

FIVE MINUTE SERMON

By Rev. N. M. REDMOND
FIRST SUNDAY OF ADVENT

ON JUDGMENT

But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. (Luke xxi, 28.)
The preceding Sunday was the last, and this is the first of the ecclesiastical year. Not without significance, indeed, does Our Mother the Church begin and end the year with a gospel on the last judgment. Most ardently does she desire that the beginning and the end of the years of the lives of her children, the beginning and the end of the days of their lives, and the beginning and the end of their respective duties, should be influenced by a deep consciousness that the All-seeing Witness of their every thought, word, and action will be their Judge.

TEMPERANCE

ALCOHOL AND THE LEGAL PROFESSION

The leading article in a recent issue of Case and Comment, one of the most influential of the legal magazines, was entitled, "Dethroning King Alcohol," and came from the pen of Prof. Andrew Wilson, of the Washington College of Law. In his discussion of the liquor traffic Prof. Wilson said:

"A citizen must necessarily be opposed to all measures and all things which are antagonistic to the purposes of government—promotion of the general welfare, protection of individual rights, and the protection of collective rights.
No lawyer regarding his citizenship in that light will permit private gain to lure him from his duty to the public. There are certain questions which deal with the moral welfare of the people, and upon these he can and should exert a most potent influence. One of these questions is of such vital importance that it is deemed proper at this time to call attention of those entering the profession to it in this way."

So Prof. Wilson went on to say; and one of these important questions he covered comprehensively in this statement: "Alcohol is the chief enemy of the race, and hence the public spirited citizen should study the movement against it. The moral forces throughout the centuries have waged war upon the use of ardent spirits. It is strange that the human race, with the instinct of self-preservation, has not long since exterminated them."

Here are some of the salient sentences which made these utterances of Prof. Wilson very notable:
"The time has now come when no one believes that the saloon is of value to society. It lives upon the weaknesses of men and women."

"That alcohol is a poison, and that alcoholic liquors are poisons, will not now be seriously questioned.
The Hon. Justice Laid said that ethyl alcoholic liquors are poisons, and if you add ethyl alcohol to whisky you add a poison."

"The only wholesome constituent of whisky is water, and all the rest of it is poison.
"Manhood and womanhood are of great economic value. Alcohol is the worst enemy of those who hesitate longest in having the traffic destroyed."

"In many places the wage earners are against prohibition, and yet 70% of the money that passes over the bars of the American saloon comes from them"
"Organized society is entitled to the best and most efficient life of its members."

"Scientific investigation has shown that approximately 82% of the children of parents who indulge in alcoholic beverages are subnormal; that they are predisposed to insanity, epilepsy and tuberculosis. This is a fearful price to pay for personal liberty."

"If prohibition increases the income from the trade, all engaged in it would be its ardent supporters."
"It has been the great pride of the liquor dealers that they have been in partnership with the government."
"King Alcohol is being dethroned, and the movement which is now closing his reign is undoubtedly a part of that irresistible force referred to in Daniel as the stone cut out without hands which smote the great image upon its feet and broke it into pieces, and the dust thereof was blown away as the chaff from the summer threshing floor."

ENGLAND'S DRINK TROUBLES

Cardinal Bourne is following in the footsteps of Cardinal Manning as an advocate of temperance. To the recent meeting of religious leaders in England, the Church was called in the person of Cardinal Bourne. His Eminence advocated that restrictions imposed by war-time on the liquor traffic should be carried on into peacetime. The resolution to this effect put by the Cardinal was universally carried by the assembled delegates. His Eminence, however, expressed himself as not at all satisfied with some of the present preventive provisions. He drew a ghastly picture of the drunken scenes which

often take place around the big railway stations and the other scenes caused outside public houses by the rule that children may not be admitted. This rule does not, however, prevent the child being left without by neglectful parents, exposed to other dangers, nor does it prevent parents from taking their drink outside and administering it in the public thoroughfare to infants in arms. The Cardinal also pleaded for some counter-attraction to public houses. In doing so he did the poor justice, and pointed out that it was the social side of the public house which attracted the men. It was his club, and in order to make use of it he had to drink. Drinking would continue and the effect of drink would not be curtailed until other means of recreation were provided. —St. Paul Bulletin.

HOW MUCH FOR A DOLLAR?

How much food can the housewife get with the money she takes to the market? With the advancing cost of all kinds of foods this is the question uppermost in her mind. There are two things to be considered—quantity and quality. A person might take home a market basket full of foods for a dollar which might contain very little nutritive value. At the present market price two eggs would cost ten cents, but they wouldn't contain the actual food value of two shredded wheat biscuits, which only cost two cents.

For muscle-building, strengthening nutriment the greatest food value for the least money is no doubt to be found in shredded wheat biscuit. Being made of the whole wheat grain steam-cooked, shredded and baked, these biscuits contain all the elements the human body needs, and being ready-cooked it is so easy to prepare with a nourishing meal in a few moments.

