FIVE-MINUTE SERMON

SECOND SUNDAY IN LENT

ehold there app ared to the ing with him." (Matt. xvii.

"And behold there app ared to them Moses and Elias taking with him." (Matt. avit., 1)

I wish to point out to you two lessons which we may gather from the gospel of the day; and will try and demonstrate them to you; (1) That we will be admitted to the joy of heaven if we deserve it, and (2) That we shall never find true happiness in this world outside of the service of God.

(1) The truth that we can not gain heavenly glory without exertion may be gained from the fact that Jesus led the disciples on a tiresome jurney of six days before He allowed them to behold on Mount Tunbor a faint picture of the glories of heaven. This tong and difficult journey must be taken as a warning that we must toil and battle in this world, if we wish to gain eternal rest, where we shall see the glories of God. To receive this reward we must fight; to enter as victor into the kingdom of God we must first flight the battle against sin; without work no reward, without the battle no victory. The pagua king Cyrus impressed this ruth on his soldiers in a clever way. Before he went out to war he ordered his additing to get down a forest of trees. truth on his soldiers in a clever way. Before he went out to war he ordered his soldiers to cut down a forest of trees and on the following day prepared a magnificent feast for them He then asked: "Which day pleased you most?" Of course they answered: "The second." Then he said to them: "Remember that you have deserved to-day's feast by your work and hardship of yesterday; let this be a warning to you that you can only enjoy the honors of

day's feast by your work and narraing to you that you can only enjoy the honors of victory, after bravely facing the hardship of battle."

The road to victory over sin is a road of work and hardship. "If any man will come after Me," said the Lord. "let him deny himself and take up his cross and follow Me" (Matt. xvi, 24) and in the words of St. Luke: "Tarough many tribulations we must enter into the kingdom of God" (Acts xiv, 21.) Whosoever therefore wishes to be saved, must not be idle; God is merciful and will not reject you if you do your part. He wno would become rich in good deeds and merits must work and strive. He must forgive his enemies, no matter how hard it may be; he must subdue his carnal desires, get rid of bad habits, avoid the occasion of sin; he must

wealth, position, may fail at any time; everything in this world is perishable, nothing lasting, nothing you can be sure of, except one thing and that is death. Daily experience teaches us tais, how foolish therefore if we give all tais, how foolish therefore if we give all our attention to temporal happiness in stead of directing our thoughts and desires to eternal happiness. Our Saviour admonished us often not to attach ourselves to things of this world, not to be intent upon gathering immense riches, for they will pass away, but to direct our gaze to the only place where true happiness awaits us, happiness that no eye has seen, no ear has heard, and which has never entered into the heart of man. Strive for the

safe, and all that remains is the memory of a past possession, and the sorrow over

Let us, my dear Christians, turn our thoughts and desires to the hereafter where we hope to be glorified. Let us where we hope to be glorified. Let us remember that we are but strangers in this world. In order that we may not fail on the road to heaven let us listen to and follow the voice of Him of whom our heavenly Father said: "This is my beloved Son, in whom I am well pleased; hear ye Him." Yes, let us listen to Christ and endeavor to follow in His footsteps, for He is the way, the truth, and the life, and whoever follows Him travels not in darkness but in light. travels not in darkness but in light.

The Missionary

A sentence from a Baptist missionary's letter from Cuba in the watchman (Baptist) is amusing, it displays so much arrogance and ignorance. This good man, Brother Moseley, says that barring the two mouth's effort of a Baptist missionary who precedes him, the Gospel had never been preached in Eastern Cuba until he arrived there ten years ago. The fact that the Catholic Church has been in Cuba since its discovery by Columbus in 1492, and that Santiago has been an archdiocese since 1522, and has been an archdiocese since 1522, and that Bishops and priests of the Catholic Church during all these centuries have been preaching and practising Christianity does not bother Brother Moseteva bit. Like Podsnap in Our Mutual Friend he waves aside all the facts that he does not care to know, and coolly makes the sweeping statement that Eastern Cuba never heard the Gospel preached until the Baptists appeared on the scene. Bless your beart, Brother Moseley, if Cuba or any other part of the world had waited for Baptist missionaries to has been an archdiocese since 1522, and Bless your beart. Brother Moseley, II
Cuba or any other part of the world had
waited for Baptist missionaries to
preach the Gospel, it would nave been
in a parlous predicament indeed.—Sac

Though thousands suffer from chilblains every winter, few are Isid up with them as was Dr. J. A. McFarlane, of Napanee, Ont. What cured him will surely cure anything in the way of chilblains. Mr. McFarlane writes—
"Douglas' Ezyptian Lloimeut cured me of chilblains. My case was so bad that at times I was confined to the house, the affected parts being so sore and festered that I was unable to wear boots. Many remedies were tried with out benefit, until I procured Ezyptian Liniment, which gave immediate relief.
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mediate use when needed. In the case of frost bites, burns or scalds, it gives instant relief.

