

FIVE MINUTE SERMON

PALM SUNDAY

"There stood by the Cross of Jesus His Mother." (John xix, 25.)

Never does our Lady appear greater than as she stands by her Divine Son's Cross and watches His agony 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 stood by the Cross of Jesus His Mother." If no other fact about her were recorded in the Bible, this one alone would be enough to bind us to her with love and gratitude for having sacrificed herself with Jesus for our sake.

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 glorious 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 sacrifice up Mount Calvary, she saw Him flung by the executioners upon the Cross; and the blows of the hammer drove the nails not only through His hands and feet, but also at the same time through His Mother's tender 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, and it was thus that Jesus hung upon the Cross, and by that Cross His Mother stood. Well indeed may the Church exclaim, when contemplating her sorrow: "O, thou Mother, 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 Lord."

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 most 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 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 Son's enemies might deride her, His poor Mother; they might even in their cruelty kill her, too, out of hatred for Him, but her love was stronger than death. Where were the multitudes who had followed Jesus and greeted Him with cries of "Hosanna?" Where were the crowds whom He had healed and to whom He had brought joy and happiness? Some had been influenced by the prevalent opinion, and had actually joined His enemies, so that they 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 less ungrateful, but still disloyal. At heart they believed in Him, but had no courage to confess it, and so they hid themselves, mourning in secret; incapable, through weakness of character, to come forward, suffer and die with Him. In comparison with these weak, thankless hearts, how great and strong appears the tender, fearless 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 stood 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 disturbance, fear and horror—yes, amidst all stood Mary, a glorious example of steadfastness even in the greatest uproar.

When 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 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 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. 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 unwearyingly in the sphere in which he is placed; he will fight, labor, and hold out 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. 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 who have relied upon her; may her love be with you, making you brave and strong, steadfast and calm in holy submission to God. Amen.

TEMPERANCE

PRIESTS' TOTAL ABSTINENCE LEAGUE OF AMERICA

Very Rev. M. A. Lambing, Scottsdale, Pa. President and Editor

The February number of the Advocate is sent to all pastors of the United States, and an extra copy to all churches where there are more than two assistants. The Union is able to do this through the kindness of a friend of the president of the League in sending him \$1.00 for his good work.

Morally and religiously our country will be what Catholics make it, and Catholics will be what their pastors make them. As the pastor, so the flock. This is why the priests' Total Abstinence League has been instituted; and this is why it is sending the Advocate, and will continue to send it as long as the money lasts, to all many of the pastors of the country as possible. It hopes in this way to make them acquainted with the Catholic total abstinence movement, feeling sure that when they know it as it is, they will take part in it for the good it does. And that if it does not succeed in enlisting so many of them as it would like in its ranks, it will at least obtain from most of them contributions for carrying on its work. But it hopes for more than this. It hopes to spread far and wide by this means the principles of Catholic total abstinence, the practice of sobriety, and increase the membership of the Union and League, as the late Sovereign Pontiff expressed the hope it would be increased, through Bishops, priests and men of religious orders joining their ranks. It believes, too, that many to whom the paper is sent will become subscribers to the Advocate, and, as has been said, contribute handsomely to the work of the organization.

Is this too much to expect? The president does not think so, though there are many not so sanguine in the matter as he is. He has been engaged a third of a century in Catholic total abstinence work, and has seen it grow and gain strength and influence; and he believes it would be much stronger and more influential than it is, if all those who began with him had had the heart and hope to stick to the movement. He is bold enough to believe that, if there is such a temperance sentiment in Europe and America, it is due in a great measure to the persistence of those who took hold of the C. T. A. U. and stuck to it. It was brought to the attention of the Third Plenary Council of Baltimore, and received favorable notice and encouragement from the prelates there; and the Supreme Pontiffs, blessed and indulged it. Then, through the Pastoral Letter, the Acts and Decrees of the Council, approved by the Holy See, and published in book form, it was brought to the attention of the Catholic world, particularly to that of the Hierarchy. In this way, what was done by the Catholics of America came to be generally known, and we may justly claim credit for much of the temperance work done by Catholics and non-Catholics in other countries.

Drink has been the greatest obstacle to the progress of the Church in this country; she has suffered more at the hands of intoxicating liquors than from any other enemy. Nothing has turned so many people from her or made her appear so uncomely in non-Catholic eyes. Most of our sin, our suffering, our poverty and our crime has been owing to drink.

If the Union has not done more in this country against this great evil, it is because it has not had the money to carry on its work on a more extended scale. But it is no longer on the defensive.

