

## FIVE MINUTE SERMON

## "CHRIST ON CALVARY"

## PALM SUNDAY

SERVING GOD FROM THE HEART  
 "Hosanna to the Son of David." (St. Matt. x. 9.)

To-day, my dear brethren, we are reminded of that hour in the life of Our Lord on earth in which He was receiving from the people of His own nation all the honour they could render Him. He then entered the chosen city of God in triumph over all who had opposed Him. "Thousands surrounded Him, went before Him and followed after Him. They paved the road before Him with their own clothing and with the branches of trees, that they might thus make His entry into Jerusalem as glorious as possible."

In a few days, when He had been arrested by His enemies, where was this great crowd? Where were those who had cried out so fervently, "Hosanna to the Son of David"? But few could there be found. The rest had either deserted Him or joined in with the crowd that mocked Him even while He was dying on the Cross. Nearly all had abandoned Him in the day of His adversity. The first test of their faith in Him, the first trial that proved the strength of their love for Him, found them entirely wanting in that characteristic of true love, fidelity to the end.

Is it impossible for us to do as they did? No; it is not impossible, for many who are Catholics born and bred do the same thing now.

But who are these? They are those who fail to keep the Ten Commandments of God and the precepts and laws of the Church. Every Catholic who breaks the Commandments of God and refuses to obey the laws of the Church does worse than those who deserted Our Lord when He was condemned and crucified. With their lips they declare they are Catholics, and in this way cry out "Hosanna to the Son of David," but in their hearts and lives they are not associated with the enemies of Christ.

But why are these men worse than the others? Simply because they received the graces of Christ in their baptism, in their confirmation, and in their First Communion, as well as in their many Communion thereafter. In Communion they receive Our Lord Himself, the Lord of eternal glory who is eternal life itself. These have been, in truth, members of the kingdom of God, but have cast themselves out by not keeping the Commandments of God, by not obeying the laws of the Church. Truly does the Scripture say of many of them: "He that wandereth out of the way of understanding shall remain in the congregation of the dead." For dead many of them are apparently—dead eternally. They seem to be in the spiritual slumber of eternal death. They appear to be eternally judged; their eternal fate already sealed.

Why do I say this? Because nothing can move their hearts to return to God. Missions, sermons, exhortations, threatenings, warnings, counsels, the prayers and entreaties of fathers, mothers, kindred, and friends are all unheeded by them, are all in vain. Even the tears of their fathers and mothers, and the blushes of shame whenever they are alluded to by friends, have no effect upon them, none whatever. They will not return to God.

Poor souls! Remember that whatever excuse you make to yourselves, this is true, that those who keep the Commandments and the laws of the Church show they are the true friends of Our Lord; those who do not keep these show to all in heaven and earth that they are His enemies. We have but one sure and positive test of our love for Our Lord. The Ten Commandments and the laws of the Church constitute that test. All who really love Him keep this faithfully. "If you love Me," said Our Lord, "keep My Commandments." All who do not love Him break them and disregard them. God Himself is not their friend. They have no part in the triumphs of Our Lord on this day. It is true they cry out with us "Hosanna to the Son of David," but in their lives they side with His enemies and crucify Our Lord.

What, then, is to be done? Let those who are faithful to the terrible examples of these abandoned souls. Let them dread and tremble lest they also be brought into the same state by their increasing tepidity and neglect. Let them care to secure to Our Lord a complete triumph in their own souls that He may rule there in time and eternity. "The kingdom of God is within you," said Our Lord, and the Christian soul is truly the throne of God. None but faithful or truly repentant souls can cry out to-day, in all sincerity, "Hosanna to the Son of David."

When a person puts himself in an occasion of sin, saying: "I shall not fall. I shall not commit it," it is an almost infallible sign that he will fall, and with all the greater damage to his soul.

What art thou, O human life? Thou art the way of life and not life itself. We must traverse thee without dwelling in thee—no one dwells on a great road; we but march on through it to reach the country beyond.

Never be scandalized at what you see or hear. If you lived among the angels, and gave heed to what was going on, many things would seem to you not to be good because you do not understand them.

