FIVE-MINUTE SERMON FOURTH SUNDAY IN LENT

6

THE HOLY EUCHARIST

"Whence shall we buy bread, that these may eat?" (John vi, 5) The purpose of the Church in select-ing to-day's gospel was to draw our at-tention in this holy time to the miracu-lous nourishment which our Lord has provided for the souls of those that fol-low Him. Let us contemplate this wonderful nourishment. One of the apostes said : "There is a boy here that hat five barley loaves and two fishes; but what are these among so many. He meant to say, How can these insignificant articles appease the demand of the multitude ? And this suggests the question : How can the insignificant and vain possessions and pleasures that the world has to offer appease the craving of the immor-tal soul ? S. Augustine says : "Our hearts are restless, and no temporal things can satisfy them, until they rest with God. The soul can be satisfied only by union wit God, and until this is accomplished it needs nourishment is offered to us at the Hole S nourishment is offered to us at the

<text>

with His divine presence ! wills; only two in number left us sums Before Abraham ascended the moun-tain upon which he was to sacrifice his If others had benefitted us in that way tain upon which he was to sacrince his son Isacc, he bade his servants to wait until he returned. So should we, if we intend to receive the Blessed Sacra-ment, leave all our earthly thoughts and cares outside the church door and oc-cupy ourselves only with spiritual offairs

ment, have all our earting thoughts and cares outside the church door and oc-cupy ourselves only with spiritual affairs. How often, when in intimate conver-sation with my brethren, I noticed the large donations and rich inheritances which Jesus performed they wanted to crown Him as their king. When Jesus enters our heart we should do likewise, crown Him the King of our heart, and faithful to Him, not only as long as all goes well, as long as no temptations come, and no occasion for sin presents itself, but also in misery and misfor-tune, when temptations come. That is the time to prove the real strength of

Removed the proud Flesh And Healed The Wound With But Three Applications Tou could not have a better proof of the value of Egyptian Liniment than is diver by the experience of Mr. C. A Holden, of Montreal, as given in his etter. "My pony received a deep cut across the back of her leg below the hock joint after trying several remedies, without after trying several remedies, without try Douglas' Egyptian Liniment. Proof the back of her leg below the hock joint after three applications it was entirely healed, which I consider may when the back of her leg below the hock joint of the three applications it was entirely healed, which I consider may when the back of her leg below the hock joint of the three applications it was entirely healed, which I consider may when the back of her leg below the hock joint of the three applications it was entirely healed, which I consider may when the back of her leg below the hock joint of the three applications it was entirely healed, which I consider may when the back of here there applications it was entirely healed, which I consider may when the back of here applications it was entirely healed, which I consider may when the back which I consider may when the malicious headlines or untrue pure and simple will find these doen.

comments added to them, but the text pure and simple will find these docu-ments the most irrefutable answer to the calumnies brought against us.

4. SECRET ORGANIZATON

Only the want of information amongst us which outside of Portugal is mostly propagated by the pastorals of Bishops, the teaching of the elergy and the plen-tiful distribution of newspapers and books, only this want can explain the

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novelities, the teachings of ethic and moral theology which were quite com-monplace in other Catholic countries. But whatever the difference of opin-which it attacked the rights of the

THE CATHOLIC RECORD

thut distribution of newspapers and books, only this want can explain the surprise with which by many of our countrymen were received, almost as **RHEUMAATISM** to travesty facts, ignoring the circum stances

REMEDY



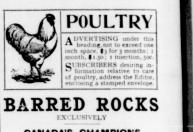


MARCH 25, 1911

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MARCH 25 1911 CHATS WITH YOUN

PRETEXTS

PRETEXTS We live in such a wicked that it is pretty hard at ti cape contamination. Its r sophistries, its corrupt ways and traps, and false glitter o ing pageantry, the unscruy and women we have to mee-day business and social these raise a spiritual dust quently acts like a thick v-ceals from our view the vile aspect. We must not forget are good spirits and bad s Scripture tells us that "Ou the devil, goeth about seeki may devour."

So, since the battle musi against the aforesaid e happens that some of the as against us. When we fal soldiers of Christ, perhaps t estimate of the ememies under estimate of our own p excuses to justify or explain If we can not find valid ar self-love can always find s which our better senses w their right name, viz., "pre We may attempt to decel may devou

their right name, viz., "pre-We may attempt to decei to stift the protests of our training, but the still, sm conscience will make i Sooner or later we shall ha that these pretexts for self-were only the "media" of which the devil led us into ne there. us there.

us there. Now, just multiply your the number of men in th you will understand th disastrous effect of false men's lives individually, ar aggregate, which is called nation.

nation. "As a man thinks, so he is directed by our thoug are wrong or evil, our life wise. So, therefore, if mu erroneous ideas, whether not, multitudes will comm with ruinous effects indi upon the community whi by them. It is then very impoi

by them. It is, then, very impor-tention should be called i and sinful practice of s sin. The most common i tal pretext is the rejection which insists that there be made by God for human for human restraint with Anchody who remains in in for human restraint wi repudiates the moral la admit theoretically, its ne restraint of others. The to yield to some tempta excusse commence. "Th strict."

"No rogue e'er felt the h With good opinion of the

With good opinion of the Once the excuse is co by the sinner, the law his mind, and freedom e pate him. He then repu-it becomes a habit, and down one barrier, it i knock down the rest, other. Then, having ru-he doubts, and finally of tence of a Divine Legisl is clearly stated in the fool hath said in his hes God." You will notice "in his heart." It is al to say, that even a fool to deny in his intellect, a God Who made obliga but his wicked heart (i will) does deny it. You that it is the heart of wise man. The result stated by the Psalmist, rupt and have become stated by the Psalmist, rupt and have become their ways." "Their r cursing and bitterness swift to shed blood-desi happiness are in their peace they have not no fear of God before course if these men do of an obligatory law, it will refuse to admit will refuse to admit should be administered so then, hell must be day of judgment. The Church must be rejec preaches that there is which must be known

tion of 1901 frightened many families; the numbers of the students in Campol-ide diminished, and we were compelled to interrupt our labours. Later on whilst I governed that house I was able to push on the building, but the persecu-tion full of hatred, roused against us by the Jacobin press during the last few years, had the same effect as that of 1901 and the work had to be interrupted for more than two years. This is the truth **TOBACCO HABIT** ore than two years. This is the truth is to the riches of our colleges in in

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TORONTO, ONT.

ance of the law, and p violation. All this m by the man who starte-that he could excuse b loyalty. You cannot living and the dead. gate the law, because the law. Some one hi regulates the whole o you are a very small law does not cease t crooks wish to tran courts, judges, and vanish when civic so themselves that it is law and easy to evade ance of the law, and p law and easy to evade

It will not avail to it too difficult. If it too difficult. If think this, at once yo tely just God of injus just, it is impossible i mand of man servi which man could not either you must be w ment, or the infinitely be imperfect and u right when you think laws impossible of of not see how absur argument is ? Another favorite

Another favorites so busy that I camb-ious obligations, th must stand aside, s to neglect my busin the Gospel where "Render to Caesar, an which belong to cevident that Co of Infinite Wis to achee that there teaches that there i and then, ample time and then, ample thin If anything is to gi business and not r also said, "Seek ye i God and His justice things shall be gi Scripture also says descend to make ex end to make ex Pilot.

