### FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

FIRST SUNDAY IN LENT

THE LAW OF FASTING "At that time Jesus was led by the spirit into the desert, to be tempted by the devil and when He had fasted forty days and forty sights, afterwards He was hungry." (Matt. iv. I.)

Abstemiousness is one of the means of man's salvation. This would not have been so had he in the beginning remained faithful to God though even then it was to some extent necessary, for the command God gave our first parents contained a negative as well as a positive element. Since man sinned however, and now suffers the consequences of his sin, he must abstain from certain-things, as one of the principal ways of attaining his end.

The commandments clearly express

In the midst of our plenty, we sign of the cross, I confirm thee with many of the things he must not do : many of the things he must not do: must not forget the way of the cross, the chrism of salvation, in the name he must not steal; he must not kill for in it alone is salvation. While of the Father, and of the Son, and of and so forth—a series of prohibitions that are familiar to every Christian.

Conscience itself dictates to man that he must not indulge in every thing for which his nature tempor thing for which his nature tempor.

We must not ever and the luxuries of a day allower of the crucified Saviour. To make it more impressive the agon indulge in the luxuries of a day leads to the saviour than person confirmed, as when that he must not induce tempor-thing for which his nature tempor-arily or habitually yearns. When he disobeys the commandments and the strongly his inclinations may urgs him on. To obey is not always land is not here, though it may seem pleasant to us, for often it requires to be; and we have a long journey sacrifices that nature rebels against yet to make through a lesert. The making. Experience teaches us that to make through a lesert. The making. Experience teaches us that to make through a lesert. The making. Experience teaches us that to the more file of practicing self-denial; one is now pleasant, humanly speaking, to do a thand—the mortification of our certain thing than to abstain from doing it. In like manner, it often is easier to do something that God commands than to abstain from couly embrace it. commands than to abstain from something Hs commands us not to The things we are commanded to do often give nature satisfaction, and we would do them even were we not under the command. But since doing certain other things forbidden by God pleases us more in our lower nature, we find it difficult to abstain from them. While all this is true, naturally speaking, God's grace aids us ; and, on the other hand, it makes us feel the sweetness of obedience to God in the denial of our illicit natural inclinations.

This is said of things that we should not do because the committing of them would be sinful. The Gospel suggests to us today the abstaining from things, not because them. He must grow, become of they would be sinful in themselves, but because to do so would help us in our fight against our unlawful desires, and bring great blessings upon us. One of these mortifications, practised extensively among Christians, is fasting or abstaining from certain amounts of food-generally from the quantity that ordinarily would satisfy the hunger of a normal person. It is no sin for a person to sat until his hunger is appeased. It is a duty for him to eat at least enough to enable him physically to perform his daily tasks; but it is meritorious for him to abstain from a part of it without injusy to His hunger may not be satisfied and he may not have been given the things that best suited his taste. But as long as it does not affect his health, or deprive him of the strength he needs for his labors, it is good for his spiri . The Church no doubt also had in mind, when forming her laws of fast and abstinence, the fact that if a person learns to deny himself lawful things that he easily could have or that he is accustomed to have, the more readily will he forego the satisfaction he would get from certain unlawful things. To fast and abstain helps to strengthen the will; it curbs the raments we raceive the Holy Ghost: desires of nature, and is a form of ne well as an antidote to difficult, makes it become more meritorious. Nevertheless, it is also meritorious to those who find its practice easy, because it is done in obedience to the command of the Church ; and, even though it be not felt, it is a restraint on liberty, for a

The laws of fasting were more stringent in days gone by, because life then was not as strenuous as it is today, and because the faithful were more inclined toward such practices. Today these laws bind as ordered by the bishop of the diocese, and the obligations upon Christians to observe them is serious. No one should presume to dispense himself from these laws. There are reasons why some should be dispensed, but they must apply to their pastors or confessors for this dispensation. And he who really can not fast the case with Baptism, its necessity should teel that it is only this reason is one of precept. Hence, those who that prevents him from doing it; and are able to receive it, and who neg-he should make up for it in some leet to do so, are guilty of sic, both there is scarcely any help that who has not instituted this Sacra enables man to do God's will more ment in vain, and because they wil-willing y more generously, and to fully deprive themselves of the willing y more joyfully from things graces abstain more joyfully from things graces abstain would forbidden, as fasting. There is a wisdom far above that of earth, in this law of the Church. Having or wild beasts, should refuse the ported across the sea to a certain or wild beasts, should refuse the Christ, the apoetles, and the saints, the Church, with a complete knowledge of the needs and of the welfare of man's soul, imposes upon us the obligation of fasting. True it is that sorrows, disappointments, trials, and sorrows, disappointments, trials, and sorrows, disappointments, trials, and sorrows are next of our lot in this sorrows. even want, are part of our lot in this armor of God, that you may be able vale of tears, yet these are not volunt to resist in the evil day." (I. Eph. have gone by, and in a new country vale of tears, yet these are not volun-tary efferings to God. We can gain vi. 13) merit by resigning ourselves willingly under their weight! Although the in the principle truths of religion, voluntary offerings of the soul, heart, especially on this Sacrament. bring greater blessings to the Christian, let us thank God that

1.

but a few yards from our doors. Almost every comfort and facility that man could desire even in an age so enlightened in things material, he has within his reach. The forces of administered. Taking Hely Chrism, mature gradually are being more and the Bishop extends his hard over the more brought to light, and made to person to be Confirmed, prays that

selves, and compel some craving to him to be prepared to sufferensin unsatisfied. The promised be, for the name of Jasus.