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of death are upon Him; He totters, falls to the earth; and down, with a heavy crash, comes the weighty cross upon the prostrate form of Jesus Christ! Oh behold Him, as for the third time, He embraces that earth which is sanctified and redeemed by His love! Mary rushes forward; Mary thinks her Child is dead; she thinks that terrible cross must have crushed Him into the earth. She rushes forward; but with rude and barbarous words the woman is flung aside. The cross is lifted up and placed on the shoulders of Simon of Cyrene, and with blows and blasphemies, the Saviour of the world is obliged to rise from that earth, and, worn with the sorrows and afflictions of death, faces the rugged steep on the summit of which is the place destined for His crucifixion. Arrived at the place, they tear off His garments; they take from Him the seamless garment which His mother's loving hands had woven for Him; they take the humble clothing in which the Son of God had robed Himself—saturated, steeped as it is in His Blood; and in removing them they open afresh every wound, and once again the saving Blood of Christ is poured out upon the ground. With rude, blasphemous words, the God-man is told to lie down upon that cross. Of His own free will He stretches His tender limbs, puts forth His hands, and stretches out His feet at their order. The executioners take the nails and the hammer, and they kneel upon His sacred bosom; they press out His hands till they bring the palms to where they made the holes to fit the nails. They stretch Him out upon that cross even as the Paschal lamb was stretched upon the altar; they lay the nails upon the palms of His hands. The first blow drives the nail deep into His hands, the next blow sends it into the cross. Blow follows blow. They are inflamed with the rage of hell. Earnestly they work—and hell delights in the scene—tearing the muscles and the sinews of His hands and feet. Rude, terrible blows fall on these nails, and re-echo in the heart of the Virgin, until that heart seems to be broken at the foot of the cross. And now, when they have driven these nails to the heads, fastening Him to the wood the cross is lifted up from the ground. Slowly, solemnly, the figure of Jesus Christ, all red with blood, all torn and disfigured, rises into the air, until the cross, attaining its full height, is fixed into its socket in the earth. The banner of salvation is flung out over the world; and Jesus Christ, the Son of God, and the Redeemer of mankind, appears in mid-air, and looks out over the crowd and over Jerusalem, over hill and valley, far away towards the sea of Galilee, and all around the horizon; and the dying eyes of the Saviour are, turned over the land and the people for whom He is shedding His blood. Uplifted in mid-air—the eternal sacrifice of the Redeemer for everlasting—hanging from these three terrible nails on the Cross—for three hours He remained. Every man took up his position. Mary, His Mother, approaches, for this is the hour of her agony; she must suffer in soul what He suffers in body. John, the disciple of love, approaches, and takes his stand under his Master's outstretched hands. Mary Magdalene rushes through the guards to the feet of her Lord and Master; they are now bathed with other tears—with the tears of Blood that save the world; the feet which it was her joy to weep over! And now she clasps the cross, and pours out her tears, until they mingle with the Blood which flows down His feet. There are the Pharisees and the Scribes, who had gained their point; they come and stand before the Cross; they look upon that figure of awful pain and misery; they see those thumbs sunk deeply into that drooping head with no love in their hearts; they see the agony expressed in the eyes of the Victim who is dying; and then, looking up exultingly, they rejoice and say to Him: "You said You could destroy the Temple, and build it up in three days; now, come down from the cross, and we will believe in and worship You." The Roman soldier stood there, admiring the courage with which the man died. The third hour is approaching. The penitent thief on His right hand had received his pardon. A sudden gloom gathers round the scene. Before we come to the last moment, I ask you to consider Jesus Christ as your God. I ask you to consider the sacrifice that He made, and to consider the circumstances under which He approached that last moment of His life. All He had in the world was some little money; it was kept to give to the poor. Judas had that and he had stolen it. Christ had literally nothing but the simple garments with which the soldiers took, and they raffled for them under His dying eyes. What remained for Him? The love of His Mother; the sympathy of John? But He, uplifted on the cross, said to Mary, "Woman, behold thy Son!" And to John He said, "Son, behold thy Mother!" "Thus I give one to the other; let that love suffice; and leave Me all alone and abandoned to die." What remained to Him? His reputation for sanctity, for wisdom, and for power? His reputation for sanctity was so great, that the people said: "This man never could do such things if He had not come from God." And as to His wisdom, His reputation for wisdom was such that we read,

## RHEUMATISM KEPT HIM IN BED

## Suffered Tortures Until "Fruit-a-lives" Cured Him

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"Your remedy, 'Fruit-a-lives' is a perfect panacea for Rheumatism. For years, I suffered distressing pain from Sciatica or Sciatic Rheumatism, being laid up several times a year for days at a time. I went to different doctors who told me there was no use doing anything—it would pass away. They gave me mustard plasters and other remedies that did no good. Plasters took no effect on me—except to blister me and make raw spots. I looked up 'Fruit-a-lives' and tried it. I was surprised to find it remedies without benefit, but fortunately, about two years ago, I got 'Fruit-a-lives' and they cured me."

