

FIVE MINUTE SERMON

BY REV. F. PEPPER
PALM SUNDAY

"There stood by the Cross of Jesus His Mother..."
Never does our Lady appear greater than as she stands by her Divine Son's Cross...

Abraham's sorrow was intense when he had to take his son Isaac upon the mountain to sacrifice him there...

virtue on which our inward strength and faith depend.

Whence, therefore, did our Lady derive her strength? Had she relied upon herself, she would have given way and despaired during those terrible hours on Calvary...

Submission to God, reliance upon Him to have no wish but that His Will be done, to be free from self-love, to make no claim to know better than He does—these are the things that make us strong in hours of trial and give us peace and strength...

TEMPERANCE

PROHIBITION IN RUSSIA

The Czar of Russia said last April in a public document relating to the State monopoly of the manufacture and sale of spirituous liquors: "It is not meet that the welfare of the Exchequer should be dependent upon the ruin of the spiritual and productive energies of numbers of my loyal subjects..."

The Council of the Empire, the Upper House, endorsed the principle of the bill, but amended it to read that local prohibition should not be for more than three years. The Ministers were on the horns of a dilemma. They and the Czar wanted to reduce the consumption of liquor...

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Sorrow threatened to overwhelm her, and unspoken agony oppressed her, yet she did not sink down in despairing grief—no, she stood by the Cross. Tears streamed from her eyes, as if she would fain weep out her very life, but she complained not at what was the will of God, she stood by the Cross; the earth quaked, the graves were opened, the rocks were cleft and the sky grew dark...

Whence did our Lady derive her strength? We have the greater reason to ask this question, because we, too, have urgent need of strength and steadfastness. We have not always friends at hand encouraging us to do right and setting us a good example, and if a time should come when we have to stand alone amongst those who mock at the Cross, when we have no outward support, but are required to hold fast to our faith and morals in opposition to those about us, then we may learn too late that we have been deceiving ourselves and fancying ourselves strong, unless now we take care to acquire the

AFRAID SHE WAS DYING

Suffered Terribly Until She Took "Fruit-a-lives"

ST. JEAN DE MATHA, JAN. 27th, 1914. "After suffering for a long time with Dyspepsia, I have been cured by 'Fruit-a-lives'. I suffered so much that I would not dare eat for I was afraid of dying. Five years ago, I did not wish to try them for I had little confidence in them, but, seeing my husband's anxiety, I decided to do so and at once I felt relief. Then I sent for three boxes and I kept improving until I was cured. While sick, I lost several pounds, but after taking 'Fruit-a-lives', I quickly regained what I had lost. Now I eat, sleep and digest well—in a word, I am completely cured, thanks to 'Fruit-a-lives'."

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more profitable to themselves and to their employers.

In the army the results of prohibition are apparent to any student of history. The Russians, who fought at Zorndorf against Frederick the Great seemed drunk and sodden and stupid. When their attack failed and Frederick got the better of them, they stood huddled together without offering resistance, and the cavalry of Salditz crashed through them again and again until the sword-arms of the troopers were weary. Contrast that with the capacity the Russians show to day for renewing the offensive. Contrast it with the heroic stand of a portion of the Tenth Army when surrounded in East Prussia, and with the desperate fighting in the Carpathians. Friends of Russia say that the Empire is likely to be transformed by the destruction of the vodka plague.—Toronto News.

THE DRINK QUESTION IN THE CANAL ZONE

Government in the Canal Zone is somewhat autocratic in character. There are no referendums or initiatives possible there. The governor issues an order, and presto! there is a law thenceforth to be obeyed. This method of legislation has its compensations, however unsuited it might be to the needs of the republic that owns the canal.

Lately it occurred to Governor Goethals as desirable that the canal zone should become dry. Accordingly, he issued an order that makes it a total abstinence waterway. Listen: "Pilots checking ships through the canal and all masters of tugs, mates, and others employed in the navigation of the waterway, are forbidden to take even one drink." Not one!

Doubtless the theory upon which this order was promulgated was identical with that governing the action of the managers of many of our great railway systems, who direct the discharge of employees found taking a drink of intoxicating liquors. The navigation of the canal, like the operation of a railroad, calls for clear brains, undimmed eyes, and steady hands. There is too much constantly at stake to hazard loss or disaster upon the nerves of a drinking man.

There has been radical change during the last generation of the

public viewpoint with relation to the drinking habit. Men who drink are found not so efficient as men who abstain from drink. Even the man who only takes a drink occasionally is not habitually as dependable as the man who never drinks. The remorseless intensity of competition, the increasing severity of the demands the business of life lays upon the individual, are forces working constantly for total abstinence.—Los Angeles Express.

