FIVE-MINUTE SERMON

FIRST SUNDAY IN ADVENT

"There shall be signs in the sun, and in the moon, and in the stars." (Luke xxi,25)

The day of judgment of which to-day's Gospel speaks is referred to in Holy Scripture in many different ways. Job speaks of it as the last day. 'I know," he says, "that my Redeemer liveth, and in the last day I shall rise out of the carth." (Job xix, 25). The prophet Jeremias speaks of it as "the day of the Lord the God of hosts, a day of vengeance, that He may revenge Himself on His enemies" (Jer. xlvi, 10), and the prophet Sophonias warns us that it "is a day of wrath, a day of tribulation and distress, a day of calamity and misery" (Soph. i, 15.) In truth, who will not fear this dreadful day on which the Lord will pass judgment on each one according to his deeds? The thought of this day of judgment should inspire us with a wholesome fear, and should cause us to live as on that day of lear we shall desire to have lived.

Some of you doubtless have been present in our courts when a grave criminal or capital case was engaging the attention of the judge. What a spectacle is there presented. The wretched delinquent is contronted by judge, prosecutor and jury, from whom in the consciousness of his guilt he can expect nothing "There shall be signs in the sur

there presented! The wretched delinquent is confronted by judge, prosecutor and jury, from whom in the consciousness of his guilt he can expect nothing but well merited punishment. This is a scene that forcibly impresses the casual spectator. If the court and udgment of man inspire such awe, will you not fear the judgment at which Almighty God will sit as judge and where you will be the accused? Mankind shall be filled with terror and consternation when the words of God shall be fulfilled: "Let them arise, and let the nations come up into the valley of Josaphat; for there I will sit to judge all nations round about" (Joel iii., 12,) and the Lord will be seated upon His "throne like flames of fire" (Dan. vii, 9). He shall not then come as the Lamb of God, Who taketh away the sins of the of God, Who taketh away the sins of the continue to be known as Protestant. "There is quite a party within the Church" he said, "why would like the Church of the church" he said, "why would like the Church" he said, "why would like the Church of the church was a can be care to be supported to the case of the casual spectator. If the course of the casual spectator. If the casual spectator is the casual spectator. If the course of the casual spectator. If the casual spectator is the casual spectator. If the casual spectator is the casual spectator is the casual spectator. If the casual spectator is the casual spectator is the casual spectator. If the casual spectator is t

us by these words to take advantage of every opportunity to do good and meritorious works, for the time is evil and deceiving; any day may be the last of our life, and the good not done during life can not be done in the hereafter. "The day of death is hidden from us," says St Augustine, "to urge us to live each day as though it were our last."

Let us take this to heart, dear Christians! The day of judgment is ever drawing nearer, and no one shall

Christians! The day of judgment is ever drawing nearer, and no one shall escape. We shall then be numbered either among the blessed or the rejected, as children of God or partisans of the devil. It depends entirely upon ourselves which it shall be. Let us consider this well, and let us work out our salvation, while there is yet time! Let those that have erred from the path of righteousness return to God. Let those that have erred from the path of righteousess return to God. He is ever ready to forgive and to take back the sheep that were lost. Keep before you the thought of the stern judgment that is in store for every one of us, and prepare for it while there is time. time. Amen.

THE NAME CATHOLIC

The proposal to change the name of the Protestant Episcopal Church to that of the American Catholic Church has been barely defeated in the Gen has been barely defeated in the General Convention of the Episcopal Church held in Cincinnati. The majority against it in the house of Bishops was only one. The desire among many Episcopalians to get rid of "Protestant" can readily be understood. It is in itself a very unfortunate titlet od esignate any religious body, whether made up of Episcopalians or of members of any of the many sects into which Protestantism is split. Persons may protest against is split. Persons may protest against what is good as well as what is bad and so be Protestants in the etymological sense of the word. In the case of the

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The House of Bishops, it must be confessed, acted consistently in rejecting a proposal which, if accepted, would place the Episcopal Church in a false light. In its inception it was Protestant and has always remained Protestant. There is only one Catholic Church possessing all the marks of Catholicity. The many and mutually antagonistic sects that response to the conference of the conference of the conference of the catholic Church, but upon Christianity as a whole. Modernism in a word is but veiled atheism.—The Pilot.