What is needed, and what the Union is striving to get, is the entire

priesthood into the organized temperance movement, or at least their sympathy and financial support, particularly the latter, for sympathy butters no parsnips. The priesthood should be in the movement, the Church wishes it to be there, and if those who believe in the movement worked as they should it would be there. If the priesthood believes that it has been owing principally to the apathy of its members that temperance has been able to create such havoc among and enslave so many of those for whom Christ died and called them to help him to save, they will be aroused to action.

So the League moans to send the Advocate to all the priests for as long a time as the money will last, or until notified by them that the paper is not wanted. But it has no dread of such a contingency. More than this, it is confident that they will not only continue to read the paper, but will subscribe for it and contribute generously toward the good work of the Union and League. All that is necessary is to turn on the light. When people, and especially the priests, begin to consider in the heart, they will act, and the desolation caused by drink will diminish.

Unless you wish to keep the Advocate on file, be good enough to pass it on for some one else to read, who in turn will hand it to his neighbor, that the light may shine in as many places as possible. The financial resources of the Union are so limited (entirely too limited for the work to be done) that it is necessary to make every cent count in the outlay, and to ask the readers of the paper, as well as the friends of the T. A. cause, not to allow the necessary expenditure of the funds to be wasted in any way, but that they bear fruit to the last penny.

In the next issue there will be some account of the Priests' Total Abstinence League.

The League wishes to thank the editor of The Lamp for the prominent place he gave the list of indulgences granted by Pius X. to the members of the C. T. A. U. of America, the comments made on them and the portrait of His Holiness with which he emphasized them. It is an example the president of the League would like to see imitated by all Catholic periodicals.—Catholic Temperance Advocate.

NON-CATHOLICS PRAYING FOR THE DEAD

Every day brings fresh proof of the ever growing belief in the efficacy and fitness of prayer for the dead. Among those who style themselves Evangelical Churchmen it has ceased to be spoken of as "heathen," and there are some of them who go the length of advocating its use. Now even Protestant Dissenters are casting off their prejudice against it, and the time is probably not far distant when it will be accepted as a natural Christian duty to intercede on behalf of the faithful departed. We owe to the war, of course, the general recovery of this beautiful practice, since the sense of loss in so many households has been attended with a yearning for consolation. This the ancient teaching of the Catholic Church has always provided, and the fact that it has been so greatly revived in the English Church has brought the doctrine into prominence just at the moment when its wider adoption is possible. It is not the war that has made prayer for the dead a right and lawful observance, but it is the war that has furthered its acceptance as a normal part of devotion.—From the Church Times (English High Church.)

CONSCIENCE MONEY

"As a commercial institution, the Church is a valuable asset to the State." Such at least was the opinion of a president of a life insurance company, when a priest some years ago handed him a check for \$5,000 in conscience money. Similar thoughts must have been in the minds of the officials of the Treasury Department last week when the morning mail brought notes to the amount of \$30,000, restored from conscientious scruples. It would, of course, be an exaggeration to say that only Catholics have such costly consciences; but it is nevertheless true that the Church is the most potent force for the maintenance of honesty in the world today, and at the same time is the only institution that can make men restore their ill-gotten goods.

Two maxims sum up the different attitudes toward thievery that have always obtained. The one dates back to Horace, at least in the form of its expression: "Make your pile; honestly, if you can; but make it in any case, by fair means or foul." The pagan poet made light of stealing, and never dreamed of advocating restitution. The Church, on the contrary, the champion of the Decalogue, does not confine her teaching to saying, "Thou shalt not steal," she gives point to her prohibition by *res clamat domino*. She interprets the uneasiness of soul, that comes with the retention of other men's property, as the protest of the thing itself, crying out against unlawful possession and clamoring to be returned to its rightful owner.

This is her teaching, and wherever possible she enforces it by practice. She will not absolve, she excludes from her sacraments, all those who have not the fixed determination to make good the losses they have unjustly inflicted on others. She does not at all times insist that the restitution be made at once. This is often impossible. Eventually, how-

ever, the thief must divest himself altogether of the fruits of his thievery, and this whether he finds the owner or not. If he cannot put the money back into the purse from which he has taken it, he must interpret the wishes of the rightful owner and give it to the presumptive beneficiaries. But for the guilty person to retain stolen property indefinitely, unless it is clear that the owner has released him from his obligation, is not permitted. Such is the Church's principle. That this age-old teaching on the subject has formed the conscience of Christendom, is proved by the fact that \$500,000 in conscience money is at present deposited in the United States Treasury. The world little realizes how much of its security is due to the vigilance of the Church, and the infiltration of its ideals into the non-Catholic elements of society.—America.

OUR LORD UNDERSTANDS

The lectures and meditations of Lent bring forcibly to mind our many delinquencies. It is well for us so know where we stand with God. It is also well that we have the proper appreciation of our weaknesses. While all this is wholesome it should not discourage us.

