FIVE MINUTE SERMON

BY REV. M. BOSSAERT

NINTH SUNDAY AFTER PENTECOST

GOD'S JUSTICE TOWARDS SINNERS We read in today's Gospel that our divine Redeemer wept over Jerusalem, that unhappy city, so hardened in sip, because He foresaw the terrible desting. His tears have voice of preachers and confessors, Hearing this question : and wastes the time of grace and He that is born King of the Jews, repentance, putting off his conver-sion until the end of his life. Such savage intensity. Dissemblin

justice constrains Him to requite homes. every man as he deserves, and our divine Redsemer, in speaking of the day of judgment, proclaimed this used to being thwarted. Herod's fact, for He said that the good would be rewarded, but the evil would hear fury. Lacking precise information, the terrible sentence: "Depart from he concluded the young king, must be unweaned and ordered the slaughtwhich was prepared for the devil and er of all male children under two Even here on earth God often punishes and rewards in such a way as to reveal His justice. We have an instance of just punishment in the destruction of Jerusalem, what would be to its peace, not even on the day when our Lord in all meekness and humility entered the gates whence He was soon to come there until the death of Herod; that forth, bearing the heavy Cross amidst the jeers of the citizens. Jerusalem continued in sin until at length God's mercy was exhausted, and His justice was brought down by the crimes of the wicked city, just as once it had consumed Sodom and

God's justice constrains Him to passage of the Holy Family; some punish hardened sinners; for if He unknown dwelling sheltered them, invariably showed mercy and never while there was nothing to betray inflicted punishment, He would their unparalleled distinction. Hiswrong the good, who suffer much torians and ecclesiastical writers at the hands of the wicked, and He narrate several wonderful occurwould actually encourage the evil to defy Him by continuing their sins | the cocasion of the visit of the Infant | and | grayer skies. Not and vices. When God punishes and God. St. Jarome relates that the alone, but the beauty of holiness is condemns, He does so because idols of Egypt crumbled to pieces at required to bind our hearts, our punish them. He desires not the death of a sinner desires his own death, and demands it, as it local tradition that werks are the entrance of our Saviour. Others whole souls to God. The child, the child, and the situation that the lions and tigers bounded which with its wistful trust demands protection, asks for something more death of a sinner, but a sinner desires forward to meet, to adore Him. A protection, asks for something more his own death, and demands it, as it local tradition that merits considerations than strong defense; it needs also were, of God's justice. God acts like | tion, is of a sycamore, to the east of a king bringing a criminal to trial Cairo, which is venerated as having in so far are we all children; we and condemning him to death in overshadowed the Holy Family. accordance with the law. In His compassion He would fain save the wrong doer, but He is prevented by justice, that has already given sentence against the sinner, and by the fact that mercy is true mercy only when it can be exercised without

injury to justice. We must never presumptuously 3. We must never presumptuously rely upon God's mercy when doing so involves a violation of His justice.

of happenings to Joseph and Mary Men are very prone to presumption during their six years sojourn in of this kind. "God is a loving Egypt, Very likely they were sub Father," they say, "He is sure to forgive me," and so they go on heapthis loving Father is also a stern and just Judge.—O, you who continue presumptuously in your sins, always pleading in excuse for them that God is merciful, beware lest you share the fate of the inhabitants of denly upon the wretched city, when it was beieged by the Romans; many thousands perished by the sword, and still more died of starvation. It is gross presumption and a sin cry. ing to heaven for vengeance, when a man persists in evil, relying on God's man persists in evil, relying on covered the low of the mercy. In such a case a habit of sin is quickly formed, and this gives rise to obduracy and despair, that lead to obduracy and despair, that lead to hell. Our Lord shed tears over to hell. Our Lord shed tears over the murder of his two boys, and now the murder of his two boys, and now Jerusalem, but He did not save it; He wept over the city, but neverthe-less He allowed it to be destroyed. In His mercy God is now calling you to do penance and be converted; if you do not obey and obey quickly, misery as great as that which fell upon Jerusalem may be your lot, and you too may perish suddenly and for ever. The God who did not spare a whole city and nation, but was a whole city and nation, but was obliged to sacrifice them to His justice, will not spare any sinner, when the measure of his guilt is filled up. We ought then to remember God's justice, and not rely pre-sumptuously on His mercy. Let us anticipate His judgment by doing penance and earnestly striving to amend whatever has been amiss in our lives hitherto. Fear, a wholesome fear of sin and of God's justice,

THE FLIGHT INTO EGYPT

The Divine Infant was not long in human flesh, when it was necessary to hasten into Egypt, in order to avoid Herod's evil designs The three Eastern celebrities, the Magi, seeking the child, came into Jarsualem, asking: "Where is He that is born hardened in sio, because He foresaw its terrible destiny. His tears bear witness to His divine justice, and they were shed also for every sinner who refuses to listen to God's warnings and admonitions, or to the voice of preachers and confessors. Hearing this question: "Where is repentance, putting off his conversion until the end of his life. Such an one will perish because he falls fears, in order to strike a better to recognize the days of his visitation, of admonition and of grace. God's justice requires that this should the information he could from them. be so. Let us today consider how "Go," said he, "diligently seek after this justice is displayed in God's the Child, and when you have found

dealings with sinners.

1. God is merciful;—this is stated go also and adore—Him." These on almost every page of Holy Scrip men continued their travels guided ture. His mercy embraces heaven by the star, reached the object of and earth, and includes even the their search, adored and left presents most hardened sinners, as we see to the new born King, and when from the fact that our Saviour wept about to depart were warned by over the sinful city of Jerusalem. Heaven in their sleep, not to return But God's mercy is tempered with justice, for He is infinitely just, as well as infinitely merciful. His returned by a different way to their

jealousy bursts forth into savage years. Now it happened that "An angel of the Lord appeared in sleep tog Joseph saying: arise, take the child and His mother, and fly into it might be fulfilled which the Lord (Matthew ii., 13 15.)