OUR FAITH

The Catholic Church not only announces to the world that the Christian religion has come to inform us how we are to be saved, but that our faith in Jesus Christ conditions our salvation from eternal ruin. It is not as if it might have been—that the salvation came and that we can get the benefit of it whether we know anything about it or not, whether we repudiate the whole thing or not, whether we believe in it or not. It is not like the tide, that rises whether you care about the moon's influence or not. Our destiny is not simply connected with the fact of Christ's passion and death as recorded in the Bible, but is conditioned on our acceptance of it. There is no question of greater moment in our intellectual life than this obligation to believe something, definite about our Blessed Lord, as to what He was, what He did, what He commanded, and how the doing of what He did stands related to the divine economy of men's salvation. And this obligation to believe comes first in religion. "Add to your faith," is the way St. Paul begins his catalogue of the Christian graces. Faith comes first everywhere in life. It comes first in the infant's life, first in society, first in business, first in science. We must trust something, must believe in some kind of authority, before we can know anything. Faith in God is the central principle that binds the universe into order and gives meaning to our life. Implicit trust in God is the deepest root of character. On this root grows and blossoms every good and beautiful thing. St. Paul then begins at the right point; he strikes the true keynote of life when he puts faith first. Concerning the value of this faith The Calendar says:

How precious the gift of faith! In health, always a loyal companion, but who can estimate its value in the hour of trial and suffering? Often perhaps we have had cause to wonder how certain persons could bear up so bravely under bodily afflictions which seemed well nigh insupportable. But to anyone who visited and talked to the inmates of a hospital where God is known and loved, it is an easy thing to understand. The skill of doctors counts a great deal, the care of nurses has an important place, but faith in God does more than any of these. It is this, in not a few cases, that carried the patient through the grievous illness and back to health again; and upon this most excellent gift the successful issue of an extremely hazardous operation oftentimes plainly depends. There are many doctors, both Catholic and non-Catholic alike, who realize the importance of having a patient spiritually strengthened before they can bring about a physical cure which necessitates skillful treatment. They place God first and faith in Him before all else, and they know that faith brings hope, and with hope there is love, and that kind of love which breathes forth patience and resignation to the divine will. Aided by these lofty dispositions they can look forward to the best kind of success in their work. Whereas when these are lacking, when God and religion have no place in the human heart, the efforts even of the most learned, and eminent physicians are oftentimes frustrated by the patient's death in despair. Thankful should we be for this heavenly gift, for it assuredly is a friend indeed not only in sickness, but in all the troubles and trials of life. It is our stay and support. It furnishes us with indomitable courage and invincible energy. It becomes our only comfort and abiding consolation when all else seems dark and foreboding.—The Missionary.

SELF DENIAL

Among the hard sayings of Jesus is His declaration that if any man would be His disciple he must deny himself. We are ready to believe that the Christian life is one of peace and joy and blessing. We emphasize the Divine love and the Divine promises, and paint in glowing colors the present and future happiness of the soul that is stayed on God. And this is well. We can never appreciate too highly the benefits which come to us through Christ. But it sometimes happens that His disciples accept all the benefits, but repudiate the obligations of discipleship. To be a practical Catholic means to accept with joy the one, and suffer with resignation the other. If we do not, if we take only the pleasant, the easy, the result is a flabby character. A Catholic who is governed by impulse and feeling will never develop virile moral qualities. No one can set before himself high spiritual aims and pursue those aims with absolute fidelity, without being compelled to deny himself. If Jesus was tempted we cannot hope to escape. Temptation means conflict, and conflict means character. The robust, healthy Catholic lives are those which have won victory through struggle. There is no strength found in moral passivity.

Did Jesus Christ practice self denial? Undoubtedly. He was not a homeless wanderer because He preferred homelessness, in itself considered. He would not have chosen the crown of thorns, or the stinging lash as giving Him pleasure. These things were no more desired by Him than they are by us. Seeing before Him the agony of the cross He shrank from it. But because He had placed before Himself the doing of the Father's will, He denied Himself, and endured the shame and the pain. In this, as in all things else, He is our Pattern and Guide. We have fellowship in His sufferings when we deny self in striving to do God's will.—The Missionary.

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Mrs. Wiseneighbour says

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Mrs. Newlywed says:

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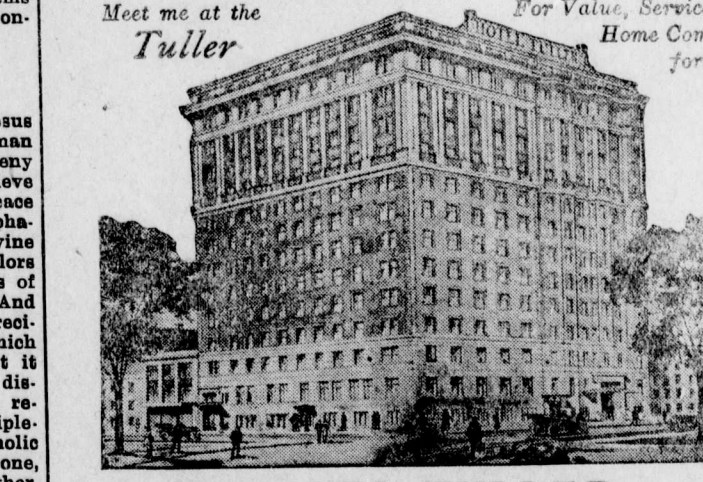
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