FIVE-MINUTE SERMONS.

Second Sunday in Lent.

BENEFITS OF A GOOD CONFESSION. "In Thee. O God. I put my trust; let me not be ashamed." (ps. xxiv., 2.)

When our first parents fell from virtue they immediately hid them-selves. This sense of shame for sin committed is inherent in human nature, and is therefore a good thing, but like every good thing it may, by excess, become an evil. Let us see how it can become an evil.

There are some who from this very sense of shame go on from year to year sense of shame go on from year to year making bad confessions, go on from clinations. Their idea is that, so long year to year hiding some sweet darling as we do not do anything positively sin from the priest. Cowards who are unwilling to bear a momentary flush of the cheek! Sinners who are willing to commit sin but unwilling to bear its shameful effects? Then there sin from the priest. Cowards who are bear its shameful effects? Then there are others—hypocritical penitents who pose before their spiritual directors ence are the worst enemies of the soul. and smooth over certain sins, for fear they might incur the shame of losing the good favor of the priest. Foolish people! they forget that the more honest and more open the confession the more tender becomes the heart of the priest and the more effective the spiritual remedies he prescribes. There is no such thing as the loss of reputation before the priest in the confessional. The priest is but the representative, the agent, of God, and God knows all. What shall we say of those who imagine that they might have to suffer the shame of finding the priest very much shocked at the sin they have committed and unable to attend to it? Let us make no such mistakes. There is no spiritual difficulty, no form of sin to which the priest cannot offer a solution and a cure. Every confessor has made special studies to meet the requirements of every soul-from the innocent child's to that of the blackest Herein we see what a great safeguard to our morality the sacra-ment of penance is. Why, even the very shame incurred in confessing a sin is half the victory over that sin! Sometimes, also, we meet persons who refuse to bear the shame of the rebuke from their father confessor. They blush, they are confused, they are ashamed. The harshest and most cruel treatment, the deepest shame that man could suffer, would not be enough punish

therefore capable to guide the soul to safer waters.

And now, what shall we say of the peaceful relief and calm repose which follows the shameful confusion of telling dark sins to a priest? What can we say? Those who have experienced this season of rest, know what it is. Although the sorrow for sin still abides in the soul, nevertheless the sense of shame is lost in the sense of freedom

ment for the commission of one deliber-

ate mortal sin. The priest knows how much penance we deserve; he has

sounded the under-current of society; he knows its rocks and shoals, and is

Finally, shame may incline us to omit seemingly little things, small circumstances which, if confessed, indeed would add special malice to the sin.

It may also incline us to drug our consciences so to speak, to stifle doubts as to whether a thing is a mortal sin or Oh! let us have some common sense with regard to this matter. Let us tell all, in spite of the nervousness and remorse and feverish brain, and the great weight will be lifted from off our souls. Let us for once be severe with ourselves, without being morbidly scrupulous. Let us choke the demon of pride. Let us, as it were, subject our souls to the scientific experiment of having a flood of electric light oured down into its very depths. We cannot lead two lives beforeGod. poured down into its

In His sight our souls are as transparent as the limpid stream that flows lown the mountain. Once upon a time the sacred body of Jesus Christ, stripped of its raimant, hung upon Mount Calvary-Jesus Christ, the Immaculate Victim of shame before a wild, cruel and jeering mob! Let the awful picture sink deep into our hearts. Let us endeavor to realize something of its tremendous significance. Then, and then only, shall we begin to put our trust in God. Then and then only shall we begin to crave the opportunity of suffering shame for His sake : In Thee, O God, I put my trust; let me not be ashamed.

Funeral Catholics.

This is the apt name given by a Rochester priest to those nominal members of the fold who are seen at church only when a wedding or funeral is taking place. "Then," to quote the rev. gentleman's words, "they come without a prayer book and seem not to know how to act in church." The only other occasion aside from a wedding or a funeral, on which they are heard from, is when death threatens them. They are glad at such a time to accept the consolations of the religion they have so long despised and neglected

It is not to be wondered at that Ayer's Pills are in such universal de-mand. For the cure of constipation, biliousness, or any other complaint needing a laxative, these pills are unsurpassed. They are sugar coated, easy to take, and every dose is ef-

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Fills.