### CONFIRMATION

After considering the Sacrament of Baptism, which is the first, and the Sacrament of Confirmation.

NATURE OF CONFIRMATION

Baptism is our spiritual birth. Confirmation is our spiritual ma-turity. It is called Confirmation, because it means to strengthen, to make firm, in goodness. A child, when born, acquires its rights, dignities, standing in the community, yet it cannot immediately make use of age, receive the necessary education and training to make him capable. In Baptism we become children of God, members of God's household. In Confirmation having put asids the things of a child, we are now to defend the faith in us. Baptism makes us Christians. Confirmation makes us perfect Christians. From our Catechism we remember that it is defined as the Sacrament wherein we receive the Holy Ghost, making us strong and perfect Christians and soldiers of Jesus Christ.

EFFECTS OF CONFIRMATION

The Sacrament of Confirmation impresses upon the soul a special character, which, like that of Baptism, can never be effeced, and can, therefore, be received only once. This character is a sign that we are enlisted in the army of Christ; and just as the character of Baptism makes us Christians, so the character of Confirmation makes us soldiers of Christ, and as such we are bound to defend the faith under all circum-stances, even at the cost of our lives.

To accomplish this object, the Holy Ghost is given to us with the abun raments we receive the Holy Ghost; Because it is usually a little tions in a wonderful way, according The setting sun reflected the gladness paneling to salute her as he went. simplicity, brightness and innocence. making us as St. Peter says, like newly born children : and in Confirmation He gives us the grace of strength, which confirms ever more and more within us, faith, hope and charity-the virtues infused in Baptism-and which enables us to con fess Jesus Christ by word and deed, and advance in plety, in spite of all the temptations roused up against us by the world, flesh, devil. "In this Sacrament," says St. Thomas, is given the plentitude of the Holy Spirit for the strengthering of grace.'

OBLIGATION TO RECEIVE THE SACRAMENT

Although this Sacrament is not absolutely necessary to salvation as way. After the sacraments because they dischey Jesus Christ, her eyes the example of arms offered for his defense? Now

dispositions required to to them, but ordinarily we would not suffer them if we could avoid it. that one should be baptized, be in And how few are really fully resigned the state of grace, and be instructed

We live in an age of comforts, as a further token of love from a eye can geze upon wonders at father who does not want affection The eye can gaze upon wonders at lather who does no deciful world. It is expense; the ear can be trained at easily. We are brought to the This idea is strongly illustrated, by uties of other lands by stepping the outward sign, through which the a few yards from our doors. We gifts of the Holy Ghost are communbut a few yards from our coors. We gitts it the Ricy Christ are committed to street, city to city, country to country, without the least physical exertion on cur part. In our houses, even when the night has set in, we live almost as by the light of day.

No work from our coors. We gitts it the Ricy Christ are committed in case of the March and its distribution of the property of the grace of We need not move from our home to converse with our relatives and friends—machinery, electricity, does it all. What is there we yet desire? the grace given in Confirmation, to

Confirmation, then, is a true sacra ment, wherein the gifts of the Holy Ghost are received, making us perfect grace bestowed is that of strength, as the ceremonies portray. "The flesh is anoint d," eays Tertulian, that the soul of man may be consecrated, the flesh is marked that the soul may be fortified."-The Tablet.

### THE CREST OF THE HILL

Here and there in every large city, one may come across a quaint little shop of antiques, dear to the hearts of those who love to linger over the pages of the past. Perhaps there is no one of us who can not recall some vivid impressions, as ha rambled through the dim congested aisles freighted with relics sacred to those whose stories have

On the creet of a hill, peeping cut from among the basement doorways, and sequestered from the highway, is one such shop that I know. the tide of life streams past, with faw to turn eyes toward it, or bestow more than a passing thought to its

collection of memorials, gathered, it unaccustomed hands, a poor and may be, from the four quarters of crude little image of the Immaculate. the earth. Tapestries redolant with The grass was quite worn away by memories of old and stately mansions, the imprint of his knees. Learned iron candle-sticks, antique chine, once the cherished possessions of people whose affluence may have been rudely changed to direst poverty securely site, resting forever in the at a stroke.