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ELOQUENT SERMON ON MODERNISM

(By Rev. J. F. Johnston, P. E. I.)

"Instaurare omnia in Christo" (to restore all things in Christ.)

This, my dear friends, was the watch ward chosen by our Hily Father—Plus X.—when a few years ago he became the ruler of the Kingdom of God upon earth—His Hily Church. His purpose was to battle in Carists name, to smite with the rod of his infallible teaching the spirit of error and dissension where ever found, to place Christ forever as the centre towards which thought and duty set. There is no other way out of the difficulties of the present than this way which he has pointed out—"instaurare omnia in Christo." What does the present world desire to know of Christ divests itself, in their minds, the same yesterday and to-day and forever? the centre towards which thought and duty set. There is no other way out of the difficulties of the present than this way which he has pointed out—"in staurare omnia in Christo." Waat does the present world desire to know of Christ who is in truth and reality the same vesterday and to-day and forever?

Same vesterday and to-day and forever?

St. John in the beginning of his Gospel,

the results we have obtained in all the domains of science, how we have subjugated the forces of nature—steam, electricity and water. We shall make still greater conquests. We shall ultimately become the kings of creation. We need no Christ here on earth."

"Instaurate omnia in Christian 'The Christian idea must again find expression not only in private life but also in the entire domain of social and political life. The realization of his motto must become an actuality if we are to check the co an actuality if we are to eneck the con-tinual haste and chasing atter fame and fortune, the unbridled desire for un-licensed liberty, and the ever-increasing immorality which are the characteris-tic of our time and genera.

has heard, and which has never entered into the heart of man. Strive for the kingdom of God, He warns us, and the rest shall be given us.

What we may build on this earth is neither safe nor secure against destruction; a strong wind may come and destroy the building which we thought safe, and all that remains is the memory of a past possession, and the sorrow over loctrines but after all, they are or doctrines but after all, they are only the outer defences of a doctrine more vital still. These were attacked and allowed to go and can we be surprised that now the very heart of christianity is being pierced, that the battle has

> Higher critics have dealt with words truths which Catholics know so well, instead of the Bible, instead of the language which all men can grasp the meaning of, instead of such terms as Father, The Church, the Holy Sac inces, The Sacraments, and the Authority of the Church, there were here.

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ege. Rev. Father Teety, President of St. Michael's Col-ege. Toronto. Right Rev. J.F. Sweeney, Bishop of Toronto. Hon. Thomas Coffey, Senator, CATHOLIC RECORD.

Chilblains So Bad He
Couldn't Wear Boots

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CURED HIM

Though thousands suffer from chilbains every winter, few are laid up with them as was Dr. J. A. McFarlane, of Napanee, Ont. What cured him with surely cure anything in the way of chilbains. Mr. McFarlane writes—
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Douglas' Ezyptian Liniment cured me of chilbains. My case was so bad that at times I was confloed to the bouse, the affected parts being so sore and festered that I was unable to wear bots. Many remedies were tried with out benefit, until I procured Ezyptian Liniment, which gave immediate relief. Whenever I feel symptoms of this trouble returning, one application of the Liniment is sufficient to check it."
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the mast forget his elements, in mast subdue his carnal desires, get rid of bad habits, avoid the occasion of sin; he must accept adversity with patience, in other words he must endeavor to follow in the footsteps of our Saviour, deny himself, take up his cross and accept the will of God without murmuring. He who refuses to dothis can not be saved, for our Saviour says: "And he that tweeth not up his cross, and follow-th Me, is not worthy of Me" (Matt. X. 38).