Great battles are continually going on in the human system. Hood's Sarsaparilla drives out disease and restores health.

Minard's Liniment Cures Colds, etc.

HOW TO KEEP LENT.

Excellent Advice Pertinent to Catho-lies During the Holy Season.

You are well aware, dear reader, that the Holy Church has set apart each year a certain time called Lent, in which she enjoins on her children to practice fasting and abstinence from certain kinds of food. Now, one may ask, why does the Church do this? will tell you.

Many people think it useless, and even superstitious, to fast from food, or to deny one's self in other things which are pleasing to our natural inenaracter. Sent-tove and seit induig-ence are the worst enemies of the soul. As they grow stronger, the love of God grows weaker. The more they are kept under control and made power-less, the more the grace of God will exert its effects upon us.

exert its effects upon us.

Hence, our Saviour has said, "He that will come after Me, let him deny himself and take up his cross daily, and follow Me." And He, as we read went out into the desert and fasted forty days and forty nights, to give us an example. He kept the first Lent and the Church has kept Lent ever since in memory of that first Lent, and to imitate the example He then gave

us.

She prescribes fasting from food in order to sanction and recommend the grand principles of self-denial in regard to worldly things and pleasures, so that we may raise up our minds to a greater earnestness in heavenly desires. In this she shows clearly the divine wisdom which directs her, and that she is truly Holy Mother Church, that is, a true mother of our souls.

Is it not plain that the most people need such a time as Lent to renew thems lives in spirit, and to correct what has become amiss? It is so with the merchant. No matter how carefully he manages his affairs, he must have his set times for posting up his books and taking account of his stock, or his business will fall into disorder. When he has done this and brought everything into good order he feels great satisfaction, and is prepared to go on with new life and energy.

And I may say that God Himself seems to renew the face of nature in the spring of the year. The grass the spring of the year. The grass grows green, the buds swell, the leaves open, and the whole country is clothed in a new dress. In like manner the Lent is the springtime of the soul, when the cold, frosty winter gives way, and the soul grows young and fresh once more in her love of God and reso lution to keep His commandments.

And when this time of Lent comes round each year God stirs up a new life in you, and makes you say to yourself, no matter how careless or how wicked you have been: "It is high time for me to attend to myself. God calls me, and I must obey His voice. It will not do to let this Lent go by without having set the accounts of my conscience in order, and made my peace with my Creator. This is the thought of the Catholic heart. And now let us see how this blessed time can be spent in the best manner pos-

In the first place, begin it with a li I would avoid right good will, and say, "I will endeavor to get all the good I can out of dominions now." this Lent. I will now endeavor to give my best attention to the affairs of my soul, and in order to do this I will withdraw it as much as possible from all vain and useless things which would take up my mind and drive God and holy things out of it. My fast shall not be merely from the meat of the body, but from vain thoughts and idle words; and I will go into Lent with a cheerful and hopeful spirit, trusting in the goodness of God, who never refuses to help those who sincerely seek Him, and ask His grace with humility.'

Begin, then, on Ash-Wednesday, s as not to lose time, and be in the church on that morning to receive the ashes. The priest will mark the sign of a cross with them on your forehead, and repeat the words, "Remember man that thou art dust, and unto dust thou shalt return." A most impressive ceremony, and one calculated to remind you forcibly of the one great fact which, sooner or later, must come to every one of us. Bear in mind this great lesson, and think on death, for this will drive out all that is evil, and sanctify your soul; for, as Scripture says, "Remember thy last end, and thou shalt never sin." (Eccl. vii. ,40.)

Make up your mind to attend all the services that are held in the church during this time; assist at Mass with all possible devotion; and whenever the word of God is preached be there to hear it. If there is to be preaching or the Way of the Cross in the evening, do not mind the cold of the weather, but get your supper, and be off to the church. Keep in mind the saying of "Grandmother, how can you, old as you are, go out to church on such a borning as this?" and aborning the street of morning as this?" and she replied,

ister, the priest. a place of dissipation, where sin the spectacle of all the faithful clothed

tions are carried on! How much bet-ter to be there than to be idling away your time at home in jokes and laughter, if not in slandering your neigh-bor or in more sinful talk!

home because you are careless and indifferent, and you will be self con-demned, cross and miserable. People are often unhappy and they do not know the reason why. It is because words to express.

