

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

EASTER SUNDAY

THE RISEN LORD

"At that time: Mary Magdalen and Mary the mother of James and Salome brought sweet spices, that coming they might anoint Jesus." (Mark xvi. 1.)

It must have been a disappointment to the two holy women spoken of in today's Gospel, when they arrived at the tomb of Jesus and discovered that He was not there. Yet it must have caused their hearts to delight exceedingly when they learned that He had risen, as He had said, and would appear before them in Galilee. They loved Him sincerely, and naturally they would rejoice at His blessings and especially at this great glory of His Resurrection. No doubt they thought little of themselves—though a good deed of itself brings satisfaction—but their whole minds and affections were turned toward their Saviour. This affords us a good example to follow now, after having, during the season of Lent and in a particular manner during Holy Week, sympathized with Jesus and felt His sufferings as much as was within us. The season of sadness closes and we again may take part in the gladness of the life around us; but we must not forget Our Saviour. We need not go to the tomb, as we know He is risen, but we can ask Him to appear to us spiritually, and fill us with the holy sentiments experienced by Mary Magdalen when she beheld Him.

He will not refuse us this blessing, if our hearts are worthy of it. It is His delight to come to us and to dwell in our midst, if He finds a fit habitation. We can prepare such a dwelling-place for Him, and at this moment we should be of such dispositions as to be able to invite Him to a pleasant abode within us. He has done for us all that man could do, and all that a God should do, even considering the magnitude of His mercy. What ungrateful creatures we are, if we have not a clean heart to offer Him as a place where He may dwell. The benefits He gained for us by His sufferings and finally by His Resurrection, are needed by each one of us. Had He not come down earth and undergone His passion, we would now be in the state of those who lived before He wrought the work of Redemption. We might have been among the very Pharisees and others who were hard of heart. After His generous demonstration of love, let us not be among the classes of the ungrateful Pharisees. He may be waiting somewhere for us, yearning for us, desirous of appearing before us. Are we fit to be told by an angel, as was done to the two Marys, that He will appear to us?

Far too easily do people forget the intense, burning love that Jesus has for them. Of course, this is easy to understand, as they can not see Him face to face; but what our senses fail to teach us regarding Him, our minds and hearts should keep vividly before us. There are too few who strive to keep the thought of Jesus in their hearts. It would be a pleasure to behold Jesus with our eyes, erect our heads as we do those whom we love upon earth, but He has kept from us this privilege here to give it to us in the kingdom beyond. Even those who beheld Him when He lived upon earth, did not see Him in His glory any more than we do. So they were not blessed much more than we, as far as seeing Christ as He really is, is concerned. We understand Him even better than did they—though it is nearing two thousand years since He walked the earth.

This great feast of Easter will be for us, as it has been for millions in the past, a day or a time of great rejoicing, but alas, of what kind! It will not be the pure, unalloyed joy of the two Marys when they learned in truth of Christ's triumph. It will be mixed with very much of what is foreign to God's love, to say the least. The world has adopted it as a time of special material ostentation, and the stylish gowns and the bright colors are put on—not to appear worthy garbed before Christ but to answer to the glad callings of the most beautiful of seasons—spring—and to offer an incense at the shrine of Dame Fashion. Oh, what a forgetful people, even in their innocence! They let slip by the most appropriate of occasions to show God their especial love, their greatest delight, and to appear before Him clad in the spotless robes of innocence. They do not, like the lilies of the field that raise their white splendor skyward, lift their hearts pure and child-like to their Risen Lord. How they should remember that the work Christ consummated is most necessary to them today, nay, as necessary as if it were just happening! Christ died long years ago, but He died for us of the present as much as for those who lived in His time, and the same will be true of future generations. He rose for us as well, and gave us thereby the right, if we do our duty, to rise "like unto Him."

We have time to think. Let us do so, rooting from our minds and hearts thoughts and desires other than those which serve us searching for our Risen Lord. He is waiting for us somewhere along life's journey. As we pass Him, if He finds us as He did the penitent Mary, He will show Himself to us

in such a way that we shall know we are in His presence. To the Risen Christ, then, our thoughts should go at this holy season, our hearts should exult over Him, and we should yearn to be forever with Him when He wills the end of our days.

MAKE SURE YOU GET THE RIGHT MEDICINE

People who are suffering from constipation, biliousness or sick headache are sometimes at a loss to know what remedy to take to correct these ailments. Mr. Arthur Couzens of Smith Township, Ont., said that he tried several doctors and various remedies but got no relief until he was advised by a friend to take Dr. Norvall's Stomach and Tonic Tablets. When he had finished one bottle he felt like a different person, and takes pleasure in recommending Dr. Norvall's Stomach and Tonic Tablets to anyone suffering from constipation or biliousness.

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THE DAIL PLACES BAN ON DIVORCE

TWO TRINITY COLLEGE MEMBERS DISSENT

Dublin, Ireland.—The Anti-Divorce motion in the Dail was passed after a spirited debate. Only two deputies opposed it, Professor Thrift and Professor Alton, both representing the Protestant University, Trinity College.

President Cosgrave, in proposing the resolution, briefly showed that divorce was a comparatively recent institution. Prior to 1857 the British Courts had no legal authority to dissolve the Sacrament of Marriage. The only way in which the bond could be broken was by Act of Parliament. In 1867 a statute was passed known as the "Matrimonial Causes Act." It created the court now known as the Divorce Court with power to pronounce a decree declaring marriage dissolved. Such power was never made applicable to Ireland, where the law courts were not allowed the faculty of granting a decree *vinculo matrimonii*, or, in other words, to dissolve the bond of matrimony.

