

FIVE MINUTE SERMON

BY REV. N. M. EDMOND SECOND SUNDAY OF LENT

THE SOUL IN HEAVEN

"And His face did shine as the sun, and His garments became white as snow." (Matt. xvii. 2)

TEMPERANCE

A FIVE-YEAR PLEDGE

Archbishop George W. Mundelein, D. D., has announced his intention to exact a five-year pledge of total abstinence from every priest whom he ordains.

CATHOLICS IN WAR

SPIRIT OF CATHOLICS AT FRONT IS FAR DIFFERENT FROM THAT OF THE VARIOUS SECTS

Here is testimony from a letter written by a British officer in Flanders to his sister, a lady now residing in Piedmont, Cal.:

FATHER DEMPSEY'S TEN YEARS WORK

Father Dempsey's hotel in St. Louis has its tenth birthday during the holidays. The reverend manager modestly gave out the record of the institution that long ago began to be the marvel of the west.

WHEN CONVERTS MULTIPLY

WAVES OF BIGOTRY BRING MANY RECRUITS INTO THE FOLD

One is apt to wonder if the Christian religion would have so quickly overrun the world, notwithstanding the conditions which seemed to have prepared the way for it, if it had not met the opposition and persecution which lasted for three centuries.

AN APPRECIATION OF ANOTHER'S FAITH

DR. GILBERT REID HAS MUCH TO SAY THAT WILL GRATIFY CATHOLICS AND SURPRISE NON-CATHOLICS

The reunion of Christendom may still be far distant; but to all who observe the signs of the time, there are some indications that this blessed consummation is now more general.

EX-PRIEST DID NOT MAKE GOOD

Exploiting ex-priests was once a popular business among non-Catholic sects. They were supposed to come laden with inside information; they were paraded as brands snatched from the burning; they were exhibited as valuable acquisitions no matter what their character or antecedents.

First Announcement

We have in preparation a new book under the suggestive title:

"The Facts About Luther"

The forthcoming celebration to commemorate the 4th centenary of Luther's "revolt" which occurs October 31st, tend to invest the volume with a special timeliness.

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its riches, beauty, power and majesty, the presence, and society of the Queen of Heaven robed in all her celestial beauty, the tens of thousands of sublime spirits, the angels, and the glorious array of all the saints both of the old and the new law.

How are we to gain this eternal joy? The Church now, in the opening weeks of the Lenten season, holds up to our view the reward promised for our labor in God's cause here below.

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Holy Father, the system works out in perfect symmetry and gradation, far surpassing the power and orderliness of the Roman Empire in days of the Caesars—down through the Papal Court, the Cardinals, the Archbishops, Bishops and priests, to every humble member of the Church, whatever his color, class or nationality, going to the same Mass, leaving out for the moment, the religious or divine aspects of the Church of Rome, it stands forth amongst all human organizations, all forms of government, all societies or associations, as the most complete and compact, the most universal and efficient organization that the world has ever known.

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lamps; when we sit at table; in going to rest; in all the ordinary actions of daily life, we trace upon ourselves the sign of the Cross.

The Church is the visible as well as the invisible Kingdom of God on earth. The visible external Church is the society of all the faithful in communion with the Holy See.

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Bible he held in his hand, saying: "The Bible is the word of God."

This made all feel that they were going to get good old Protestant doctrine free from the errors of Popery, and they almost wept for joy and comfort.

Then he turned around, left the pulpit and, hastening to the Church of the Franciscans, humbly and penitently asked for reconciliation at their hands.

WHY AN ANGLICAN MAKES THE SIGN OF THE CROSS

In "The Living Church," an Episcopalian magazine, the Reverend William Mockeridge tells why he makes the sign of the Cross:

You ask me why I make the "sign of the Cross?"

I answer, that the first official act of the Church when, after my baptism I had entered her fold, was to make upon my forehead the sign of the cross; and, as I am continually reminded to look back upon my baptism, its privileges and responsibilities, I cannot but think that the Church meant me to go on with the practice she there taught me.

So, I make the sign of the Cross when I am tempted, to remind myself of Him who, by the power of the Cross, overcame the tempter.

I make it when I begin my prayers, as a recognition that all prayer gains its efficacy through the Crucifixion.

I make it when I am absolved, in token that my pardon was sealed upon the Cross.

I make it at the benediction, because from those dear Hands, outstretched upon the Cross, all blessings came.

I make it at the words "Life Everlasting" in the Creed, because I desire to profess my belief that by the Cross Life Everlasting was won, and that it is only by bearing the Cross that I enter into Life Everlasting.

I cannot think it is wrong or unnecessary, since as far back as the days of Tertullian I find it was the universal practice of all Christians.

Tertullian was born about one hundred and twenty years after the crucifixion of our Lord. His words about the sign of the Cross are these: "At every moving from place to place; at every coming in and going out; in dressing; when we light the

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