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.

SECOND SUNDAY AFTER THE EPIPHANY.

The feast of the Holy name of Jesus, brethren affords an opportunity for meditating upon reverence for the honor of God, especially in the person of our Blessed Saviour. Reverence for God is something different from the love of God and the fear of God. Have you not noticed that when a bad boy neither fears his father nor (as far as we can see) loves him, that he yet often keeps up at least a show of respect for him? I don't care much for him, he says, but after all he is my father; I must respect him. So with sinners. Many a sinner will break every commandment of God and the Church except one or two which he fancies he must observe in order to keep up appearances; that is to say, show at least some outward respect. The most atrocious scoundrel will not eat meat on Friday, because that would be a sign of losing all respect for religion. A wretch abandoned to every vice will say a Hail Mary or make the sign of the cross sometimes in order to persuade at least himself that he has not lost all respect for religion. He will not despise the piety of his friends, but rather respect it. Respect for holy things and holy practices is the last remnant of religion in the sinners soul.

Well brethren, let us ask if Almighty God has not set up any particular sign of reverence that we are to pay Him? What is that, among all religious practices, which He would have us do as a token of inner and outer reverences? Of course you know what I mean; you know that it is reverence for His Holy Name.

The name of God, and especially the name of Jesus, are set up as the Divine standard before which every man will prove his reverence for God. Cursers and swearers and blasphemers forget this. No sin is so common as profanity in its various forms. Yet it shows a heart not only void of the fear of God, and of the love of God, but also, and worst of all, void of reverence for God. A man who habitually curses is penetrated with defiance of the Divine Majesty. Holy Scripture says that he has put on cursing like a garment, that it has entered in unto his bones. In the old law a blasphemer was stoned to death. And in our own times God often anticipates the wrath to come by sending sudden death upon profane men. I lately read in the papers that a man, standing at a saloon counter, cursed his own soul, and instantly sank down upon the floor stone dead. Many of you have doubtless heard or even seen such visitations of divine justice.

And it is in view of the sacred obligation of reverence to God in His chosen symbol—which is His name and His Son's name—that although He had but ten commandments to give us, one of them was set apart to secure respectful speech when dealing with God: 'Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.

Brethren, you and I in future will be particularly careful to honor the sacred name of Jesus. Are you tempted? That name is a resistless charm against assaults of flesh, world or devil. Are you tired out? The name of Jesus is a restful and soothing influence. Are you sick? That holy name will strengthen you with supernatural vigor. I hope that when you come to die your last breath may utter that name of Jesus with deep confidence, and that our Lord will answer your dying sigh with an affectionate welcome into His heavenly court.

TWO SORTS OF PRIDE.

BY FREDERIC OZANAM.

There are, according to me, two sorts of pride. One more gross, and from which we may easily escape—contentment with ourselves; the other, more subtle, more able to glide in unperceived, more reasonable, hides itself under the displeasure we feel at our own miseries—displeasure which, if it does not turn into contrition, turns into vexation. We are afflicted that we cannot repose in ourselves; our conscience is a witness which we hear in spite of ourselves; we are angry at being so little because we have inherited the first guilty sentiment of the first father, and we would be gods. In this condition we reproach ourselves above all with the imperfections which depend least upon our will; and we love better to despair of ourselves than to condemn ourselves. We would willingly tax the Creator for not having gifted us more advantageously; we are almost jealous of the faculties and virtues of others. Thus love is weakened, and egotism hides itself under the deceitful austerity of our regrets. We are so displeased with ourselves because we love ourselves too well. . . . It may be the beginning of wisdom for a man to enter into himself; and, indeed, ancient and pagan wisdom knew this precept. But, if the man thus entering into himself is not to die there of shame and of discouragement, there must descend into the prison a ray from above. There needs something which is not human, which, nevertheless, comes to visit a man in the solitude of his heart, and which sends him out of it that he may enter into action; this something is love. It is it alone which changes remorse into penitence, which fructifies sorrow and makes it come forth in generous resolutions; it is this which gives confidence, and by confidence courage; for this causes that view of ourselves to disappear, which confounds us before the view of God, with whom it clothes us, in whom it causes us to feel, to be, and to move: *In ipso movemur et sumus:* Whc enlightens us with His light, and strengthens us with His strength.

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A TERRIBLE CONFESSION.

A Physician Presents Some Startling Facts.

CAN IT BE THAT THE DANGER INDICATED IS UNIVERSAL.

The following story—which is attracting wide attention from the press—is so remarkable that we cannot excuse ourselves if we do not lay it before our readers entire:

To the Editor of the Rochester (N. Y.) Democrat.