"The majority of the people of this country," declared the President, "regard the bond of marriage as a Sacramental bond which is incapable of being severed. I consider that the whole fabric of our national organization is based upon the sanctity of the marriage tie and that anything which tends to weaken the binding efficacy of that union strikes to the same extent at the root of our social life."

Pointing out that divorce is possible in the Free State only by virtue of a special Act of the Irish Parliament in each particular case, he put forward his motion to subject the Standing Orders to alterations that would prevent the introduction of any Bills for that purpose.

VIEW OF MINORITY

Professor Thrift of Trinity College said that in a matter of conscience of that kind they should not impose the views of the majority. The religious sentiments of the majority in this respect were being forced on the whole country. He recalled the Archbishop O'Donnell's recent appeal for tolerance and good-will. In a matter of conscience the individual could not be subject to majority control. The motion would raise one more barrier between North and South.

Deputy Wolfe, a Protestant, stated that although he did not worship at the altar of the majority he was with the majority in their principle that the tie of marriage was something more than a legal contract. It stood higher than that. It was indissoluble. He repudiated Professor Thrift's insinuation that the people of the North as a body were in favor of divorce. Large numbers of people in the North were as much opposed to divorce as anybody in the South.

Mr. Blyth, Minister for Finance, a Protestant also, said that the talk about liberty of conscience was out of place, the matter was a social problem. He did not believe it was going to make Partition permanent.

Mr. Davin (Labor) said he was not prepared to purchase unity with the North-East at the price of national dishonor. Young men and women about to embark on matrimony had to understand that whether the journey was long or short no return tickets would be issued. Professor Alton of Trinity College supported Professor Thrift's objections, and said the motion was putting the small minority of the country under a disability from which they would have no escape. The sense of the House, except in the Trinity College section, was completely anti-divorce, and the President's motion, seconded by Mr. O'Higgins, was carried, with an addendum requesting the Senate to concur.

EASTER ANTHEM

Ring out, sweet bells, and loudly ring!

Wake ye the echoes far, And tell the story of our King. The bright and Morning Star. Hallelujah! Hallelujah! Strew sweet roses in His way, Angels list to mortals singing! Christ the Lord is risen today.

Nailed to cross for man's transgression, Sharing malefactor's lot; Hear Him cry in intercession, "Father, forgive, they know me not!"

"Vox me cum benedictis." Strew sweet roses in His way, Angels list to mortals singing! Christ the Lord is risen today.

Graves cannot hold souls immortal, He had robbed them of their sting, We but enter Death's dark portals, Then the golden gates wide swing Into glory. Then keep chanting— Strew sweet roses in His way, Angels list to mortals singing! Christ the Lord is risen today.

Calla lily; rose of Sunland, Violets decked with diamond dew, Gather all in one bright garland, Fill the font and altar, too. Rex tremendus majesticatis.

O receive our gift we pray, Angels list to mortals singing! Christ the Lord is risen today.

—WILLIAM E. SHEPHERD

THE RESURRECTION

Like a meteor large and bright Fell a golden seed of light On the field of Christmas night, When the Babe was born; Then 'twas sepulchral in gloom Till above His holy tomb Flashed His everlasting bloom— Flower of Easter morn.

—REV. JOHN B. TABB

CHURCHES LOSING INFLUENCE

The churches of the country, and not the courts or the police, must take the blame for the fact that crime is one of "America's outstanding industries." Alfred C. Bedford, chairman of the Standard Oil Company, is credited with saying in an article appearing in the New York World. Mr. Bedford, in addition to his dominant position with the great oil corporation, is president of the Board of Trustees of the Emanuel Baptist church and a director of the Brooklyn Y. M. C. A.

The movies and the automobile, sometimes with questionable influence, are displacing the church, Mr. Bedford declares. "I am convinced that good citizenship cannot be forced upon people by the enactment of more laws nor the employment of more police," he says. "It must be the result of education and moral training which makes crime repugnant to the decent-minded."

"The church can certainly take the lead in this kind of education. I believe that it can do much more along this line, than is being accomplished today." Mr. Bedford cites the appalling record of the country, declaring that crime and its collateral costs

last year, equalled the national budget—\$3,500,000,000.

"Perhaps the most disturbing fact in the situation is that we are breeding criminals," he adds, "for last year 70% of what we may call financial crimes were committed by juveniles."

Several things may enter as causes of this situation, he continues, then says: "Have the churches realized the changed conditions under which their work must be done? Have they taken cognizance of the fact that something has happened to the moral fibre of people the world over?"

As a business proposition, the church must keep abreast of the times or be left behind. There has been a great change in the relationship between communities and their churches in the past fifteen years. The church is no longer the center of social activity that it was before the coming of the motion picture and the automobile.

"I understand that between ten and fifteen million people pay admission each day to see moving pictures—about as many as enter our churches in the course of a week. It is a very vital responsibility that the makers of pictures have assumed for this vast audience, and the move to incorporate boards of censorship indicates that the responsibility has not always been met."

We must accept the adversities which God sends us without reasoning too much upon them, and we must take for granted that it is the best thing which could happen to us.

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