

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paullist Fathers. Preached in their Church of St. Paul the Apostle, 415-417th street and Ninth Avenue, New York City.

For as the lightning cometh out of the east, and appeareth even unto the west; so shall also the Son of Man be.

Our Holy Mother the Church, in the Gospel of this last Sunday of the year before Advent, fixes our attention upon the second Advent or coming of our Lord Jesus Christ in His majesty to judge the living and the dead.

Jerusalem may be taken as the figure of the soul, so that what befell Jerusalem represents to us in lively colors what shall befall souls which, dying unrepentant to God, shall fall under His judgments.

Now, our Lord says of Jerusalem that she shall suddenly be surrounded by her enemies, who shall dig a trench around her and wall her in on every side so that no one can escape from her.

All this literally came to pass within forty years after this prophecy was spoken, when the Romans besieged the city, slaughtered over a million of people, and led the remnant army captive, to be scattered over the face of the earth.

All this horror and desolation is a mere figure and shadow of what shall take place at the end of the world.

Jerusalem, that city of God, so beautiful and glorious, was utterly destroyed because of her sins and obstinate rejection of God's mercy offered her by the Son of God, the Messiah, our Lord Jesus Christ.

The soul, the greatest and noblest work of the Creator, capable of unbounded happiness, if she chooses sin and disobedience, if she refuses to repent and accept God's forgiveness, shall fall a prey to His justice, and forever fall from her high estate by her own folly.

The hour of death shall shortly be upon me. Then the soul will be in great straits. The devil of hell shall surround us, and our own sinful passions shall rise against us.

Let us take our Lord's counsel then: leave Jerusalem before the enemy surrounds her; flee to the mountains, not stop to take anything with us, but flee at once, nor hesitate a moment—that is, flee from our sins, flee from all sinful practices and indulgences.

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God will hear our prayer; He will wipe out all our sins, receive us into the heavenly Jerusalem, where we shall rest safe and secure from all our enemies for all eternity. Amen.

Why no Scotchmen go to Heaven.

Long years ago, in times so remote that history does not fix the epoch, a dreadful war was waged by the King of Scotland, Scotchmen prevailed, and the King of Scotland, elevated by his success, sent for his prime minister, Lord Alexander.

"Well, Sandy," said he, "is there n'er a king we canna conquer noo?"

"An' it please your majesty, I ken o' a King that your majesty canna vanquish."

"An' who is he, Sandy?"

Lord Alexander, reverently looking up, said: "The King o' heaven."

"The King o' what, Sandy?"

"The King o' heaven."

The Scotch king did not understand, but was unwilling to exhibit any ignorance.

"Just gang your ways, Sandy, and tell the King o' heaven to gie up, his dominions or I'll come myself and ding him out o' them; and mind, Sandy, ye dinna come back to us until ye hae done oor biddin'."

Lord Alexander retired much perplexed, but met a priest, and, reassured, returned and presented himself.

"Well, Sandy," said the king, "hae ye seen the King o' heaven, and what says he to oor biddin'?"

"An', it please your majesty, I have seen ae o' his accredited ministers."

"Well, and what says he?"

PRACTICAL CATHOLICS.

TO BE CATHOLIC MERELY IN NAME IS GLARINGLY INSUFFICIENT. Catholic Columbian.

Bad Catholics are those who do not practice their religion. This may hurt, but we cannot deny the truth of the assertion for all that. We call a mechanic a good workman when he does his work well. We say "he is a good mechanic." We not only speak of his capability, but also of his practice.

We go further and say a man is not in his senses if he have the capability and do not exercise it in his trade or profession. We assert that a man who can but will not is not worthy of consideration. We say he has every thing in his own hands. If he fall he falls because he does not exert himself, and is therefore, unworthy of even pity.

How is it with a Catholic? He has everything in this world from God who commands him to hear the Church. God gives him grace superabundantly where-with to practice his faith as a Catholic. What can he ask for that he has not ready to his hand? Did God thus enrich him that he might only bring forth thorns, offenses against God, as the fruit of his life? He knows his duty to God, his neighbor and himself, and, therefore, cannot plead ignorance.

The bishops and pastors of the Church are continually explaining these duties to the faithful. Those who are ignorant must say, "I could have known them, but would not." What will God say to them when they are called before His throne of justice? They cannot dare expect the sentence of the just, for they have despised the commands of God. God tells us that the time will come when He will laugh at the destruction of those who put off their conversion from day to day.

We are about to enter a holy season, the time of Advent. We have been uniting ourselves with the whole Church during October before the altar of God, begging for peace and the diffusion of God's holy gospel throughout the whole world; but how can we expect God to hear us unless we make clean our own souls? We should ask ourselves how it is with us? Are we improving the time which God has given us to work out our salvation?

The feast of All Saints is gone by, and the commemoration of all the faithful departed also. How have we spent these two days of grace and mercy? The first was a day of grace to ourselves; the second a day for mercy on our part to the poor souls of those gone before us. We must account for every talent that God gives us, and the day of reckoning is not far off.

Life is short and we must improve the days that are now ours, if we would find favor with God when He calls us from life. If we have no money for the poor souls, how may we expect the prayers of the Church for ourselves when we are dead.

"Do as you would be done by" is a good motto to follow in our actions towards the living and the dead. If you, kind reader, have been careless of your duty towards the dead on All Soul's day do not forget it for the rest of this month of November. Join the millions of the Church in praying for the faithful departed. Be a child of the Church in dead and in truth, and extend to these souls the charity you will one day need yourself.