But going to the church would be of

Fasting would be of no great advantage without prayer. If you do not offer up great cheerfulness. without prayer. If you do not offer up the fast with the right intention to God, it will not be acceptable to Him; and this right intention cannot be kept up without much prayer. One ought to say to himself: "I have a good deal of business to transact with my God at this time, and I must be about it. I must send up to heaven a great number of prayers to beg for mercy and pardon."

great cheerfulness.

Say: "What a privilege it is to be able to deny myself a few things now, that my soul may be stronger and more inclined to heavenly and spiritual things." Remember the words of Our Lord: "When you fast, be not, as the hypocrites, sad; for they disfigure their faces, that they may appear unto men to fast. But, when thou fasteth prayers to beg for mercy and pardon, the street, at my work and at my meals, at home and in the church, by night at home and in the church, by hight and by day, at all times and in all places." Short prayers or ejaculations, as they are called, such as, "God be find it a great help to spend their Lent places." Short prayers or ejaculations, as they are called, such as, "God be gracious to me," "Oh, Lord be merciful on me and pardon my sins," "The will of God be done in all things,' "God preserve me from all sins, small and great," etc., repeated frequently, have a most powerful effect to draw down the grace of God in abundance upon the soul. Some who have prac-ticed them faithfully for even a few days have been so changed that they have abandoned a wicked life, and turned to God with their whole hearts, and continued to lead holy lives ever

after until the hour of their death. And try to get a good time each day when you can be alone with God, and spend it in sending up sincere and earnest prayers and good wishes to draw down the grace which He has promised to give to all who persist in their prayers are begging until their prayers are granted. He that hears the cry of the

words do not come true. to the church and praying, if you should allow yourself to go on in sin or in any sinful habits? It is of the very first and prime importance to shut the door on such things at the very beginning of Lent. Bid good-by, then, to any old habits of sin you may have, and you need not be very polite about it either. Say to them all: "Get you gone! you have deceived and cheated me long enough. You pretended to make me happy, and you have made me miserable and poor enough; for you have robbed me of my God, you have stolen all the treasure of my soul from me. Begone! and never come back. I have done with you forever!"

Avoid the haunts of dissipation, the drinking shops and bar-rooms, or any other bad resorts. Say to yourself:
"As to such a place, I will never set my foot within it from this moment. If I would avoid the kingdom of satan for all eternity, I must keep out of his

Make this firm and good resolution. Stop all sin at the outset of Lent. Cut off all the occasions of which led you into sin before, and will do so again if you go into them. Do this, and it will be the surest way of drawing down God's blessing upon you. It will most surely drive the evil one from you, and break up his power, so that he cannot get it again. God has said, and He will be true to His word: "When the wicked man turneth away from his sin, and doeth that which is right, he shall surely save his soul.'

This will sometimes cost a great deal, and require a strong resolution; but think of the reward beyond all price, and it will give you courage to make the sacrifice, and to make it gladly and cheerfully.

With these dispositions, I can safely promise that the Easter time will not go by without your having made a good and satisfactory confession, and obtained the pardon of your sins. You may have been a long time away or your conscience may be weighed down by heavy sins, any you may feel a dread of confession, but your good will will remove all the difficulties. These difficulties are always more im aginary than real, and when one is in downright earnest they disappear like the clouds before the wind. Think on your soul, and pray, and your sins will come up before you, and you will see them in their real enormity, so that it will not be difficult either to examine your conscience or to conceive a true sorrow for your sins when you discover them. Your thoughts will naturally be directed to your church. Keep in mind the saying of a good old woman, who when she came back from an early Mass on a cold winter morning, was asked by her grandson, who had just crept out of a warm bed to his breakfast, of your confession the priest of God will assist you, so that there is really the confession of your confession the priest of God will assist you, so that there is really no obstacle in your way which will

The confession and the Communion "My son, my faith keeps me warm."

