

**FIVE MINUTE SERMON**

Rev. J. J. BUREA, PHOENIX, ILL.  
EASTER SUNDAY

THE RESURRECTION—MOTIVES FOR REJOICING

"This is the day which the Lord hath made; let us be glad and rejoice therein." Words taken from the 117th psalm and applied by the Church to Easter Sunday.

To-day the Christian world is celebrating the great Easter solemnity for which we have long been preparing. This is the bright sun of Christian festivals around which all other festivals revolve. This is the festival of festivals, the day which the Lord hath made. "Let us be glad and rejoice therein."

"During the past few months, the solemn ceremonies of the Catholic Church have presented to our consideration the private and public life of our Lord and Saviour, Jesus Christ.

We have learned salutary lessons of poverty, humility and mortification from the divine Infant as He lay cold and abandoned in the crib at Bethlehem.

We have seen Him subject to His Virgin Mother and foster father, St. Joseph, and have resolved to imitate His prompt obedience; while His faithful observance of all the details of the Law has filled us with admiration.

From His public life we learn the duties of charity. "He went about doing good." His whole life, but especially His public life, was a continual work of compassion and mercy.

For the past forty days we have been meditating particularly upon the sufferings of His passion and preparing by penance and mortification for the glories of His triumphant resurrection. We have followed Him to the cross and laid Him in the tomb. But the gloom and desolation of Good Friday, the lamentations of sorrow and the garb of mourning have been laid aside; and the Church to-day puts on her robes of splendor and pours forth her allelujahs with accents of joy.

She rises from mourning more glorious than the sun from the midst of clouds. But why such rejoicing? Why does the Church decorate her altars with the choicest flowers and celebrate this day with all the pomp and grandeur of her magnificent ceremonial?

It is because on this day we celebrate the consummation of His mission, of all His labors for the salvation of man. It is the anniversary of His victory over death and the powers of darkness.

Of the many reasons for rejoicing I wish to call your special attention to two from which all the others flow.

The first reason for our rejoicing to-day is centered in the fact that the resurrection of Christ is an unanswerable proof of His divinity.

That Jesus Christ is both God and man we Catholics firmly believe. In fact, if we had the least doubt about it we should cease to be Catholics. You all know that the Church has always taught it and that the faithful always believed it. But did you ever ask yourself why, upon what grounds, the Church taught it? Did it ever occur to you that the Church may teach some things without a reason? If so, let me tell you this: the Catholic Church guided by the spirit of truth is infallible and teaches nothing that Christ did not teach, nothing that is not solidly grounded in Scripture or apostolic tradition.

Let us then take a brief review of the reasons upon which this dogma is founded and then we will better understand the motives of our rejoicings.

If we follow the life of our Saviour on earth from His birth until He began His public career, we find nothing extraordinary. He appeared as other men. He was called the carpenter's Son. Except on one occasion, His divinity was hidden: His humanity alone appeared.

Afterwards, when He had commenced His public ministry, we catch now and then glimpses of His divine nature. Although we see that He was a man, we see clearly that He was something more. "In things superior to man we may look to find God."

The changing of water into wine, the multiplication of the loaves and fishes, the healing of the lepers, the curing of the blind, deaf and dumb, the raising of the dead are as superior to the powers of man as heaven is superior to earth. God alone could perform them. No one but God can undo the work of death. Jesus Christ had but to say to the man who lay four days decomposing in the tomb: "Lazarus come forth!" and the dead arose, the blood began to circulate through his veins, and he became as he was before he died.

That Jesus Christ performed these wonderful things is as certain as is any historical fact. Had we been present, my dear friends, at any of these scenes, with what feelings of admiration and awe would we not have regarded the author of them! Would we not have been irresistibly impelled to fall at His feet and worship Him as more than human?

But if His divinity appears in these miraculous works, it appears far more strikingly in His own resurrection from the dead. All His other miracles—even the raising of Lazarus—might be and have been attributed to other causes; but His resurrection firmly establishes the fact that He was God.

He arose by His own power alone. Before His death He Who said: "I am the resurrection and the life" had foretold that He would rise from the dead. "I will destroy this temple

and in three days I will rebuild it."

