FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D. SECOND SUNDAY IN LENT

THE LESSON OF THE TRANSFIGURATION "At that time Jesus taketh unto Him Peter d James, and John his brother, and bringeth

The present with man is for the uture. God has so arranged it that our deeds bring, as a rule, not full recompense at the time they are performed, but gain for us a right to a future reward. It is well that this is so, for the payment we could get in this life would be we could get in this life would be only temporal. This existence is a short one, but our future will be eternal, hence we would wish full recompense for our good works where it will last. Naturally, we get what we need to live physically, and here allow ourselves certain pleasures; but what belongs to us priviteably, because of our merit spiritually, because of our merit, and our eternal enjoyment, must come in the world beyond the grave. He who lives but for the present will be rewarded only in this life, for he lives a life other than that intended for him by God. The world abounds in seekers of the joys of the present moment; but the life of the hereafter, where joy joys of the present moment, but the life of the hereafter, where joy will be eternal, can not be given them unless a change is effected in them before death. True wisdom is that which makes us serve the present only for the future, as far

As the reward for our good works, if we persevere, is not to come until the day of the present life closes, God has hidden from us, until that time arrives a knowledge until that time arrives, a knowledge of the enjoyments upon which we are to enter. "Eye hath not seen, nor ear heard; neither hath it entered into the heart of man, what things God hath prepared for them that love Him." However, a few occasions chronicled in the lives of the saints afford us reason for a conjecture, at least, that all will be, as theology teaches, in the vision of God. When we see Him face to face as He is, then we will be totally consumed, as it were, in our attention and love, and fully satiated in every legitimate desire for happiness. The Gospel of this Sunday should tend to strengthen our faith in the doctrine of the Church regarding heaven. The disciples saw Christ transfigured; they were satisfied to remain in the presence of their transfigured Lord;

their joy was full.

But rather than speculate on the beauty of heaven itself, or the exact nature of the sensations to be experienced there—since it is certain that our joy will be replete
—we should endeavor to have a greater love for the things that will help to bring us to that happy home, and for those who dwell in that sacred mansion. The disciples loved Christ; for this reason, He today's Gospel. They were happy when with Christ; they sought happiness nowhere else. So should it be with us; if we are not disciples, let us be at least followers of Christ. We should love Christ, delight to remain in His presence in the tabernacle, have a special veneration for all things devoted to His honor and to His worship. In other words, we should try to familiarze ourselves more and more with our Divine Lord and His works. The better we know Him and His Church and all contained init, the more will we love Him. And to leve Him means to fit ourselves for the home He has prepared for us—nay, to make ourselves exactly what He intended us to become when He created us.

People are too apt to forget that they should have frequent inter-course with God in prayer. The world abounds in Christians whose world abounds in Christians whose thoughts are centered elsewhere than upon God. How can they expect to dwell in the house of the Lord hereafter, in the face of such lack of interest in God and heavenly things? Heaven exists—the very goodness of God would assure us of goodness of God would assure us of this even though we had no revelation concerning it—but no one can enter it without having on the "wedding garment." This garment we weave during our lives, by service to God, by love of Him, and by never-ceasing interest in Him and things relating to Him. Not even the slightest foretaste of heaven will come on earth to him who neglects his duty to his Maker.

These truths should stimulate us to a greater generosity toward God:

to a greater generosity toward God; they should incite us to walk ever in His sacred presence. We should count that day absolutely lost in which we have forgotten God, not to the extent of sinning but to a lessening of our enthusiasm over Him and what belongs to Him. The Him and what belongs to Him. The less generous we are toward God and the more lax we are about serving Him, the more shall we be deprived of a true desire after heavenly things. It is not necessary that we have the Church at our doors to think of God; we necessarily need not everying currely expense. sarily need not exercise ourselves in daily readings of the Bible or of other works which would draw us to sanctity; though this is helpful, but we must have our hearts set on Him, think of Him often if only for a moment, do all our work for Him. a moment, do all our work for His honor and glory. The heart must be directed toward Him, which means that it must be detached as much as possible from earthly things. Temporal things should occupy us only in so far as they are necessary for our existence here below, but we should exist really for things above. In other words,

the blessings with which God has surrounded us should serve for the ultimate purpose of union with Him here and eternal happiness with

Him hereafter.
Where a man's treasure is, there his heart will be. He who lays up treasure anywhere but in heaven will turn his heart away from God; will turn his heart away from God; and he who does not lay up treasure in heaven never need expect to arrive there. He who now fails to have an interest in meriting heaven never can build for himself a mansion among the blessed. This is an old truth, but it is perhaps the most vital truth in life. It is repeated over and over again, but apparently it never is heard sufficiently, for it does not succeed in convincing man. The delight of the apostles at the Transfiguration is granted to some

