FIVE MINUTE SERMON

BY REV. F. PEPPERT PALM SUNDAY

ood by the Cross of Jesus His Mother.

Never does our Lady appear greater han as she stands by her Divine Son's Cross and watches His agony and death. In all her other sufferings and death. In all her other sufferings it was only in the figurative sense that she sacrificed herself to the Lord, but here she actually took part in Christ's sacrifice of atonement by her intense sympathy with Him. Here, by suffering with her Son for us, she became entitled to be our Mother. It is incomprehensible how any one can refuse to venerate Mary and to place implicit confidence in her intercession, after reading the simple words of the Gospel: "There imple words of the Gospel: "There cod by the Cross of Jesus His lother." If no other fact about her ere recorded in the Bible, this one alone would be enough to bind us to her with love and gratitude for having rificed herself with Jesus for our

Abraham's sorrow was intense when he had to take his son Isaac up the mountain to sacrifice him there, and his obedience made him lorious under the old dispensation. But he was spared the hardest and most painful task, as he was not allowed to slay his son. No one, however, equalled him in obedience and submission to God until Mary stood by the Cross. She, too, saw her Son carry the wood for the sacri-fice up Mount Calvary, she saw Him flung by the executioners upon the Cross; the blows of the hammer rove the nails not only through His hands and feet, but also at the same time through His Mother's tender love be with you, making you brave and strong, steadfast and calm in holy submission to God. Amen. heart. She watched the men lift up the Cross and let it fall roughly into a hole prepared to receive it; she beheld Him, the Man of Sorrows, tortured in every part of His Body; His head was pierced by thorns, His face disfigured by blows, His parched lips were moistened only with gall ; from His hands and feet the Blood dripped down—it was thus that Jesus hung upon the Cross, and by that Cross His Mother stood. Well in-deed may the Church exclaim, when ontemplating her sorrow: "O, thou other, fount of love! Touch my spirit from above, make my heart with thine accord, make me feel as thou hast felt, make my soul to glow and melt, with the love of Christ my

She is indeed an inexhaustible fount of love, whose love could not be diminished by the most intense agony that she suffered for Jesus' sake. Inexhaustible was her love, too strong to be overcome by the insults and shameful outrages heaped upon her Son. She is the fount of our love of God, since by standing by the Cross she has set us the mos beautiful and encouraging example of true, devoted love of Jesus. If we contemplate her, we realize the power of Divine love, and feel ourselves strong to endure everything for love of God, and even to accomplish the hardest tasks. She showed us the power of her love best beside the Cross, for, as Holy Scripture records, she stood by the Cross. It is her steadfast love that we admire in her,

and that we ought to learn from her.
The disciples had fled, but she stood fearlessly by the Cross. The Jews might despise her, her Divine He had brought joy and happiness? Some had been influenced by the prevalent opinion, and had actually joined His enemies, so that the gloated over the wounds of Him Who had healed their wounds, and over the death of One to Whom they owed their own life. Others were le grateful, but still disloyal. At heart they believed in Him, but had no courage to confess it, and so they hid themselves, mourning in secret; in capable, through weakness of char-acter, to come forward, suffer and die with Him. In comparison with these weak, thankless hearts, how great and strong appears the tender, fear-less heart of Mary, faithful unto death. She stood by the Cross.

Sorrow threatened to overwhelm her, and unspeakable 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 od by the Cross; the earth quaked, the graves were opened, the rocks were cleft and the sky grew dark all the multitude was astounded, the Roman centurion beat his breast with remorse, heaven and earth, men and spirits were all in a state of disturb fear and horror-yet, amidst all stood Mary, a glorious example of teadfastness even in the greates

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 it 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

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; but she had kept nothing back; she had given herself up absolutely to God, and trusting to Him, she stood firm during that time of agony.