"I will arise again in three days." This prophecy was fulfilled. Three days after His death, Jesus Christ arose victorious from the tomb. The stone of the sepulchre was moved. The guards were overturned, awe-stricken and bewildered. The disciples beheld again their Master Who is glorious and immortal. St. Thomas, the incredulous apostle, touched the scars of His wounds, and placed his hand in the wound in His side, and, moved by the miracle of the resurrection, exclaimed full of faith: "My Lord and My God."

This fact of the resurrection of Christ firmly established by the four Evangelists who record it in almost the same words: "He is not here; He is risen," is the foundation of our faith, and the confirmation of the divinity of Christ and of the Church founded by Him.

"If Jesus Christ be not risen," says St. Paul, "then is our preaching vain and your faith is also vain."

When we recall to mind the station of the world at the coming of the Saviour; when we remember that a large majority were in abject slavery; when we reflect upon the fact that all vices abounded, that woman was in a most degraded condition, that the family existed only in name, that gods of wood and stone were worshipped everywhere, that sensuality and vice received the honors due to God and that the transformation of society was wrought by Christ and His Church—then will we understand why we rejoice on this glorious day, the anniversary of that act which wrought this transformation.

The resurrection of Christ is a pledge of our own resurrection. Is not this another powerful motive for our rejoicing? We shall rise again from the dead. What an irresistible incentive to perseverance! Yes, we shall rise at the last day. Faith teaches it, reason sustains this belief, tradition strengthens it, Scripture confirms it, and Christ's resurrection seals it.

Faith teaches it. The Apostles' Creed says: "I believe in the resurrection of the body." In the Athanasian Creed we read: "All men shall rise again with their own bodies." And the fourth Lateran Council defined that: "All shall rise with the bodies which they now have."

This belief is not contrary to reason. For it is easily seen that if God can create the body of man from nothing, He can also collect the particles of the body once dissolved.

Everything in nature proclaims the fitness of this. Plants die and return again to life; flowers decay and revive; the seed that is put into the earth becomes corrupt and rises again to a new life.

Tradition strengthens our faith in this dogma. What was believed by the fathers and faithful in every age must be the true faith of Christ. But it is so with this dogma. Time will not permit many quotations. Tertullian who lived in the second century says that: "the confidence of Christians is the resurrection of the dead." St. Ambrose says: "the resurrection of the body is necessary that the good acts may be properly rewarded and the bad acts may be punished."

Scripture, both of the Old and New Testament, confirms this faith. God will send His angel to call the dead to life. "For," according to St. Paul (I Cor. xv. 52) "the trumpet shall sound and the dead shall rise again incorruptible."

But in order that our joy may be complete, in order that we may aspire to this glorious resurrection, there is something necessary on our part. A spiritual resurrection must take place in us. We must rise from sin. We must, as St. Paul says in today's epistle: "Purge out the old leaven." Then with pure consciences and happy hearts we can feel to its fullest extent the joy which to-day's festival ought to bring to every Christian. Then we can enter into the spirit of the Church and understand and feel the power of her joyous anthems and allelujahs.

Thus we see, my dear friends, the mystery of the resurrection is a pledge of our own resurrection, a proof of the divinity of Christ and the foundation of the rock upon which this Church reposes. Against that rock the storms and billows of two thousand years have beaten in vain. Against it all the powers of earth and hell have waged an incessant warfare. But there need be no fear; for He Whose glorious resurrection we celebrate to-day has promised that "the gates of hell shall not prevail against her." Let us, then, rejoice on this glorious feast, and let us resolve to conform our lives with that of our Divine Model, that loving and imitating Him here we may spend an eternal Easter with Him hereafter.

Of my dear friends, I wish this joy to each and every one of you. I trust you are all prepared to enter fully into the spirit of the Church on this glorious day. If any of you are not thus prepared, let me entreat you to remove the impediment. "Purge out the leaven." Attend to your religious duties. Make a good confession and receive your Saviour in the Blessed Sacrament of the Altar.

Then you can raise your hearts in joy to the Lord. And then I can with confidence indulge the hope and prayer that you may solve that, when your time comes to finish this earthly pilgrimage, you may arise all glorious with Jesus and enjoy Him forever in that blessed abode whose joys it "Hath not entered the heart of man to conceive."

