

ing to them we can restrain them within just limits.—They are always extreme in their desires, and it is as natural for them to tend to excess, as it is reasonable to avoid and subdue them.

### DECEMBER 30.

#### ON THE LAW OF FASTING.

I. *The general end of this law is the mortification of the flesh.*

But this mortification has three subordinate effects which render this law infinitely salutary. "Fast," says St. Chrysostom, "because you have sinned: *Jejuna quia peccasti*;" it is a satisfaction which you owe to the divine justice which you have offended. "Fast, that you may sin no more: *Jejuna, ut non pecces*;" it is a precaution you must take to withdraw yourself from the empire of your senses, and conquer the desire of the flesh. "Fast to draw down upon you the blessings of heaven: *Jejuna, ut accipias*;" it is a means to obtain them.