SIR:—On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, and weighed over 200 pounds, and hardly knew, in my own experience, what pain or sickness were. Very many people who will read this statement realize at times they are unusually tired and cannot account for it. They feel dull pains in various parts of the body and do not understand why. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself upon me first began. Still I thought nothing of it; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a heavy, and at times neuralgic, pain in one side of my head, but as it would come one day and be gone the next, I paid little attention to it. Then my stomach would get out of order and my food often failed to digest, causing at times great inconvenience. Yet, even as a physician, I did not think that these things meant anything serious. I fancied I was suffering from malaria and doctored myself accordingly. But I got no better. I next noticed a peculiar color and odor about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and scum appeared upon the surface, and a sediment settled. And yet I did not realize my danger, for, indeed, seeing these symptoms continually, I finally became accustomed to them, and my suspicion was wholly disarmed by the fact that *I had no pain* in the affected organs or in their vicinity. Why I should have been so blind I cannot understand!

I consulted the best medical skill in the land. I visited all the famed mineral springs in America and travelled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation, another, dyspepsia; another, heart disease; another, general debility; another, congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of many of which I really had. In this way several years passed, during which time I was steadily growing worse. My condition had really become pitiable. The slight symptoms I at first experienced were developed into terrible and constant disorders. My weight had been reduced from 207 to 130 pounds. My life was a burden to myself and friends. I could retain no food on my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell to the floor and clutched the carpet, and prayed for death! Morphine had little or no effect in deadening the pain. For six days and nights I had the death-premonitory hiccoughs constantly! My water was filled with tube-casts and albumen. I was struggling with Bright's Disease of the kidneys in its last stages!

While suffering thus I received a call from my pastor, the Rev. Dr. Foote, at that time rector of St. Paul's Episcopal church, of this city. I felt that it was our last interview, but in the course of conversation Dr. Foote detailed to me the many remarkable cures of cases like my own which had come under his observation. As a practicing physician and a graduate of the schools, I derided the idea of any medicine outside the regular channels being in the least beneficial. So solicitous, however, was Dr. Foote, that I finally promised I would waive my prejudice. I began its use on the first day of June, 1881, and took it according to directions. At first it sickened me; but this I thought was a good sign for one in my debilitated condition. I continued to take it; the sickening sensation departed and I was finally able to retain food upon my stomach. In a few days I noticed a decided change for the better, as also did my wife and friends. My hiccoughs ceased and I experienced less pain than formerly. I was so rejoiced at this improved condition that, upon what I had believed but a few days before was my dying bed, I vowed, in the presence of my family and friends, should I recover I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had an opportunity, and this letter is in fulfilment of that vow. My improvement was constant from that time, and in less than three months I had gained 26 pounds in flesh, became entirely free from pain and I believe I owe my life and present condition wholly to Warner's safe cure, the remedy which I used.

Since my recovery I have thoroughly re investigated the subject of kidney difficulties and Bright's disease, and the truths developed are astounding. I therefore state deliberately and as a physician that I believe *more than one half the deaths which occur in America are caused by Bright's disease of the kidneys.* This may sound like a rash statement, but I am prepared to verify it fully. Bright's disease has no distinctive features of its own, (indeed, it often develops without any pain whatever in the kidneys or their vicinity,) but has the symptoms of nearly every other common complaint. Hundreds of people die daily, whose burials are authorized by a physician's certificate as occurring from "Heart Disease," "Apoplexy," "Paralysis," "Spinal Complaint," "Rheumatism," "Pneumonia," and the other common complaints, when in reality it is from Bright's disease of the kidneys. Few physicians, and fewer people, realize the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifests its presence if at all by the commonest symptoms and fastens itself in the constitution before the victim is aware of it. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families inheriting it from their ancestors, have died and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death suddenly, from convulsions, apoplexy or heart disease.

As one who has suffered, and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symptoms of kidney difficulty. No one can afford to hazard such chances.

I make the foregoing statements based upon facts which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all the professional and personal consequences. J. B. HENION, M. D.

Rochester, N. Y., Dec. 30.

NO TIME LIKE THE PRESENT for seeking medicinal aid when what are foolishly called "minor ailments" manifest themselves. There are no "minor" ailments. Every symptom is the herald of a disease, every lapse from a state of health should be remedied at once, or disastrous consequences are likely to follow. Incipient dyspepsia, slight costiveness, a tendency to biliousness, should be promptly counteracted with Northrop & Lyman's Vegetable Discovery and great Blood Purifier, and the system thus shielded from worse consequences. Sold by Harkness & Co., Druggists, Dundas street.

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