Do not flatter yourself that friendship authorizes you to say disagreeable things to your intimates.

**NEARLY IN CONVULSIONS**

With Acute Indigestion. "Fruit-a-tives" Cured Me.

NEWBURY, ONT., MAY 29th. 1913  
"I am not an strenuous user of medicines or patent medicines, but I have taken nearly everything recommended for Indigestion and Constipation.

I have been so bad with Acute Indigestion that I was nearly in convulsions and had to be held. I have used "Fruit-a-tives" and I have not had another attack nor suffered at all with Indigestion since taking them.

"Fruit-a-tives" is the only remedy I ever used that did me any good, and I am grateful to "Fruit-a-tives" for making me as well as I am today, and everyone agrees that I look in first class health.

My husband likes "Fruit-a-tives" very much and takes them whenever he has occasion to use a remedy for Constipation."  
MRS. D. MCRAE

"Fruit-a-tives" are sold by all dealers at 50c a box, 6 for \$2.50, trial size, 25c, or will be sent to any address on receipt of price by Fruit-a-tives Limited, Ottawa.

Each soul shall be united to the body it had in this life as is clear from the words of Job. (xix, 25, 26.) "I know that my Redeemer liveth; and in the last day I shall rise and see my God; Whom I myself shall see, and my eyes shall behold."

The resurrection is clearly stated by Martha when she says to Jesus (St. John xi, 24) "I know that he (i. e. Lazarus) shall rise in the resurrection at the last day." The possibility of the resurrection of our bodies is shown by the resurrection of Lazarus who had been dead four days.

But the great, the unanswerable argument, the seal, the pledge of our resurrection is the resurrection of Christ Himself. "For," says St. Paul, "if the dead rise not again, neither is Christ risen again." (I Cor. xv. 16.) And again he says: "If we believe that Jesus died and rose again; even so them who have slept through Jesus will God bring with Him . . . and the dead who are in Christ shall rise first." (I Thess. iv, 13, 15.)

All shall rise, the just and the reprobate. The reprobate to ignominy and shame, but the just to glory and honor. The bodies of the just will be endowed with the qualities of a glorified body, like the body of our Lord after His resurrection.

They will possess the quality of impassibility by which they will not be subject to pain or trouble of any kind; subtlety by which they have the nature to a certain extent of a spirit; agility by which they are free from every burden and can travel through space with wonderful rapidity; and charity by which quality the glory of the soul redounds and contributes to the glory of the body.

Christ on this day, by rising from the dead, obtained for us these wonderful privileges. O! my dear friends, are not these powerful reasons for our joy?

But in order that our joy may be complete, in order that we may aspire to this glorious resurrection, there is something necessary on our part. A spiritual resurrection must take place in us. We must rise from sin. We must, as St. Paul says in today's epistle: "Purge out the old leaven." Then with pure consciences and happy hearts we can feel to its fullest extent the joy which to-day's festival ought to bring to every Christian. Then we can enter into the spirit of the Church and understand and feel the power of her joyous anthems and allelujahs.

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**TEMPERANCE**

WHY DO MEN DRINK?  
Why do men drink? There is nothing pleasant to the taste in beer or whisky. Beer has a tang that is made by acid. Alcohol is a fiery liquor that burns the lining of the throat and the stomach.

Why do men drink? At first they drink for sociability's sake, because they are out "to have a good time," because they think it manly to go into a saloon, and stand up at the bar, and have a dram. They feel big. The drink is rather sickening to them, especially if they take much of it, but what does that matter, are they not "out for a lark?"

Why do men drink? Alcohol is a poison. Drink a quart of whisky at one time and it will kill you. Taking it in smaller quantities prevents it from being immediately deadly, but the constant use of it is, after all, only a slower poisoning.

Why do men drink? There is a sense of exhilaration after several drinks of liquor, because the action of the heart is quickened. It throbs faster under the stimulant. The brain too feels the excitement of the feverish blood. There is a false sense of gaiety. But after the poison loses its power on the system to enforce along the speed of the circulation of the blood, there is a reaction. The spirits droop. The heart slows down in its pulsations below normal. There is a feeling of oppression and of sadness. If the man gets drunk, the stomach sickens before he gets over the spell, and the blood takes some time before it is rid of the poison. If his kidneys are not in prime condition, they filter out the impurities slowly and, even in doing so become themselves more degenerate.