Since then, I take 'Fruit-a-lives' occasionally and keep free of pain. I am satisfied 'Fruit-a-lives' cured me of Rheumatism and they will cure anyone who takes them as directed. If this letter would be of value to you, publish it. JOHN B. MCMILLAN, D. O. Indeed, this letter is of value to us and to the thousands of sufferers from Rheumatism, Sciatica, Lumbago and Neuralgia. It points the way to a certain cure. 50c a box, 6 for \$2.50 trial size, 25c. At dealers or from Fruit-a-lives Limited, Ottawa.

not one of the Pharisees or doctors of the law had the courage to argue with Him. His reputation for power was such that the people all said: "This man speaks and preaches, not as the Pharisees, but as one having power." Christ had sacrificed and given up His reputation for sanctity, for He was crucified as a blasphemer and a teacher of evil. His reputation for wisdom was sacrificed in the course of His Passion, when Herod declared that He was a fool. Clothed in a white garment in derision, He was marched through the streets of Jerusalem, from Herod's palace to Pilate's house, dressed as a fool; and Pilate came to their doors to point the finger of scorn and laugh at Him, and reproached each other for having listened to His doctrine. His reputation for power was gone. They came to the foot of the cross and said: "Now, if You have the power, come down from that cross and we will believe You. Now, all the man's earthly possessions are gone; His few garments are gone; Mary's love and her sustaining compassion are gone, and His reputation as a fool; and He is one wound from head to foot; the anger of the man has vented itself upon Him. What remains for Him? The ineffable consolations of His divinity; the infinite peace of the God-head, the Father! Oh, Man of Sorrow! Oh, Lord Jesus Christ, cling to that! Whatever else may be taken from you, that cannot be taken away. Oh, Master, lean upon Thy God-head! Oh, crucified, bleeding, dying Lord, do not give up that which is Thy peace and Thy comfort—Thy joy in the midst of all this suffering! But what do I see! The dying head is lifted up; the drooping eyes are cast heavenwards; an expression of agony absorbing all others comes over the dying face, and a voice breaks forth from the quivering, agonized lips: "My God! My God! why hast Thou forsaken Me!" The all-sufficient comfort of the divinity and the sustaining power of the Father's love are put away from Him in that hour! A cloud came between Jesus Christ upon the Cross, the victim of our sins, and the Father's face in heaven; and that cloud was the concentrated anger of God which came upon His divine Son, because of our sins and our transgressions. Not that His divinity quitted Him. No; He was still God; but by His own act and free will, He put away the comfort and sustaining power of the divinity for a time, in order that every element

## DRINK CURE A MARVEL

## NO JUST SOUND SCIENCE

Many drunkards are sent to jail when what they need is medicine. Drink has undermined their constitutions, inflamed their stomach and nerves until the craving must be satisfied if it is not removed by a scientific prescription like Samaria.

Samaria Prescription stops the cravings restores the shaking nerves, builds up the health, and appetite, and renders drink distasteful even nauseous. It is odorless, and tasteless and dissolves instantly in tea, coffee, or food. It can be given with or without the patient's knowledge. Read what it did for Mrs. G— of Vancouver.

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of sorrow, every grief, every misery of which the greatest victim of this earth was capable, should be all concentrated upon Him at the hour of His death. And then, having used these solemn words, He awaited the moment when the Father's will should separate the soul from the body. Now Mary and John have embraced; Judas is struggling in the last throes of his self-imposed death; Peter has wept his tears. The devil for a moment triumphs; and the man-God upon the cross awaits the hour and the moment of the world's redemption. The sun in the heavens is withdrawn behind mysterious clouds; and though it was but 3 o'clock in the day, a darkness like that of midnight came upon the land. Men looked upon each other in horror and in terror. Presently a rumbling noise was heard; and they looked around and saw the hills and the mountains tremble on their basis; the very ground seemed to rock beneath them; it groans as though the earth were breaking up from its centre; the rocks are splitting up, and round them strange figures are fitting here and there; the graves are opened, and the dead enshrouded there cry, "Oh, Father, into Thy hands I commend My spirit!" Who is this? Who is this terrible Man that we have put up on that cross? The earth quakes; darkness is still upon it; perfect silence reigns over Calvary, unbroken by the cry of the dying Redeemer—unbroken by the voice of the scoffers—unbroken by the sobs of the Magdalen. Every heart seems to stand still. Then, over that silence, in the midst of that darkness, is heard the loud cry, "Oh, Father, into Thy hands I commend My spirit!" The head of the Lord Jesus Christ droops: the Man upon the cross is dead; and the world is saved and redeemed! The moment the cry came forth from the dying lips of Jesus Christ, the devil, who stood there, knew that it was the Son of God Who was crucified, and that his day was gone. Howling in despair he fled from the Redeemer's presence into the lowest depths of hell. The world is saved. The world is redeemed. Man's sin is wiped out. The Blood that washed away the iniquity of our race has ceased to flow from the dead and pulseless heart of Jesus. Wrapt in prayer, Mary bowed down her head under the weight of her sorrows. The Magdalen looked up and beheld the dead face of her Redeemer. John stretched out his hands and looked upon that Face. The Roman soldier lays hold of his lance, under some strange impulse. The word comes from head to foot; he taken down; they did not know whether our Lord was dead; there might yet some remnant of life remain in Him; the question was to prove that He was dead, and this man approaches. As a warrior, he puts his lance in rest, rushes forward with all the strength of his arm, and drives the lance right into the heart of the Lord! The heavy cross sways; it seems as if it was about to fall; the lance quivers for an instant in the wound; the man draws it forth again; and forth from the heart of the dead Christ streamed the waters of life and the Blood of redemption. The soldier drew back his lance, and the next moment, on his knees, before the Crucified, with the lance dripping with the Blood of the Lord still in his hand, he cried out, "Truly, this Man was the Son of God!" Then the earthquake began again, the dead were seen passing in fearful array, turning the eyes of the tomb upon the faces of those Pharisees who had crucified the Lord. And the people, frightened became conscious that they had committed a terrible crime, when they heard Longinus, the Roman soldier, cry out, "This Man is truly the Son of God, Whom you have crucified." Then came down from Calvary the crowds, exclaiming, "Yes, truly, this is the Son of God." And they went down the hill-side, weeping and bemoaning their breasts. Oh, how much we cost! Oh, how great was the price that He paid for us! Oh, how generously He gave all He had—and He was God—for your salvation and mine! It is well to rejoice and be here; it is well to come and contemplate the blessings which that blessed, gracious Lord, has conferred on us. It is also, well to consider what He paid and how much it cost Him. And if we consider this, then, with Mary, the mother, and Mary, the Magdalen, and John, the Evangelist and friend—then will our hearts be afflicted. For the soul that is not afflicted on this day, shall be wiped out from the pages of the Book of Life.

