SHORT INSTRUCTIONS FOR LOW

N. Y. Freeman's Journal.

[Delivered by the Rev. James Dono-hoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

CONFIRMATION : ITS EFFECTS. To Confirmation : ITS EFFECTS.

In Confirmation we receive the Holy Ghost with all His gifts. These gifts are: Wiedom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of the Lord. Some of these gifts are communicated to the soul to give it light; others are specially intended to act upon the will. The Holy Spirit does not communicate to us, as to the Apostles, the others are specially intended to act upon the will. The Holy Spirit does not communicate to us, as to the Apostles, the gift of tongues, or of miracles, or of prophecy, but He bestows upon our souls the same interior graces, the same Seven Gifts. He bestowed upon them. Let us try to understand these gifts. Changing the order slightly, we will begin with Know ledge. What is meant by this gift? Not human science, which tends to make men proud and often ruins its possessor. No; the Knowledge which the Holy Ghost communicates in Confirmation is of far greater value. It has for its object the things that concern the soul's salvation. It confirms, perfects and embellishes the faith received in Baptism. Let us compare these two kinds of knowledge for one moment. Ask one of our learned scientists a few all-important questions: "is there a God?" "Have you an immortal soul?" His answer is: "I do not know; some say yes, others no." "Did Jesus Christ die to redeem mankind?" "Is there a heaven to reward the good and a ball to nontal the wicked?" "I appunt there a heaven to reward the good and a hell to punish the wicked?" "I cannot heil to punish the wicked?" "I cannot tell," he replies. Poor scientists! They are indeed to be pitied, if they are not Christians. Now ask the same questions of a poor isborer. He will answer at once: "There is a God Who created me Jesus Christ redeemed me by delinger, the once: "There is a God Who created me Jesus Christ redeemed me by dying on the cross, and I trust in God's mercy to save me from hell and to give me a place in heaven after my death." Which of these two kinds of science is preferable? The one may make you takked about, the other obtains eternal happiness for you.

What is meant by the gift of Counsel? It is an interior light, which helps us to

what is meant by the girt of connect; It is an interior light, which helps us to solve all our spiritual doubts, and points out to us the better part which we ought to choose. Human counsellors might say to St. Thomas Aquinas: Remain at home; you can sanctify yourself suffi-ciently in the world, and at the same time you can preserve the ancient glory of your house. The interior light of the Holy Ghost points out an entirely different path. This is the gift of Counsel. We all have our doubts from time to time; whenever you choose the better part is in virtue of that Divine light which is in a greeigl were the off to other Holy Ghost.

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special way the gift of the Holy Ghost.
What is meant by the gift of Understanding? One of the things which must forcibly strike any person reading the lives of the saints is the sublime manner. wholly uneducated could discourse about heavenly things. This they were able to do in virtue of that interior light communicated by the Holy Ghost, which we call Understanding. Like the sun shiving in the heavens, this interior light shines within the soul, lighting up the Divine truths with so vivid a light that it would be impossible for them to speak about them in other than sublime language.

The saints, who had great natural powers and great convention.

truths with so vivid a light that it would be impossible for them to speak about them in other than sublime language.

The saints, who had great natural powers and great opportunities, such as St. August interior light given by the Holy Ghost would be altegether incapells of penetrating so deeply as they have done the Divine mysteries. What is meant by Wisdom? It is a taste, a love for spicitual things. Understanding shows us how good God is, how worthy of our adoration and love He is, but it is one thing to understand this, another thing to actually love Him, to give Him our heart, to taste the sweetness of loving Him and being loved by Him. This is the province of Divine Wisdom; to teach us by actual experience the truth of this saying of Our Saviour: "My yoke is sweet and My burden light."

The other three gifts, Fear, Piety, and Fortitude, have special reference to the strengthening of the will by giving it the energy necessary to a soldier of Christ. Fear of God and Piety so resemble each other that it is difficult to define them separately. How oftea in the Gospel do we meet the expression, four not? Strictly epeaking, the Christian knows no fear except the fear of the Lord, and this fear is the beginning of that Christian courses which is the end of all human fear. Behold the martyrs in the presence of hostile judges. They do not grow pale when sentence is pronounced; they do not tremble when the implements of torture.

