

## Friends at Court

### CLEANINGS FOR NEXT WEEK'S CALENDAR

- June 7, Sunday.—Trinity Sunday.  
 „ 8, Monday.—St. Bede the Venerable, Confessor and Doctor.  
 „ 9, Tuesday.—St. Columba, Abbot.  
 „ 10, Wednesday.—St. Margaret, Queen of Scotland.  
 „ 11, Thursday.—Corpus Christi.  
 „ 12, Friday.—Of the Octave.  
 „ 13, Saturday.—Of the Octave.

St. Columba, Abbot.

This great monk and missionary was born in the north of Ireland in 521. Having been trained in piety and knowledge by St. Finian, he was advanced to the priesthood. After laboring for some years in his native country, St. Columba proceeded to Scotland, where he converted to the Faith the northern Picts. He built, in the island of Iona, a great monastery, which was for many years the centre of learning in Scotland. St. Columba died in 597, after having founded and given a rule of life to upwards of a hundred monasteries in Ireland and Scotland.

St. Margaret, Widow.

St. Margaret was a grandniece of St. Edward the Confessor, King of England. Having fled into Scotland after the Norman conquest, she married Malcolm, king of that country, in 1070, being then twenty-four years of age. She used the great influence which her extraordinary sanctity gave her over the mind of her husband to render him one of the most virtuous kings that have adorned the Scottish throne. Her piety and prudence achieved an equally happy result in the education of her children. St. Margaret died in 1093. Her remains were laid at first in the Church of Dunfermline, near Edinburgh, but at the time of the so-called reformation they were removed to Spain, where Philip II. built a splendid chapel for their reception.

Feast of Corpus Christi.

As the Adorable Trinity is the essential and primary object of all religion and of all festivals, so the august Eucharist is the perpetual sacrifice and the holiest worship we can render to the Trinity. In other words, every day is a festival of the Trinity which we adore, and of the Eucharist by which we adore It. The special feast of the Blessed Eucharist, which we celebrate to-day, was instituted in the thirteenth century. 'Without doubt,' says Urban IV., in the Bull of institution, 'Holy Thursday is the true festival of the Holy Sacrament, but on that day the Church is so much occupied in bewailing the death of her Spouse that it was good to take another day, when she might manifest all her joy and supply for what she could not do on Holy Thursday.'

### GRAINS OF GOLD.

#### SOME SIMPLE STRAIN.

I only ask to sing a little song  
 For those who love and live;  
 I do not ask acclaim: I only long,  
 Not to receive, but give.

I only ask to sing some simple strain,  
 Not for the world to praise,  
 But just to soothe some weary hearts in pain.  
 Some drooping ones to raise.

I only ask to sing that Love is all,  
 To sing that God is Love.  
 That there is hope for those who sin and fall,  
 That there is rest above.

—Ave Maria.

A conscience without God is a tribunal without a judge.

## 'STAND FAST IN THE FAITH'

(A Weekly Instruction specially written for the N.Z. Tablet by 'GHIMEL'.)

### THE UNCERTAINTY OF THE DAY AND HOUR OF THE SECOND COMING

(St. Matthew xxiv., 36; xxv., 30; St. Mark xiii., 32-37; St. Luke xxi., 34-36; xvii., 26-35.)

Some knowledge of the end of the present system on earth has been vouchsafed to us. Science and Revelation both tell us for certain that there will be an end. Revelation speaks of some of the signs that will herald the approach of the end; but these are given not for the purpose of enlightening us as to its exact date, but to encourage the faithful of those days under bitter trials. When the day itself will be we are not told. 'It is dependent on certain contingencies, the free action of men, the filling up of the cup of iniquity, and the making up of the numbers of the elect.' 'But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father. For as in the days before the Flood . . . they knew not till the Flood came and took them all away: So also shall the coming of the Son of Man be. Then two shall be in the field; one shall be taken, and one shall be left. Two women shall be grinding at the mill; one shall be taken, and one shall be left. Watch ye, therefore, because you know not what hour your Lord will come.'

But here a difficulty occurs. The intimate union of Christ's human nature with the Divine Personality must have brought to his intellect supernatural knowledge. True, this knowledge was necessarily finite, for our Lord's human mind was a created thing, but still it transcended that possessed by any creature, and excluded all error and possibility of error. How, then, could He say that not even the Son knew the day of the world's end?

Various explanations have been offered. Some hold that Christ meant something like this: I do indeed, even as man, know the time, but this knowledge has come to Me not through natural channels, but by special illumination, and in this way I may be said to be ignorant of it in the ordinary way. Others, much more convincingly, say that 'we can, without temerity, relying upon the word of our Saviour, think that He has withheld from Himself the human knowledge of the day and hour of the Judgment, at the same time that He refused the revelation of it to His Apostles. And, if that does not show want of respect, may we not hazard the conjecture, and say that at this time of feverish exaltation when so many passionately computed the end of the world, Jesus, in order to restrain, the more effectively, the impatient curiosity of His disciples, gave up, in His own case, this so much desired information?' (Lebreton.) It may be, too, as is generally maintained, that our Lord wanted to make it clear that God alone could determine the time of such an event, and that He Himself did not wish to divulge the secret. It was neither necessary nor even expedient that men should have this knowledge, and they are now warned that it will not be given to them. 'It is not for you to know the times or moments, which the Father hath put into His own power,' so He spoke to the Apostles on the day of the Ascension, implying that He Himself did know.

As the end draws near the continual struggle between good and evil will grow more defined and more ruthless. 'And you shall hear of wars and rumors of wars. For nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences, and famines, and earthquakes in places' (St. Matthew xxiv., 6-7). 'There will be no final perfection of the whole race on earth (writes Bishop Bellord), no extinction of evil; but the forces of each element will be concentrated. Good, let us hope, will gravitate towards good; and those who wish to serve God will be forced into union by the need of making head against the combination of evil. The spirit of wickedness is personified under the name of Anti-Christ; it exists, indeed, under many

## IN COLD WEATHER

no beverage is so acceptable as SYMINGTON'S COFFEE ESSENCE. In two minutes you can have a delicious warm drink. If you haven't tried it you should do so at once.