He knew well who said, "The spirit is willing but the flesh is weak." All God asks is that we do our best. No man can do more than that; no more is expected. Often when we think we are carrying as heavy a burden as we can bear, more is laid on our shoulders. If we had been told beforehand we should have been tempted to quit and refuse the extra load, like a beast of burden that resentfully lies down in the traces. But when actually confronted with the emergency, we somehow manage to muster the strength and the courage to meet it.

If only we make up our minds to do our best it is surprising how often we shall surpass our anticipations. We shall succeed in doing things we never thought we could accomplish. "The best of what we do and are, just God forgive!" exclaims a pious poet. It is true that we shall be oppressed again and again by the consciousness of failure, the sense of being unprofitable servants. Of such humility and meekness of spirit the noblest and worthiest deeds are born. It is not the proud, complacent and vainglorious person who accomplishes most. It is he who has no conceit in his own ability but is willing and anxious to try, trusting in the grace and goodness of God. Should it be his portion he will not complain of failure, but he will try again and will continue the brave and hopeful fight.

It is not the victories won that count, but the battles nobly fought. God still reigns in His heavens and all is well in the world.—Intermountain Catholic.

THEIR LIVES FOR THEIR COUNTRY

The Church has raised up nations that were sunk in the earth, taken them lovingly in her arms and brought them back to life; made them again great nations. Look at the poor priests of France to-day. They were literally kicked out of the land they loved, subjected to every sort of humiliation. I saw them all over the Orient. Poor men, they could hardly speak of France without weeping.

The love and devotion of the French priest for France is one of the most touching and beautiful things one could behold! His France! It is next to his God and his Church. These men were expelled from the land they loved and gave their lives for it.

Where are the millions and billions that came from the miserable auction of churches and schools? They do not dare to answer. Poor French priests, poor French nuns, who have given their lives and talents to build up the schools. But now that France is in danger of her very existence, who is it that rushes back to arms and to the trenches to fight the enemies of France? The priests who built up France built up her education, her literature, her art, her architecture.—Cardinal O'Connell.

Bigger Profit from Your Cows

You can save most of the time and money you are spending now on milking, and turn it into extra profits, by using an



Earn Money Knitting at Home It is a fact at the present time that many ladies operating Auto-Knitters at home are making from \$2.00 to \$3.00 per day knitting hosiery. The work is pleasant and easily learned, and gives you steady employment at home the year round. Write to-day, to Auto-Knitter Hosiery Co., Dept. 215 D., 257 College St., Toronto, for full particulars, as more workers are needed at once.



You Can't Cut Out A BOG SPAVIN, PUFF OR THOROUGHFIN, but ABSORBINE TRADE MARK REG. U.S. PAT. OFF. will clean them out permanently, and you work the horse same time. Does not blister or remove the hair. \$2.00 per bottle, delivered. Will tell you more if you write. Book 4 K free. ABSORBINE, JR., the antiseptic liniment for mankind, reduces Varicose Veins, Ruptured Muscles or Ligaments, Enlarged Glands, Colic, Wens, Cysts, Allays pain quickly. Price \$1.00 and \$2.00 a bottle at druggists or delivered. Manufactured only by W. F. YOUNG, P.O. Box 379, Lyons, N.Y., Montreal, Canada. Absorbine and Absorbine, Jr., are made in Canada.

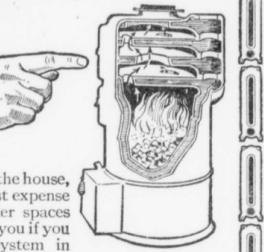


Avoid dangerous preparations containing caustics, acids, ammonia, etc., by using

Old Dutch



Do You See Those Thin Spaces?



Genial warmth all over the house, all the winter time, at least expense—that's what those water spaces (sections) would mean to you if you put a Safford heating system in your home.

You would call them big, covered water "pans." They're shallow enough to let the water heat quickly, and flow by the shortest way out of the "pans" into the radiators.

If you had four of these big "pans" to heat, one above the other, you would have them made and arranged (if you had studied the problem scientifically) just the way they are in the Safford.

You would call them big, covered water "pans." They're shallow enough to let the water heat quickly, and flow by the shortest way out of the "pans" into the radiators.

If you had four of these big "pans" to heat, one above the other, you would have them made and arranged (if you had studied the problem scientifically) just the way they are in the Safford.

Safford Boilers and Radiators

are you see, built by a company with 30 years' experience. The Dominion Radiator Company makes nothing but hot water and steam heating systems, specializing in this line.