MAXIMS FROM MGR. BENSON

"The literary point of view is not the most important question in judging a sermon.
"Intellect has nothing more to do with faith really than jewels have to do with a beautiful woman."

"Love and faith are as such realities as artistic faculties, and need similar cultivation."
"Do not trust all who talk smoothly. Listen much and speak little."

"To trust a friend is not to believe that he can do no wrong; we must trust no man like that; for all fall at times."
"You haven't any kind of business to say that anybody is narrow-minded just because he doesn't agree with your conception of the universe."

"Youth is a disease that must be borne with patiently!"
"We all keep back lots of things. We don't shout out in the morning from our windows that we've slept very tolerably, and are just going to have our bath."

"Catholicism is the sum of all religions, and the Queen of them."
"Form small habits and make them laws!"
"The way of the spiritual path is strewn with the wrecks of souls that might have been friends of Christ."

"No man can advance three paces on the road of perfection unless Jesus Christ walks beside him."
"A girl does not always learn to talk slang of just the wrong kind, ceasing to present the deportment of a lady without acquiring that of a gentleman."

"It is only the souls that do not love that go empty in this world."
"God only asks you to do your best."
"A church that appeals merely to ancient written words can be no more at the best than an antiquarian society."—The London Universe.

HOMEWARD TREND AMONG ANGLICANS

We like very much a sermon preached in Manchester Cathedral by a prominent Church of England clergyman, Rev. Canon Cough, D. D. He prefaced it with these words:
"A short time ago a correspondence was started in one of our Church papers on the question, 'What is the matter with the clergy?' It was followed very naturally with the inevitable 'reprise,' 'What is the matter with the laity?' 'Now, what is the matter with us all? Is anything the matter? Or is everything quite satisfactory and as it should be?' And he concluded it as follows:
'I believe that our people need, more than anything else, a constructive religion; and I believe further that it is because they have lacked this that they have been, and are, so generally indifferent to religion altogether. Only recently I have been talking with a thoughtful and observant man just home from the Front—a layman, not a parson; he had been mixing most intimately with English officers and men in Flanders, and he tells me that while they are good fellows, brave fellows, many of them clean-minded and clean-living fellows, as to religion—well, with the great majority of them, 'religion,' he says, 'isn't in it; it simply doesn't count at all.' 'Again, one of the most able and clear-thinking of our North country clergy has written his recent experi-

ence of the new soldiers in training and in billets in the large parish of which he is in charge. 'Charming men,' he calls them, 'full of a sense of duty, intelligent, healthy-minded, friendly, some 90% entering themselves 'Church of England,' but in most cases that is just a phrase for something that does not vitally matter; something not to be taken seriously; neither loved nor hated; something that has never soaked into intelligence, conscience or will. . . . They have little or no conscious touch of the Christian religion at all, and no idea of the joy and strength of the faith of the Incarnation.'
'I hope I may not be misunderstood when I say that I am persuaded that our English Protestantism is largely responsible for this negative view of the Christian religion among our people.'
Could there be a more complete and open confession of the failure of Post-Reformation Anglicanism? And in a sentence or two the preacher draws a vivid contrast:
'But religion in the minds of the French Christians with whom (as the Bishop of Birmingham reminds us in a remarkable letter recently) our English officers and men are daily mixing in the villages and homes of France is not a negative but a positive thing. It introduces them into a new world; a world in which they are comfortably at home with saints and angels with whom they are on terms of familiarity.
'Is not this better than shutting out the unseen world altogether and living wholly in and for this?'
The following from an editorial of the leading English Church paper is a wide swing from the Mariology madness, and it is matter for congratulation and for thanksgiving:
'There are things too great for words or for plastic representation, which nevertheless we try to express by feeble images. It is said that an English bishop once objected to a copy of Giotto's Coronation of Our Lady being hung in a parish church, on the ground that there was no Scriptural authority for the incident depicted. He was asked to perpend two texts: 'To him that overcometh will I give to sit with Me in My throne,' and 'Be thou faithful unto death, and I will give thee a crown of life.' The condemnation of the picture was withdrawn. We call Mary the Queen of heaven; we picture her enthroned in her Court, singing Magnificat:
And all the Virgins bear their parts,
Sitting about her feet.
'Reverence is no characteristic of modern life. Gladstone, it is said, thought that next to the loss of 'the sense of sin,' the greatest danger to his age was the decay of reverence. Irreverence is surely not common among Catholics; yet some have not wholly escaped the malign influence of the day, which rank reverence with servility. 'Touch not Mine Anointed' was once a mandate accepted literally by Catholics. Is it so accepted today? Recent public events in New York, for instance, would indicate that by a few Catholics it is not.
The presence of this unhalloved spirit of irreverence in any community, is deplorable; among Catholics, it is simply inexcusable. Do parents still teach their children the old Catholic custom of invariably showing outward marks of reverence to every religious woman, to every priest? Or by the unhappy tendency to 'take sides' with their children against the school authorities, when these are Sisters or Brothers, and freely to criticize the parish priest, within hearing of the younger members of the family, are they breaking down the reverence, with which the true Catholic instinctively regards