Let your faith warm your heart, and go to church. There God is prestand go to church. There God is prestand go to church. There warms was the reason why the Easter Communion ent in the Blessed Sacrament, and is made an obligation on all Catholics. speaks through the mouth of His min Would that Holy Church and the holy angels and saints, and our Lord Jesus How much better to be there than at Christ could look with satisfaction on

abounds and all sorts of evil conversa- in white garments of innocence and renewed in the spirit of their minds, assisting each year at the celebration of the festival of Easter, when Our Lord arose from death to immortal life! Then, arising from the death Go to church, even if it costs you some self-denial, and you will come back happy and contented. Stay at with Him His boundless and unspeak-

able glory and happiness.
Of course, you will endeavor to keep
the fast and abstinence prescribed by the Church as well as your health and the nature of your occupation will are often unhappy and the power of know the reason why. It is because know the reason why. It is because know the reason why. It is because they place their happiness in selfish interpolate they place their happiness in selfish interpolate they prove and in some other circumstances, you and in some other circumstances, you are not required to fast. In such case, try at least to keep the spirit of the fast, and deny yourself what you can chest. But going to the church would be of little avail without adding prayer to it. Pray as much as you can during Lent.

men to fast. But, when thou fasteth, and for a thousand graces I need so anoint thy head and wash thy face; much. I will do it in the house and in that thou appear not to men to fast, but to thy Father, who is in secret and thy Father who seeth in secret

well, if they had some good books to occupy themselves with when they find leisure time. I would recommend particularly the Holy Scriptures or the Lives of the Saints. Nothing is more powerful than example to encourage us to the practice of virtue. The words and life of Our Lord, the Lives of the Saints and their happy deaths, influence our soul with ardent desire to imitate them, and to be associated with them in their re Instead of trashy novels and ward. irreligious newspapers, how much better to read moral and religious books. Books are a powerful engine nowadays either for good or evil: we

should use them to promote the life and health of the soul, and not for its destruction and death.

For the rest, remember that Lent is the time for all sorts of good works. The examples of Jesus Christ and His Blessed Mother ought to be before your granted. He that hears the cry of the young birds will not despise the cry of a poor soul, for whom our Lord Jesus Christ died on the cross. If you will have a profitable and delightful Lent, pray much. Try it, and see if my good, and you, according to your opportunity, should try to do good to a poor neighbor, or at least to speak a poor neighbor, or at least to speak a good word to encourage him. Jesus But what would be the use of going Christ was mild and gentle in all His Christ was mild and gentle in all His actions. The thought of this ought to actions. The thought of this origin to keep down many a rising of angry passion, many a harsh word, many a rash judgment, and make you give up all enmity. Jesus Christ was humble, and looked up to His Heavenly Father as the Author of all good. This should as the Author of all good. This should make us put away all pride and con-tempt of others, and make us acknowledge that there is no good in us which has not been given us by our Creator, who can take it away when He pleases. Jesus was patient, and suffered all kinds of pains and hardships. If we are sick, or poor, or afflicted, let us remember this, and we shall be able to say, as Job did, "The Lord gave and the Lord hath taken away; blessed be

the Lord hath taken away; blessed be the name of the Lord."

Draw near to God in this way during Lent, and He will draw near to you. Spend even one Lent in this way, and you will be quite sure to spend the next in the same way, and all that come after it. By and by there will be no need of Lent, for you will enjoy a perpetual, never-ending will enjoy a perpetual, never-ending Easter in heaven.

Don't Put it Off.

Don't Put it Off.

The necessity of a spring medicine is universally admitted. This is the best time of year in which to purify the blood, to restore the lost appetite, and to build up the entire system, as the body is now peculiarly susceptible to benefit from medicine. The great popularity attained by Hood's Sarsaparilla, owing to its real merit and its remarkable success, has established it as the very best medicine to take in the spring. It cures scrofula, salt rheum, and all humors, bilious ness, dyspepsia, headache, kidney and liver complaints, catarrh, and all affections caused or promoted by low state of the system or impure blood. Don't put it off, but take Hood's Sarsaparilla now. It will do you good.

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