

FIVE-MINUTE SERMON.  
PREPARATION FOR ADVENT.

"For as the lightning cometh out of the East, and appeareth even unto the West, so shall also the coming of the Son of Man be." St. Matt. xxiv. 27.

Our holy Mother the Church, in the gospel of this last Sunday of the year before Advent, fixes our attention upon the second Advent or coming of Our Lord Jesus Christ in His majesty to judge the living and the dead. She does this to excite us to examine and judge ourselves, that by a true contrition we may be prepared to receive Him with joy when He comes as a little infant at Christmas, when He comes at the hour of death, and when we meet Him at the great judgment day.

Our Lord in this gospel foretells at the same time the destruction of Jerusalem and the final destruction of the world. Jerusalem may be taken as the figure of the soul, so that what befell Jerusalem represents to us in lively colors what shall befall souls which, dying unrepentant to God, shall fall under His judgments.

Now Our Lord says of Jerusalem that she shall suddenly be surrounded by her enemies, who shall dig a trench around her, and wall her in on every side so that no one can escape from her. That her inhabitants shall die victims of pestilence, of famine, and the edge of the sword, until she shall be left an utter waste. That the anguish and distress of that time shall be greater than anything which had happened before since the world began. He told the exact time when all this would take place: "Amen, I say to you, this generation shall not pass away until all these things be done."

All this literally came to pass within forty years after this prophecy was spoken, when the Romans besieged the city, slaughtered over a million of people, and led the remnant army captive, to be scattered over the face of the earth.

All this horror and desolation is a mere figure and shadow of what shall take place at the end of the world. The sufferings of that time are nothing in comparison of what the wicked and disobedient shall endure at the awful day of judgment.

Jerusalem, that city of God, so beautiful and glorious, was utterly destroyed because of her sins and obstinate rejection of God's mercy offered her by the Son of God, the Messiah, our Lord Jesus Christ.

The soul, the greatest and noblest work of the Creator, capable of unbounded happiness, if she chooses sin and disobedience, if she refuses to repent and accept God's forgiveness, shall fall a prey to His justice, and for ever fall from her high estate by her own folly.

The hour of death shall shortly be upon us. Then the soul will be in great straits. The devils of hell shall surround us, and our own sinful passions shall rise against us. If we have lived to gratify them and to sin, how difficult it will be to repent. We cannot, all of a sudden, love what we have hated, and hate what we have loved. All hope of escape will be cut off and we shall be an easy prey to our enemies.

The great judgment day for the whole world may be a long way off; but after all, that is of little consequence to us, for each one of us must have his own particular judgment within a few years, or months, or weeks—when the time of his death comes.

Let us take Our Lord's counsel then: leave Jerusalem before the enemy surrounds her; flee to the mountains; not stop to take anything with us, but flee at once, nor hesitate a moment—that is, flee from our sins, flee from all sinful practices and indulgences. Examine ourselves, deplore our sins, judge ourselves, condemn ourselves; flee to the mountains of God's mercy; entreat and beg for forgiveness; resolve over and over again not to sin again, but for the rest of our lives to be faithful and true.

God will hear our prayer: He will wipe out all our sins, receive us into the heavenly Jerusalem, where we shall rest safe and secure from all our enemies for all eternity. Amen.

## AWFUL EFFECTS OF SIN.

THE CHRISTLIKE FACE OF AN ANGELIC SOUL TRANSFORMED BY CRIME AND DISSOLUTION INTO A COUNTENANCE AS HIDEOUS AS THAT OF JUDAS.

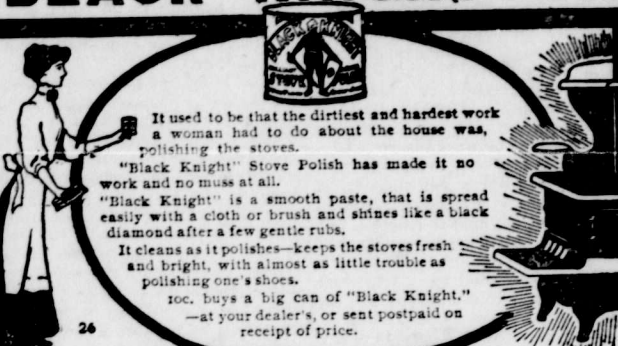
Mouldering away on the wall of the old monastery in Milan, Italy, hangs the famous "Last Supper" of Leonardo da Vinci. Like every other masterpiece, the painting required many years of patient labor, and, as a result of that labor, it is perfect in its naturalness of expression and sublime in its story of love. In addition to these qualities it has an incident in its history that contributes not a little toward making it the greatest teacher that it is. It is said that the artist, in painting the faces of his apostles, studied the countenances of good men whom he knew. When, however, he was ready to paint the face of Jesus in the picture, he could find none that would serve as a model for the face of Christ must be dignified in its simplicity, and majestic in its sweetness. After several years of careful search, the painter happened to meet one Pietro Bandinelli, a choir boy of exquisite voice, belonging to the Cathedral. Being struck by the beautiful features and tender manner, that bespoke an angelic soul, the artist induced the boy to come to his study for the painting of the face of Jesus. All was done most carefully and reverently, but the picture was as yet incomplete, for the face of Judas was absent. Again the painter, with zeal of a true lover of his art, set about in search of a countenance that might serve for the face of the traitor. Some years passed before his search was rewarded and the picture finally completed. As the artist was about to dismiss the miserable and degraded wretch who had been his awful choice, the man looked up at him and said: "You have painted me before." Horrified and dumb with amazement, the painter learned that the man was Pietro Bandinelli. During those intervening years, Pietro had been at Rome, studying music, had met with evil