THE PROTESTANTISM OF TODAY

The latest pastoral of Dr. White, Anglican Bishop of Michigan City, U. S. A., sounds no uncertain note. Speaking of Protestantism as it exists today, he says:
'I hold that the Protestantism of today is a totally different thing from the Protestantism of three hundred years ago. That was negative. This is positive. It is bold, aggressive, and defiant. It contends for the right of man to think what he pleases, believe what he pleases, construct what religious societies he pleases, and worship as he pleases. It flouts at all that historic Christianity holds sacred, repudiates the Creeds, as of any binding obligation, scoffs at an accredited ministry with divine power in matters sacred, and teaches something totally different from the sacramental system embedded in historic Christianity. It is a disintegrating force, and its final battle will be in the rejecting of all essential religion.'
DR. GORE ON THE CHURCH'S POWER TO BIND AND LOOSE
'Appropos of the present discussion in the Church of England as to whether or no women may have a part in the coming National Mission, we append the following significant words of Dr. Gore, Anglican Bishop of Oxford. With characteristic deep thinking he reaches behind the mere point at issue and drags out into the light the fundamental and primary cause of all the extravagances and weaknesses of the Church of England, to wit: 'The lack of the power to bind and loose, the power it ought never to have parted with. . . . which is the essence of Catholic order.' Could words and meaning be plainer? And let us rub our eyes and remember that this is not from some poor, hard-working high church curate, but Dr. Gore, probably

all men and women consecrated to God?

"Sure, the greatest in the land are not equal to him now," said the old Irish mother, gazing through her tears at her newly ordained son. There spoke the Catholic heart! Catholics know the sublime dignity of even the humblest, most unlettered priest. He may not be a scholar; he may even be what an over-cultured and hypocritical world deems "rude." But what does that matter? Christ was called a winebibber, a glutton, a consoer with outcasts, a Galilean. If there is one wish, deep in the heart of every Catholic, it is that when the last dread moment nears, some priest may be vouchsafed to loose his burdened soul from the bonds of sin, strengthening it with the Body of Christ, and heartening him for the conflict by the sacred Unction. The wish is founded upon faith. If the Catholic will but live his faith, he will never be found wanting in unaffected but profoundest reverence to every ambassador of Christ, even if he be as plain-spoken as John the Baptist, as unlettered as the Prince of the Apostles, and as poor as was his Master, Jesus Christ, in the days of His visible tarrying among men. —America.

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TORONTO'S FAMOUS HOTEL THE WALKER HOUSE

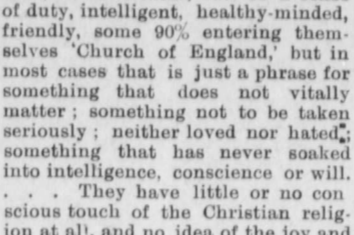
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The most influential man among the English Bishops: "I am asked to sanction women giving addresses in church. That again is a matter so plainly contrary to the tradition of the Church that I think it will be disastrous to leave it to this bishop to allow or that bishop to prohibit. There must, first of all, be some corporate action of the Church. What we are being encouraged to scrap, it seems to me, is something much more important than the Act of Uniformity, or a particular tradition which may be mistaken. It is the principle of the corporate action of the Church and of corporate loyalty. Laity, clergy and bishops, we all alike need to realize that the only way of salvation for the Church of England is the way of corporate to say that, Bishop Ellicott used to say that, however much the bishops confer, after all they remain 'toparchs'—local rulers, each ruling according to his own judgment. He might have said the same thing substantially of incumbents in their parishes. This 'toparchy' or individualism has gone much too far. I do pray that this National Mission, while it emphasizes and deepens our sense of needful change will deepen even more our sense of the need of the great change—the restoration to the Church of the power which it ought never to have parted with—the power to bind and loose, the only power which can lift us out of the peril alike of Erastianism and of Protestant particularism; the only power which can restore the sense of corporate loyalty, which is the essence of Catholic order.—Truth.

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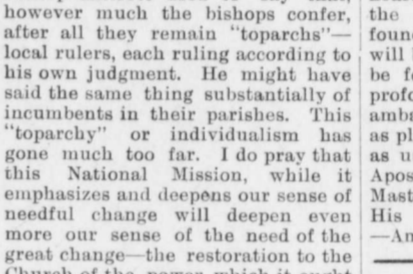
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REPENTANCE AND CONFESSION

In an article on "Repentance and Confession," the Church Times admits that at the dawn of the nineteenth century there were few Anglicans who retained any sort of belief in penance as a sacrament, and that the doctrine came to be regarded with the most virulent hatred and dislike. "To-day," it says, "this