Why do men drink? There is no benefit from liquor. It does not add to a man's strength, or increase his capacity to work, or help him to achieve success.

Why do men drink? It is an expensive habit. Only one drink a day of 16 cent liquor means a yearly outlay of \$54.75. And where is the drinker who takes only one dram a day? Even if he does not drink regularly, a periodical spree costs a lot of money, and the frequent treating of boon companions exhausts his savings.

Why do men drink? It is injurious to health. Life insurance companies will not take men who work in breweries unless they are total abstainers. Athletes are forbidden to touch it. Men who meet with serious accidents or who have to submit to surgical operation, usually have much better chances of recovery if they are not liquor drinkers than if their organs are affected by alcohol.

Why do men drink? It is an objection to a man in the eyes of employers. It is a hindrance to promotion if a man's breath smells of liquor in business hours. It is a danger if a man has work involving the safety of other people, like drivers, engineers, etc., for an extra glass means intoxication, and intoxication often causes accidents, and accidents occasion death.

Why do men drink? It is the cause of a legion of evils—brawls, thefts, poverty, insanity, etc. Almost all criminals in penitentiaries were addicted to drink. Many of the inmates of poor-houses and insane

**RENTERS DRINK NAUSEOUS**

THROUGH RESTORING NATURAL PHYSICAL CONDITION  
Drunkennes is coming to be regarded in its true light. It is a disease—a diseased condition of the stomach membranes, and sufferers should be plied and helped instead of blamed or punished.

The drink habit takes hold quickly. Alcohol inflames the stomach and quickly brings about a diseased condition of the nerves and membranes of the stomach that creates an unbearable craving, and unless the patient is helped, his desire to stop is powerless.

Read what one devoted girl did for her father.  
Silver Lake, Ont., Jan. 30th.

You may remember sending me a treatment of Samaria Prescription. I have administered it all and since the third day, Father has not taken a drop of any kind of liquor and looks a new man. Please accept my heartfelt thanks. May your company ever prosper in the good work it is doing.  
Miss

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asylums were brought to their present misery by liquor.

Why do men drink? It is a frequent occasion of sin. It excites the passions. It arouses anger. It stirs desire. It strengthens the inclinations of nature and weakens the will. It drives away the grace of God. It darkens the soul. It closes the door of heaven. It opens the door of hell. Now is a good opportunity to take the course of safety, strength, of courage, of virtue, of success. Give up the habitual use of liquor. Even the moderate drinker is in peril, if he takes alcohol into his system every day. He does not take it for nothing—he wants enough of it to feel stimulated. The quantity has to be steadily increased. He does not intend to become a confirmed drinker. But he goes on and on, moderately, until the longing for liquor is practically uncontrollable. Sacred Heart Review.

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**This Washer Must Pay For Itself**

AMAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But, I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said I could do that, but I must pay first, and I'll give you each time you wash your clothes with the horse in the wash.

Well, I didn't like the horse. He was all right and that I might have to wait for my money if I once parted with it. So I didn't buy the horse, although I wanted to buy it very much.

Now this set me thinking. You see I make horse machines. I'm the "1000 Gravity" Washer.

I said to myself, lots of people may think about my Washing Machine as I thought about the horse and about the man who owned it. But I'd never know, because they wouldn't write and tell me.

So I'll sell my Washing Machines by mail. I have no over half a million that way. He said "I'll give you the trial, I'll pay the freight out of my own pocket, and if you don't want the machine after a month's trial, I'll take it back and pay the freight out of my pocket. Sure, that is fair enough, isn't it?"

Doesn't it prove that the "1000 Gravity" Washer must be the best? And you can pay me out of what it saves for you. It will save its whole cost in a few months, in wear and tear on the clothes alone. And then it will save 30 cents to 75 cents a week over that washwoman's wages. If you keep it for six months after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 30 cents a week. I'll pay for it. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1000 Gravity" Washer that washes clothes in 6 minutes.

Address me personally—J. N. Morris, Manager, "1000" Washer Co., 357 Yonge St., Toronto, Ont.



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