Transfiguration is granted to some extent to those who are ardent followers of Christ. No one experiences it but he who is truly in God's ences it but he who is truly in God's service — possessing, as much as mortal can, God's elevating grace. But this should be true of all, and an effort will convince one of the delights of the sweets of God. Taste and see how sweet the Lord is. The laggard in God's love is running a risk. It is doubtful if he will ever experience enough of the will ever experience enough of the sweetness of the Lord to urge him to closer intercourse, to more steady service to God. Well may many Christians ponder this truth
—namely, that if one finds enough delights here to satisfy him, he can-not expect God to force the eternal delights of the blessed upon him

THE CORNER-STONE OF CIVILIZATION

Human progress is a very precarious thing. Quite frequently it experiences serious setbacks and along the entire road it encounters the greatest difficulties. At any time humanity may slip back and relapse into conditions which it seemed to have definitely outgrown. There are periods in history that bear eloquent and melancholy testimony to the fact that men may lose almost in a moment what it took centuries to acquire. Even the most civilized nations have been known suddenly to plunge into excesses and outrages that would barbarians and Civilization in reality is a very frail structure that may collapse under persistent pressure or break down

under repeated attack.

Not a few thinkers are telling us that mankind is even now heading towards disaster that will come very near extinguishing the last remnants of civilization and spread the darkness of barbarism over the face of the earth. If the awful leaven of corruption, that has brought such untold misery to the loved Christ; for this reason, He allowed them the vision recorded in undoubtedly would be temporarily paralyzed, if not completely wiped out. Though such a catastrophe, too horrible to contemplate, is remote, it still is within the bounds of possibility. These prospects are not conjured up in order to cause alarm or to produce a state of fear, but rather to make men take thought how they can avert calamity and strengthen the foundations of civilization.

The foundations of civilization are

spiritual. No material invention can in any way guarantee the permanence of civilization or ensue invention has this peculiarity that it can be used for destruction as well as construction. Whether it will be used for the benefit of man-kind or turned into an instrument kind or turned into an instrument of mischief depends upon mental factors. It follows, therefore, and this has frequently been remarked by philosophers of history, that the very advance of science involyes a subtle menace to civilization. Unless the spiritual progress of man keeps pace with his material progress, the latter will prove his undoing and bring him to the verge progress, the latter will prove his undoing and bring him to the verge of extinction. The only safety for man lies in a continued moral growth that will enable him to use the discoveries of science in a beneficent rather than in an injurious and destructive manner.
Obedience to the moral law constitutes the protection of mankind against the dangers that threaten human progress and the insidious influences that undermine civilization. As long as humanity is faithful to the law of God, no fatal calamity can overtake it; but as soon as it begins to disregard this law, it courts disaster and destruction. Through every broken com-mandment a flood of evils rushes

mandment a flood of evils rushes upon the world.

It has been well said that the Decalogue is the corner-stone of civilization. Nothing could be more true. The Decalogue protects those very things that represent the essence of civilized life. If anything, civilization means security of life, inviolability of property, sanctity and stability of the home and respect for the rights the home and respect for the rights of others. It is the Decalogue that inculcates these things and thus renders civilization strong and permanent. As soon as the Ten Commandments are set aside, human progress comes to a standstill and mankind slides back into barbarism. This is so patent and manifest that it requires no proof. If only one of these commandments were abolished life would forthwith be converted

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Decalogue immediately makes itself felt by its disastrous effects upon civilized and social life.

As a logical and inevitable consequence it follows that whatever weakens man's respect for the Decalogue also impairs the resist-ing power of the whole structure of civilized society. In view of this fact it is astonishing that men can be found that will tamper with the clear and unmistakable law of God. They are tearing away the understructure, upon which everything rests that makes life worth living, and this globe a happy home of the human race. Ill-advised are those who tell us that the hope of man-kind lies in the advance of science; so far this is from the truth that man actually needs a protection against science. If it were not for the divine law, science would let loose upon man unspeakable horrors and soon make of the earth one vast

dreary desert.

Man can only live, thrive and progress by obedience to the law of God. The Decalogue is his salva-Russian people, should contaminate tion. Respect for its mignty tion. Respect for its mignty uncompromising injunctions is the condition of human progress and the condition o one great barrier that stands between humanity and barbarism. In all times mankind has paid dearly for its neglect of the moral law. Terrible visitations follow on the heel of transgression and hammer into the consciousness of

welfare, no progress and civilization, unless founded strict compliance with the immut-



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