## TEMPERANCE

## THE WATER WAGON

"I'll take a glass of seltzer." The words were spoken before a crowded hotel bar at 5 p. m. Jan. 4; and the speaker had further to inform his protesting and sympathizing boon companions that he had gone "on the water wagon." "Did it Jan. 1, by jingo!" But why, then, was he here in the midst of temptation?

Probably nine out of ten of these good fellows fall off the water wagon in the course of a few months. It becomes a joke. The resolution of itself is not sufficient.

It is a negative purpose to which other negatives and some affirmatives should be added to make it stick.

To keep a good resolution; avoid the occasions, avoid the temptations and cultivate the opposite virtue. One must add specific measures which will make the resolution like-

## PRESIDENT SUSPENDER

NONE SO EASY

ly and practical of fulfillment. Enter no bar room. Pass by the drinking companionship. Make no proclamation; but if need be let your deed speak for you. Seek positive help also; as for instance daily prayer in behalf of firmness of purpose. A resolution proclaimed without establishing the right condition of persistence may weaken the will. It may actually cause a man to lose confidence in himself.—Catholic Citizen.

## AN ELOQUENT TEMPERANCE SERMON

Considerable comment has been going the rounds of the secular press in reference to the circular issued by the Bartender's Union of Chicago, appealing to its members to become total abstainers and warning them that the bartender who drinks is just as likely to become a drunkard as the "guy in front who pays for it." The New York Sun comments:

"We do not find waiters appealing to each other to beware of foods, nor shoe clerks forming an organization to save their fellows from wearing shoes. The bartender is in a position to know, and his advice is to let it alone. We have never read a more striking and eloquent temperance sermon than this hundred-word appeal from bartender to bartender, with its implied scorn of 'the guy in front' of the bar, 'who pays for it.'"

## CATHOLIC DOCTRINE ON DRUNKENNESS

Here is the doctrine of the Catholic Church on the subject of drunkenness. It is so clear, in such accord with common sense, that it requires no explanation. A simple statement will suffice:

1. Whosoever drinks deliberately to such an extent as to lose his reason commits a mortal sin.



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2. Whosoever knows by past experience that when drunk he is accustomed to blaspheme or utter other improper language, or to injure others about him, besides the sin of drunkenness, is guilty of those other crimes committed during the state of intoxication.

3. Whosoever does not adopt the proper means for the correction of his vicious habit of drunkenness remains in a continual state of sin.

4. Whosoever entices or urges another to excess in drinking, whom he foresees will be intoxicated, commits a mortal sin.

5. Any seller of liquor who continues to supply drink to any individual that he knows will become intoxicated thereby commits a mortal sin, because he deliberately co-operates in the grievous sin of another.

6. Whosoever is guilty of excess in drinking, though not to intoxication, in such a way as to cause distress to his family by squandering that which is needed for their support commits a mortal sin against charity and justice. In like manner, whosoever thus renders himself unable to pay his lawful debts, although he may not drink to intoxication, commits a mortal sin.—St. Mary's Annual.

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