis Xavier Infirmary, Calhoun street, was very badly damaged and there were several providential escapes.

The Episcopal residence, Broad street, is rendered uninhabitable. The clergy who were in the building during the shock had a miraculous escape, and have since been the guests of the Brothers of the Sacred Heart, and have camped with a large portion of the congregation on the Cathedral grounds. The Catholic Male Orphan Asylum also suffered, but in no instance did loss of life result.

The churches and schools as well as the Episcopal residence, need immediate repairs to render them habitable and to allow of the conduct of the religious services and educational exercises. The misfortune is the more keen for the reason that, on account of the general loss throughout the community, it will be almost impossible at this time to obtain funds here for the reparations so imperatively required.

A peculiar virtue in Ayer's Sarsaparilla is, that while it cleanses and purges the blood from all corruptions and impurities, and thereby roots out disease, it invigorates the whole system, and makes one young again.

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