THE FATHERS AND DOCTORS and mutually antagonistic sects that re fuse to recognize the authority of this Church have no right to assume the title of Catholic.—New York Freeman's

PROTESTANTS AND MODERNISM

When the Holy Father solemnly con-When the Holy Father solemnly con-demed Modernism three years ago, it seemed the proper thing in the non-Catholic circles to ridicule the action, and to speak of "obscurantism", "re-action" and the other epithets which the half-educated love to fling at the Catholic Church when they are driven to a corner. Again a few weeks ago a similar storm greeted the Holy Father's

IS YOUR SKIN ON FIRE

Does it seem to you that you can't stand another minute of that awful,

stand another influe of that award, burning itch?
That it MUST be cooled?
That you MUST have relief?
Get a mixture of Oil of Wintergreen,
Thymol, and other soothing jugredients as compounded only in D. D. Pre-

ON THE EUCHARIST

St. Ignatius, Bishop of Antioch, martyr, A. D. 107. I have no taste for corruptible food, nor for the pleasure of this life. I wish for God's bread, heavenly bread, bread of life, which is the flesh of Jesus Christ, the S.m of Cod Why was afficiently by seed for the seed of God. Who was afterwards of the seed of David and Abraham; and I wish for God's draught, His blood, which is love without corruption and life forever-

St. Thomas Aquinas, Doctor of the Church of the order of St. Dominic died 1274. On the altar of the cross died 1274. On the altar of the cross the only begotten Son of God offered up His Body to God the Father as a sacrifice for our reconciliation; He shed His Blood as the price whereby He redeemeth us from wretchedness and bondage, and the washing whereby He cleanseth us from all sin. And for a noble and abiding memorial of that so great work of His goodness, He hath left unto His faithful ones the Same His yery Body for meat, and the Same His very Body for meat, and the Same His very Blood for drink, to be fed upon under the appearance of bread and

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Get a mixture of Oil of Wintergreen, who was precious a thing, then, and how marvelous, how health giving, how furnished with all dainties, is the Supper of the Lord! Than His Supper can any thing be more precious? Therein is put before us for meat, not, as of old times, the flesh of bulls and goats, but Christ Himself, our very God. Than this sacrament can anything be more any within the stead thereof is the thread and wine are bread and w that is to say, Christ Himself, perfect
God and perfect Man, Christ Himself is

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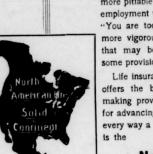
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Catholic, divorce was unknown. It came as the consequence or accompaniment of the new creed. The (established) Protestant Churches in Great Britain became subject to the legislature; obliged to act—in such matters as marriage—as the state directs. The consequence was inevitable. If you have Protestantism you have divorce, and when divorce comes in free love is on the threshold,"

That's the short and long of it. Where you have Protestantism you have divorce. Amongst Catholics there such abomination, and never has

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THE READER'S (

A very appreciative Francis Thompson, the whose voice was stilled three years ago, is a fe current Catholic Wo three years ago, is a lecurrent Catholic Wo thirty years ago, if we ha the passers-by in the Shad Cross, we would perhap struck by a hawker there professional one indeed, a to words, would desc better days. This seen better days. Thir broken, physically shatter in a shabby, frayed ulster hat, and seeks to earn a the sale of matches, wonder, who saw and y that wretched piece realized that it was a taining the fair soul of a singer? How many, I passing in the later w night, and recognizing the reposing in the rubbish ables, realized that to the Jacob's stone whereto a Jacob's stone whereto angels of song? And h ing that frail form colon the Thames embank gray sullen river beneat above, imagined that the est inspiration?"

hard to their children, ture of Francis Thomps starving in the London that on those very st starving in the London that on those very st smith beg for bread. Mangan steal like a sh-along the muddy str There is a chapter like of many a child of Geni be to the end of time b big world has no time. be to the end of time be big world has no time, dreamers. Then they mortals, and in the p brings we hear their ve-time, though now it from the tomb. And their obituaries and plane our public place. in our public places. given them bread.

Little Francis Tho eleven summers, we study for the priesthoc pathetic step-mother, ideals, nipped the vot From Ushaw he went From Ushaw he went Manchester, to study spiritual rather the called to him, and ins for his examinations the libraries and read chester to satisfy 1 passion. The inevit lowed. He failed his traid to face the right lowed. He failed his afraid to face the rig of his father, so fle eventually came, London. His life the us in the paragraph I the World article. I lie literary gentlem and drew him out of he hed "pawned his and drew him out of he had "pawned his dismal stock of re Meynell, then edito land." In his soc Coventry Patmore a of Storrington and Pantasaph, Thompso ing years of his life these early years paired a constitution and on Nov. 13th,

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