Submission to God, reliance proper

Submission to God, reliance upon Him, to have no wish but that His Will be done, to be free from selflove, 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. By submission to God we mean more than mere endurance of the lot assigned us by Him, more than a thoughtless drifting along the stream of life, more than a lazy indifference that believes God will provide; he who really submits to God will always be active, working unweary. always be active, working unwearyingly in the sphere in which he is
placed; he will fight, labor, and even
die for God's honor. Submission
means doing what God wills, and if
our work is not successful in spite of
our efforts, suffering as God wills. Direct, therefore all your thoughts, wishes, words and works to God; order your lives in accordance with His will; stand always by the Cross. His will; stand always by the Cross. Never yield to ridicule, never fear danger or loss, but stand fearlessly by the Cross, although to many that Cross appears only a folly and stumbling-block. Stand by the Cross, and if it proves too hard for you to hold out and endure, have recourse to Mary, the steadfast Mother of Sorrows. She never has allowed any to fall She never has allowed any to fall

TEMPERANCE

who have relied upon her; may her

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 produc tive energies of numbers of my loyal subjects." That is one reason when subjects." That is one reason why vocks has disappeared from Russia. For years peasant members of the Duma and many of the intellectuals have urged the curtailing of the sale of spirits. They were met by the argument that the treasury was dependent in large measure upon the liquor profits, but in spite of that fact, the Duma passed a bill extending the right of local option to all municipal bodies.

The Council of the Empire, the Upper House, endorsed the principle owns the canal. of the bill, but amended it to read Lately it occ 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, and at the same time to maintain the finances. This was the attitude of the Government until the outbreak of the war. Then the sale of vodka was prohibited during the mobilization. The efficiency of the men was so in-creased, that for military reasons the prohibition was made permanent.
All liquors were included in the Czar's proclamation, and at one moment a net revenue of \$118,000 000 a year Son's enemies might deride her, His proclamation, and at one moment a poor Mother; they might even in their cruelty kill her, too, out of hatred for Him, but her love was all direct and indirect taxes were hatred for Him, but her love was stronger than death. Where were raised slightly, and apparently with the multitudes who had followed Jesus and greated Him with cries of the deficit has been covered. Already

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more profitable to themselves and to

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 fight. ing 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 comensations, however unsuited it might be to the needs of the republic that

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."

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

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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 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 in-creasing severity of the demands the business of life lays upon the indivi-dual, are forces working constantly for total abstinence. — Los Angeles Express.

OUR FAITH

The Catholic Church not only an nounces 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 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. Is 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 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 drink 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 Seidlitz crashed through them again and again until the swordarms of the troopers were weary. of what He did stands related to the that binds the universe into order and gives meaning to our life. Im-plicit trust in God is the deepest root of character. On this root grows an blossoms every good and beautiful thing. St. Paul then begins at the right point; he strikes the true key-note 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 in-supportable. 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 under-stand. 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 and no

lic 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. For they know that faith brings hope, and with hope there is love, and that kind of love which breathes forth patience and resig-

Aided by these lofty dispositions they can look forward to the best kind Where were the crowds there has been a saving in the administration of justice. The prisons are ght joy and happiness?

There has been a saving in the administration of justice. The prisons are ght joy and happiness?

There has been radical change when these are lacking, when God during the last generation of the 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 be-comes 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 Christianlife is one of peace and joy and blessing. We empha-size 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 dis-ciples accept all the benefits, but re-pudiate 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 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 natrength found in moral passivity.

Did Jesus Christ practice self lenial? Undoubtedly. He was not 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 endured the shame and the pain. In this, as in all things else, He is our Pattern and Guide. We have fellow-ship in His sufferings when we deny self in striving to do God's will.-The



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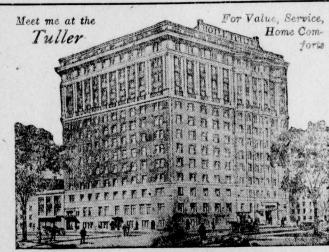


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