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companions, had given himself up to drinking and gambling and fallen into a shameful dissipation and crime. The face that was now the model for the face of Judas, had once been the model for the face of Christ. Here is the story of a sinful life, and alas! how often has it been repeated? The soul that has lost by sin the innocence and beauty that God gives it, has in this story; the reflection of its own existence. Every soul that is without sin is Christlike; but the soul that is transfigured with sin, as the expression on a countenance often betrays a hidden life of sinful indulgence, so the soul, always in the sight of God, if blackened with sin, is hideous; but if free from sin, it is delightful and sweet. Beware, then, of the one real enemy in life—sin, that destroys soul and body.

## PROTESTANT MISSIONS TO CATHOLICS

The efforts of the Catholic pastors of Ontario to defend their people against the proselytizing methods of certain evangelizers in that district have aroused the ire of The Canadian Baptist. It raises the question: "Are Protestant missions to Roman Catholics an insult?"

Leaving aside the caustic arguments employed by the Baptist, one might say in favor of our Catholic position that, while a Catholic mission to Protestants is bound in conscience to present the truth and not to malign the persons of any religion, for the Catholic Church hates error, though it is bound to love the erring, the fault with Protestant missions to Catholics lies, in part, in the fact that the preachers in expounding their doctrines quite constantly malign and calumniate the personages of the Catholic Church. Moreover, instead of holding steadily to the records of history, the promptings of reason, and the teachings of Holy Scripture, they found their teachings upon an individual and personal sense; hence they cannot help presenting Catholic doctrines in a wrong way. They oppose confession while showing that they have no true idea of what confession really is; they attack the Holy Eucharist, meaning thereby something entirely different from what the Catholic believes. So is it also with indulgences, the veneration of the saints, prayers for the dead, and the like. The result is that their observations upon Catholic doctrines and practices cannot help, under the circumstances, being insulting and offensive to Catholics.

Moreover, the Catholic is certain, with the certainty of faith, of the truth of his position. The same cannot be said of the Protestant Christian, who, by the very nature of his faith, must doubt and wonder in uncertainty. The Catholic pastor is thus bound to secure his flock in the untroubled peace and serenity of their faith and he cannot but regard it as supremely offensive that an unauthorized individual having rather unsettled religious convictions and not accurately informed as to the nature of Catholic doctrines, to creep and intrude into his fold and bring desolation and unhappiness.

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eatables, he will clothe the body, he will pamper the spirit of vanity; then, when he has gained a quasi claim to the gratitude of the individual, he will demand the surrender of the soul. This is offensive to those whose only methods of propaganda are honesty of speech, honesty of life and the conviction of a God-given authority.

Nor can these arguments be turned against the Catholic missionary, for he knows the doctrine that he preaches, he does not try to trouble any quiet, certain faith in his hearers, he is not a proselytizer, and he is bound by his profession to employ only methods that are honorable and open to the light of day.—Pilot.

## A Bad Practice.

"Criticism of the priest," said an Archbishop, "has a very detrimental effect on the children who listen to the same. It does not hurt the priest, who goes on attending to his duties regardless of praise or blame. It does hurt the faith of the young, who cannot dissociate the priest from the religion which he preaches." These things cannot be repeated too often for the benefit of chronic grumblers and fault-finders who make their priests the target of their criticisms. It is an old saying

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that the children of the priest-hunters are always poor Catholics. They go through life "bursing a grouse" against the men who are devoting themselves soul and body to the furtherance of their spiritual interests. They lack the warmth and enthusiasm of those who appreciate the close sacramental relations existing between priest and people. "Never speak ill of a priest," is a good old rule handed down from the ages of faith. The honor of His priests is dear to God, for it is closely wrapped up with the honor of the religion which the priest teaches.

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