Teach your children, parents, to pray for the dead. Tell them of those that are near to them by blood, affinity and friendship, but who are no longer of this world. Remind them of the poor priests who labored for you in times gone by, and who are now, perhaps, of the Church Suffering. Tell them of the bishops known to you while they lived, and ask them to pray for them. Tell them of their brothers and sisters and grand-parents, relatives and friends, and cause them to pray by praying for them in family prayers.

God help the unfortunate family in which there are no family night-prayers at least! The children of such families often wander from their faith, for the reason of not having been taught to practice it at home. Say the Rosary every night during November for the poor souls and God will bless your family for it. Go to Holy Communion for them, and have the Holy Sacrifice offered up for them.

Newspaper Law.

1. A postmaster is required to give notice by letter (returning the paper does not answer the law) when a subscriber does not take his paper out of the office, and state the reasons for its not being taken. Any neglect to do so makes the postmaster responsible to the publisher for payment.

2. If any person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount whether it is taken from the office or not. There can be no legal discontinuance until the payment is made.

3. Any person who takes a paper from the post-office, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

4. If a subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it if he takes it out of the post-office. This proceeds upon the ground that a man must pay for what he uses.

5. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncollected, is prima facie evidence of intentional fraud.

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HOW BEN. BUTLER GOT RICH.

YOUNG MEN OF TO DAY MAY DO LIKEWISE IF THEY FOLLOW ADVICE GIVEN.

General B. F. Butler being asked for some suggestions on gaining success, stated that when he was a young lawyer, practicing in Lowell, Mass., a bank president advised him to take his little deposit and buy real estate, from which he could be deriving some revenue. The general said that he had but little money and was uncertain as to his future.

"Never mind," said the bank president, "go to the next public auction of real estate, bid off a lot with a building of some kind on it, pay down what money you have and give your promissory notes for the balance. You will come out all right."

General Butler says this advice was good. When a man has obligated himself by his notes, to pay money at a certain time, it inclines him to economy. He followed the advice, and in time became the owner of several parcels of valuable real estate in Lowell.

Two classes will not be likely to heed such advice—the improvident and the over-cautious. The latter will be apt to say, "It would be all right but those dreadful promissory notes. They are always running on and it a man falls sick they do not wait for him to get well."

There is this danger, of course, but one can make no business venture without some risk and with the knowledge acquired by recent investigations of the cause of most ordinary ailments, and the means of cure, one runs little risk from that source.

It is now known that most of the common ailments have their origin in deranged kidneys. They are the chief blood purifier of the system and when disordered a breaking down somewhere is soon inevitable, because the poison, which in their healthy condition is eliminated, is carried through the entire system.

Put them in order, and health returns. C. D. Dawey, a successful man, president of the Johnson Harvester Company, Batavia, N. Y., gives his experience as follows:

In 1882 my health was failing, my head pained me constantly, my appetite was uncertain, I could not sleep soundly. I attributed this to the extreme pressure of business, but I grew worse, and was confined to my bed for two months. It seemed as though I would "never recover" my former health. Under the aid of stimulants I gradually gained strength, so that in a few months I was able to attend to business, but I could walk only with the assistance of a cane, and then in a slow and unsteady manner. I continued somewhat in the same condition until February last, when I used Warner's safe cure. It has cured me, I consider it a valuable remedy and can highly recommend it.

Young men have but to use ordinary prudence, and when any derangement occurs if they use the same means as did this successful business man, they may feel a constant assurance of their ability to carry to successful conclusion all ordinary business projects, including the care of their promissory notes when due.

Honest Work.

The Christian workman is more than faithful to his employer, for he takes as his models St. Joseph and the Saviour. We are all of us workers in one way or another; but how many of us are possessed of an earnest desire that the work which we put from our hands shall be a thorough, honest, faithful performance that shall fulfil its purpose, and without the savages of time? The great difference in labor is not what is done—not the kind of work which we perform—but in the spirit which we put into it. From the cleansing of a room to the purification of a government, from the clearing of a forest to the chieftain of a statue, from the humblest work of the hands to the noblest work of the heart and brain, it is the determination that places it in the front rank. The work that is performed only for the sake of what it will bring, not for what it will carry forth, is like cloth of shoddy, which may please the eye, but will not wear. It is cheap, flimsy stuff woven with no nobler purpose than to hold together long enough to be bought and paid for.

THE ROCK OF CASHEL

Is situated near the city of the same name, in the County of Tipperary, Ireland. "The Rock" rises abruptly from the plain outside of the city, and is crowned with the finest collection of ruins in Ireland. These consist of a round tower, a Gothic cathedral, built about the twelfth century, a monastery and a castle of about the same date, and a chapel of hewn stone, with a roof of the same material, built in the Saxon and Norman style of architecture, and still showing marks of extrinsic beauty. These remains, which are visible at great distance, are all within an enclosed area. At the foot of the rock are the ruins of Hore Abbey and of a Dominican priory. Donald O'Brien, king of Limerick, and his nobles took the oath of allegiance to Henry II. here, in 1172. Cashel was the ancient residence of the Sovereigns of Munster, and is often called the city of the kings. In the civil war following the rebellion of 1641, it was taken by Lord Inchiquin, and afterwards by Cromwell.

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Robert Lubbeck, Cedar Rapids, writes:

I have used Dr. Thomas' Eclectic Oil both for myself and family for diphtheria, with the very best results. I regard it as the best remedy for this disease, and would use no other.

Catarrh, Catarrhal Deafness, and Hay Fever.

A NEW TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 308 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

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