The second lesson to be learned from boday's gospel is that there is no everlasting happiness in this world. The disciples were so overcome and so enraptured that Peter exclaimed: "Lord, it is good for us to be here: if thon wilt, let us make here three taberaceles, one for Flee, one for Moses, and one for Elias." But their wish could not be faiffiled. They had to descend from the mount and return to work and toil and hardships. All happiness in this world is of such short duration. S. P. aul truthfully wrote to the Hebrows: 'For we have no there a lasting city, but we seek one fails to come." (Hebrew xiii). 14) Whatever we have on this earch is not only incomplete but of short duration. God health is threatened by sikness; wealth, position, may fail at any time; everything in this world is of such that is death. Daily experience teaches us that has been been been of the forest of mature—steam, learning in this world is of such that is death. Daily experience teaches us that has been been of christ here is no were reasoned that is death. Daily experience teaches us the household and the foreign it was worded to be seen to make the will of the can bring me nothing. Look at all the such as a continuation of the truth christ is death. Daily experience teaches us the household when the results we have obtained in all the brings death. Daily experience teaches us the household had the foreign if we will an any time; everything in this world is of such as a continuation of the truth and the foreign in this world is of such as a continuation of the foreign in t and how they must ever remain so unless they can purchase it by their atone ment. He even shows them their in ability to do so, but, at the same time, He tells them that He will assume their debt, that He will cancel their sins if they will take up their cross and follow

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men heard Him and He says no word. He is led off and is listened to His words though at times, they shook their heads and said: "these are hard sayings." They witnessed His works. They saw Him give sight to the blind, hearing to the deaf, speech to the dumb, and even life to the dead. He told them He was God, and it was of this fact that He would especially convince them, for, if they once recognized the fact that He was God whatever He said would be followed however difficult it would be followed however difficult is might be to flesh and blood. It was the whole aim of His life to establish this whole aim of His life to establish this great truth. But the enemy of man's salvation came to stir up the spirit of jealousy in the hearts of the rulers of the people against Christ. They asked themselves: "what shall we do with this man for many are following Him and He will soon deprive us of our power? Can we not accuse Him of some crime. He will soon deprive us of our power? Can we not accuse Him of some crime, and is He not guilty of sedition and blasphemy in making Himself equal to God?" Yes, they would say, He was guilty of blasphemy. But how would they apprehend Him? Ah! my dear friends, a traitor was at hand in the person of Judas. You know how He was taken prisoner and led off to the hall of the Roman Governor and there He was first called upon to compromise His.

hand of God and coming in the clouds of

hand of God and coming in the clouds of Heaven." Horrified at His words the High Priest starts from his seat and cries out: "He hath blasphemed, what need have we of witnesses, you have all heard the blasphemy, what think you of it?" And the cry went up: "He is guilty of death." Not a word does Jesus say. He sees their apparent surprise. He hears the sentence and

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the Roman Governor and there He was first called upon to compromise His dignity and assert that He was not God. They knew well that if they could draw that confession from Him the people would regard Him, as the modernists of the present day would have the world regard Him, only as an extraordinary man, a great teacher, a man with a sublime philosophy, a man with a sublime philosophy a man with a sublime philosophy. Open a checking account. a man with a sublime philosophy, a man with beautiful ideas of what people should be but could scarcely ever hope "Come then," said the High Priest, I abjure thee by the living God that Thou tellestius if Thou beest the Christ, the Son of God" Jesus said to him: 'Thou hast said it. Hereafter you shail see the Son of Man sitting on the right hand of God and coming in the plands of

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tertility. There are thousands of other farms which are rapidly approaching the point where further cultivation will be unprofitable unless some means is adopted to renew the fertility of the soil.

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cross and though He hears the bitter taunts of the soldiers: "If Thou be the Son of God come down from the cross," still not a word, no retraction, and He dies for the assertion that He is the Son of God. My God! My God! Thou who didst illuminate the prophets, illuminate us also, that we may know the vanity of all science which would exalt itself against Thee. Fill our hearts with feelings of adoration and love. And at the foot of the cross make us understand clearly the lesson that history teaches—that there is a fountain from which has flown to all nations throughout the centuries an inexbaustible stream of happiness and contentment, a stream which has its and contentment, a stream which has its fountain—head at the foot of the cross. In the cross alone is all truth. In the cross alone is strength and courage. In the cross alone is salvation, and Christ crucified is the same yesterday, and today, and forever.

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