is the beginning of that Christian courage which is the end of all human fear. Behold the martyrs in the presence of hostile judges. They do not grow pale when sentence is pronounced; they do not tremble when the implements of torture are introduced; they look calmly in the face of the executioners. They have no fear except the fear of not being faithful to God. This is very well illustrated in the life of St. John Chrysostom. The emperor wished to inflict upon him the most cruel punishment possible, and held a council in order to devise some punishment that might be specially painful to him. "Should I deprive him of his property?" he asked. "No," replied one of his advisers; "to him this would be no punishment, for he gives all his property to the poor." "Should I put him to death by torture?" "No," replied one of his advisers; "martyrdom is just what he longs for." "Well, then," said the enraged emperor, "tell me, how can I be revenged on this man who has dared to upbraid me?" After a long pause one of the counsellors answered: "Prince, I know of only one way! Make him commit sin; he fear of God is so unlike the fear of man that it is, perhaps, improperly

"A FOOLISH CRUSADER."

During the past week there has appeared at one of the city theatres a gentleman of the cloth of liberal education, and of somewhat peculiar reputation, who exhausted his vocabulary of epithets against the Roman Catholic church. He told fabulous stories of the gross immorality and wickedness existing within the church, and asserted that the Catholic church was strenuously endeavoring to secure control of this government. JEWISH OPINION OF FULTON.

ernment.

The gentleman in question is a Baptist minister, and that is a surprising element about his performance. The whole tenor of his lecture and of his appeals is so out of keeping with the professions, so oft repeated, of the Baptist denomination, that of all Christian sects they are the most liberal toward other creeds, that one's sensibilities are quite affected. How the Baptist church can be willing to allow this sen

toward other creeds, that one sties are quite affected. How the Baptist church can be willing to allow this sensation monomatiac to travel through the country and advertise himself and his sect so conspicuously and so unfavorably, one is at a loss to understand.

Had his utterances even the semblance of truth, his course in exposing the wrongs of which he complains could not be justified on any ground. There is, surely, no danger of any sect or religion gaining control of the government in even a single department, and if the gentleman will but confine his efforts to righting the wrongs done by his Protest ant brethren he will find plenty of occupation.

pation.

As is usually the case, this "apostle," as he calls himself, finds some opponents to his views, and among these are the Jewish people, who, sincere in their own belief, are desirous of giving all others the belief, are desirous of giving all others the state of the sta belief, are destrous of giving all others the inherited right to worship as they please. Even in his own denomination he has met vith opposition, and it is to be earnestly noped that his occupation of public attention will be extremely brief.—The Jewish Tidings.

Sweet Flowers.

The fairest buds are often the first to wither, and the ravages of disease make havor with the beauty, as well as the strength and happiness of the fair sex. The prevalent disorders among American women are those of a most distressing description. These "weaknesses," as they are suggestively termed, insidiously sap the health, and the patient becomes pale and emaciated, the appetite grows fickle and feeble; she loses strength as the attacks increase in severity, and is in fickle and feeble; she loses strength as the attacks increase in severity, and is in despair. Their is relief for all such sufferers in Dr. Pierce's world-famed Favorite Prescription, which cures all "female complaints." Its use is followed by cessation of the "dragging-down" pains, return of appetite, and in due course, vigorous health.

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Mrs. Celeste Coon, Syracuse, N. Y., wites: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Parmelee's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least." These Pills do not cause pain or griping, and should be used when a cathartic is required.

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by torture "" "No," replied one of his adviser; "martyrdom is just what he longs for." "We'll, then," said the enraged emperor, "tell me, how can I be revenged on this man who has dared to upbraid me ?" After a long pause one of the counsellors answered: "Prince, I know of only one way! Make him commit sin; he fears only God."

Now, this Fear of God is so unlike the fear of man that it is, perhaps, improperly called fear. In its last analysis its Piety, because it is always accompanied with a filial sentiment. God is to wound the tenderest instincts of the soul. It is love and obeyed through love. Can you call this fear? To offend God is to wound the tenderest instincts of the soul. It is love and respect united, it is the god son throwing himself into the arms of the best of Fathers, and sleeping upon His bosom. One word on Fortitude, the gift most needed in our days, We have now a good deal of fear of men, because there is too little fear of God. The courses to profess our faith openly and to practice our religion in the face of enemies, and even though we must suffer personal loss by doing so, is the need of our times. Confirmation is the sacrament that will bestow this gift.

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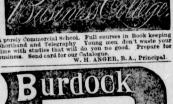
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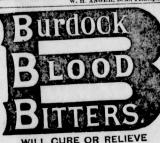
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