In the midst of all-strange to see -is an almost life size statue of the Paul Gunbac, S. J., that only on Immaculate Mother of all men. It Mary's Feasts would be allow himtaken from a disused chaps or work. taken from a disused chapel or work. | country. shop and brought here. Her mantle and one should take a little walk." through a fine mist of dust.

but He does not produce the same

One evening a laborer came up the

effect in all, but varies His operahill after the toil of the day was done.

before, were passing that way and of nature as it effected the images Baptism He gives the grace of purity, from the window of the little antique gone on. I shall probably never sec shop, and lit up the pure radiant face him again. But the lesson which all "Our tainted nature's solitary

Suddenly he turned his eyes in the direction of the statue, extending the image of our Blessed Mother, as pitying arms toward him as it beseech. ing recognition from one who was her child. He went up to the window with cutstretched arms and smile of with cutstretched arms and smile of her child. He went up to the window and removed his cap, while over his face crept a look such as only saints and little children wear, and he said life's hill .- The Pilot. aloud: "Isn't she pretty?"-with all the ferver of his soul, the while his whole being was transfigured.

It was, perhaps, the first time that anyone had ever came up the hill and paused to salute the Virgin Mother, although there must have been many of her clients who passed and repassed day by day. And we may well believe that she returned

the salute. What transpired in his soul as he stood cap in hand, on the crest of the hill? While from the stately and magnificent buildings across the way the proud philosopher and the

ported across the sea to a certain green Isle, where in the springtime morning, and when the Cardinal was trials have not been wanting,—but his heart is still leal to her. He carries still in his pocket the worn brown beads which are as a charm to

ward off every ill. his exterior. The humble laborer went his way, and none of those who Ceremonies of confirmation met him could realize that his was and country.

Confirmation has always been the soul of the true artist and poet, or country and country. the Christian, let us shall do the world we can show our love of H m ty can show our love of H m ty looked upon as a source of strength, turning even unavoidable sufferings into mesit.

Confirmation has always been the soul of the true areas and above all, the true lover. Faith courage and endurance—looked upon ful to the end—although the world death, and his impressive words

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hardly recognizes him as one of her

There was a comething peculiarly beautiful in his love for the Virgin Mother. I could not but recall the memory of another client of here,a holy priest. In a nook, in the wooded fields across from the Seminary where he taught, he had eracted eeen it or discovered just where it was, nor would be ever permit any one to accompany him on his daily visits there. But, at stated times, he was seen to cross the road and disappear in the thick abrubbery.

His wish was respected, and it was only after his departure for a mission in a foreign land, that they found the place. A rustic altar, erected In the window there is a motley with patient care by loving and cruds little image of the Immaculate and holy, and advancing in age, yet he was singularly childlike in his

sunlight of her smile. We are told of the caintly Father

was originally pale blue, lined with The image of Our Blessed Mother pink and embroidered over with still stands in the window of the stars. But time and lack of care little anxique shop overlooking the have rendered it dingy and almost cress of the hill. As yet no one has colorless. Even the waxen face claimed it, for I saw it, but yesterday smiles out on the hurrying throng in its accustomed place. Quite eagerly I looked to see whether by

But he was not there. He had unconsciously he taught remains,

we may not in reality come upon we go up the city street at eventide encouragement, - as we climb, some times a trifls wearily-the crest of

> CARDINAL GIBBONS AND ARCHBISHOP RYAN

A tender friendship existed between Cardinal Gibbons and the revered Archbishop Ryan, says Standard and Times. Many were the flashes of wit that passed between them, but back of it was that mutual esteem which means so much in this gray

world of ours.

When His Grace of Philadelphia lsy on his death bed, the Cardinal Archbishop of Baltimore hastened to this city in the hope of seeing him before he passed to his eternal rehave sunk into a comatose state. placed- his hand lightly on that

Your Grace does not know The closed eyes opened ever so slightly, and that voice which had

thrilled so many thousands, whis-"After forty years I know every tone of Your Eminence's voice, and Truly we can never judge man by now, as ever, I am convinced that for every good thing for our Church

Great in life, the Archbishop of

but tended to confirm the declara tion of Archbiehop Ireland that Cardinal Gibbons has been a great power for good in this land of the

No true man shuns a fair fight. Real manhood wants to possess that which is rightfully his—that field which he may have and hold, and still look his fellowmen square in the eye without fear or favor .-- Harold McCormick.

The streams reach their end

through the mere force of gravita-tion. Not so can you reach your End. God has made you a person. That is to say, He has endowed you with intelligence and free will. These attributes constitute the dignity of your nature; through th you are in the likeness of the Living God. Through them, not through gravitation, must you reach your End .- Archbishop Keane.



# Use a Wash Skin Diseases

Skin sufferers should use great care in the choice of a remedy. They should know the facts to guard against those preparations that are without merit -- some, indeed, positively injurious. There is only one logical remedy for skin disease—only one way to reach the poisonous disease germs in the skin. That is by means of a

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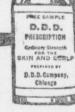
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