The arrows in the picture show you how the heat travels in the Safford hot water boiler. You see how the heat encounters the first pan straight from the centre of the fire where it is hottest. The heat goes straight against the second pan, straight against the third and the fourth. All of it is absorbed quickly, surely, and sent coursing through the radiators.

In the Safford System the heat units given off by the coils are absorbed by the water and take the shortest route to the radiators, and, consequently,

less heat-energy is required than if the water had to travel a much longer route, as it does in ordinary boilers. The less heat-energy required, the less fuel consumed. Economy in fuel consumption is the keynote of the whole Safford System.

If you are anxious to save 33 1/3 per cent. of your coal expense next winter get a Safford hot water system put in now. The first step in that direction is to write for our "Home Heating" booklet and see the different styles of radiators, as well as get a full description of the Safford System. It will only take you a minute or two to write for the booklet. Do it now, before you've a chance to forget.

Branches: Montreal, Winnipeg, Calgary, Toronto, Canada, Hamilton, Vancover, St. John.

"To him that hath shall be given"

is another way of saying opportunity comes to him who prepares for it. Opportunity, as a rule, means having ready money at the right time. Most people not being systematic savers, never have the ready money. But we have originated a plan whereby you can save systematically, and in time have the ready money you need for "opportunity" or "emergency."

The plan is described in a book about Profits from Savings. Send for a free copy now. You'll be intensely interested in it. Address Dept. 3

STANDARD RELIANCE MORTGAGE CORPORATION Head Office, 82-84 King St. E. Toronto

Branches: Ayr, Brockville, Chatham, Elmira, New Hamburg

CAN BE SAVED AND CURED OF DRINK

Good News to Mothers, Wives, Sisters

To have seen one you love, going down the road, and to have heard him try to laugh and joke away your fears, while you watched the drink habit fasten on him; to have known suffering and to have borne a sorrow to which physical pain is nothing. And when at last he comes to that turn in the road that, sooner or later must come, and wakes to the fact that he is a slave to the drink you think everything will come right. He will fight the habit and you will help him escape it; but he can not do it. Drink has undermined his constitution, inflamed his stomach and nerves until the craving must be satisfied. And after you have hoped and then despaired more times than you can count you realize that he must be helped. The diseased condition of the stomach and nerves must be cured by something that will soothe the inflamed stomach and quiet the shaking nerves, removing all taste for liquor.

My marvelous remedy—Samaris Prescription—has done this for hundreds of cases in Canada. It can be given with or without the patient's knowledge as it is tasteless and odorless and quickly dissolves in liquid or food. Read what it did for Mrs. G. of Vancouver: "I was so anxious to get my husband cured that I went up to Harrison's Drug Store and got your Remedy there. I had no trouble giving it without his knowledge. I greatly thank you for all the peace and happiness that it has brought already into my home. The cost was nothing according to what he would spend in drinking. The curse of drink was putting me into my grave, but now I feel happy. May the Lord be with you and help you in curing the evil. I don't want my name published."

FREE—SEND NO MONEY

I will send free trial package and booklet giving full particulars, testimonials, etc., to any sufferer or friend who wishes to help. Write today. Plain sealed package. Correspondence sacredly confidential.

E. R. HERD Samaris Remedy Co. 1421 Mutual Street Toronto, Canada

Advertisement for Air-O-Lantern, Bright as City Lights. The best of all lights for outdoor use. Gives 3000 candle power light. Burns 90% air and 10% gasoline. One filling burns 12 hours. Absolutely safe, even if upset among hay. Write for FREE catalogue and special factory price offer. Address THE Rochester Lamp Co. 1421 Mutual Street TORONTO

Gin Pills FOR THE KIDNEYS What They Cured

Here's the remarkable experience of a Nova Scotian:—

"I was once a terrible sufferer with kidney and bladder troubles, and at times I would lose the use of my legs, and could not go away from home without some one with me. I was treated by different doctors for 3 years, and only got temporary relief. My son advised me to take Gin Pills, and after taking the first 2 or 3 doses I got relief. I continued to take them until I got completely cured. I owe my life to Gin Pills.

Yours very truly, F. M. KEMPSON, Port Medway N. S. GIN PILLS are 50c. a box or 4 boxes for \$2.50 at all druggists. Sample treatment free if requested. National Drug & Chemical Co. of Canada Limited, Toronto.

LIFEBODY HEALTHY SOAP

The every-purpose-soap where health is a prime consideration

For the toilet and the bath Lifebody Soap is unexcelled. Its velvety lather soothes and cleanses while its mild carbolic solution is a wonderful health-preserving agent. The slight carbolic odor vanishes quickly after use.



ALL GROCERS ONLY 5 CENTS

Church Bells Memorial Bells a Specialty. Wholesale Bell Foundry Co., Baltimore, Md., U.S.A.