THE JOURNEY

We have little certain knowledge orrha.

We must not be astonished if stretches of the desert witnessed the rences which took place in Egypt on

Egypt was chosen as the place of safety, very likely, because not being shall be too frightened to go on. If far from Palestine to the south, it religion is to mean much to me, I was completely outside the jurisdic-tion of Herod. To all fugitives it offered safety and an assured asylum. It was chosen also to fulfill the prediction of the Prophet Oses x "God is a loving Egypt. Very likely they were suby, "He is sure to jected to many inconveniences, but sin upon sin, not thinking that they knew it was the plan of God,

While Joseph and Mary were in Egypt, Herod put to death the male children. Although antiquity did reign contained so many murders, tortures and cruelties, that according to the Jewish ambassador's address to Augustus, "the living coveted the lot of the victims. locking And the Emperor, viewing some of financier with the other male children, this caused Augustus to say. "Better to be Herod's hog; than to be his son."
God finally punished this king by a horrid disease that little by little devoured him. Naturally his death was looked for with a horse of relief."

"Well, I don't see—" began the shifty gentleman.
"You cought to" broke in the was looked for with a hope of relief.
When he had passed to his Maker for judgment, an angel appeared in sleep to Jeseph at Egypt saying:

"You ought to," broke in the aggressive Westerner. "Look here now," turning to the La Salle street man, "How much did you sleep to Joseph at Egypt saying: "Arise take the child and the mother, and return to the land of Sunday?' Israel, for they are dead who sought The fin

the life of the child." FAITH AND OBEDIENCE OF ST. JOSEPH

Throughout this entire event we see in Joseph commendable faith, joined to blind, unbesitating, unquesjoined to blind/unhesitating, unques-tioning obedience. What a surprise must it have been for him to be awakened in sleep and be told. financier. "Isn't that coming too some fear of sin and of God's justice, not a slavish fear, ought to accompany us through life, and then we shall some day meet in heaven around the throne of the Father of Mercies. Amen.

What proves humility to be a glorious thing is the fact that the proud themselves employ it to conceal their pride.

Benediction, and glory, and wisdom, and thanksgiving, honor and power, and strength to our God for ever and ever.—Apoc. vii. 12.

Bound of God's justice, not a starple of the must it have been for him to be awakened in sleep and be told.

"Arise, take the child and His mother and fly into Egypt." What questions might have arisen in his mind? Was not this Babe the Second Person of the Blessed Trinity? What need He fear from any earthly tyrant? Could not thous sands of angels be sent to defend, without any necessity of leaving their own country and retiring into Egypt? Such thoughts might have a half dollar each for those cigars we are smoking. It costs us eight dollars for the room I occupied here last night, for six all too short hours. Why, that waiter to whom you gave that seventy cent tip at lunch would have been insulted had you offered him what you well to-do

he obeyed and that at once, remaining an exile in that land until the heavenly voice bade him return.

This event of the flight into Egypt can bring lessons to us. By it we see prophesy fulfilled, as St. Matsee prophesy fulfilled, as St. Matthew, always intent on setting forth
these matters, observes: "I have
called my Son out of Egypt" (Osee
xi, 1). It shows us that we must
expect to meet difficulties in this
life, when Joseph and Mary with the
Life, when Joseph and Mary with the Mary with the
Life, when Joseph and Mary with the Mary with t Infant were not spared. The noble should encourage us to imitate him. If the voice of God whispers to us, "Arise and fly from some sin, we would do well in tearing ourselves "Arise, fly from the world and serve Me in religion," that child should listen and the parent put no ob-stacles. If the Babe with outstretched arms begs us to take Him in our hearts in Holy Communion more frequently or more devoutly, can we refuse?—The Tablet.

THE SWEETNESS OF GOD

'Those who have learned to love the Divine Heart are taught day by day to appreciate more and more wondrous love that was manifested towards the human race when Our Lord instituted the Holy but to spread the devotion to all week has gone."-Catholic Bulletin. mankind.

Attendance at daily Mass, and Communion if possible, or a daily visit to the Blessed Sacrament, reading spiritual books, are means by ment in the destruction of Jerusalem, the city that knew not the time of its visitation and would not perceive that Herod will seek the child to ence of our example bring others to a closer union with God. To numberless Catholics in our day the reproach of Our Lord might truthfully be repeated: "There hath stood One in the midst of you whom spoke by the prophet saying: Out you know not." So many act as if of Egypt have I called my son," they were unaware of the Sacred they were unaware of the Sacred Presence patiently waiting in the tabernacle to receive the homage and love of His children.

His return to us on our altars at Mass, at Communion, is not simply that we might worship, but that the need we have of sweetness in religion might be amply supplied. We must approach His presence, gather about Him, for the refreshm our lives, to break down the hideous monotony of our work, to add the brightness of love to the gray streets the warm welcome of love. And need the gentleness and mercy of God to be made manifest, else we must approach the altar of the sweetness of God that giveth joy to my youth."-The Sentinel of the

A DOLLAR EVERY SUNDAY

Blessed Sacrament.

The following dialogue is a good olics realize the increasing needs of the Church.

In the rotunda of the Hotel La Salle, Chicago, a New World man found a group who were discussing the Laymen's Convention, which had just concluded. Bishop Schrembs' organization of men, was the par-

It's great stuff but how is all this to be done," asked one prosperous looking man, a La Salla street

"Well, that's up to the organize tion," said another, with a "Let George do it" air and an ease the slaughter of his infant son, along acquired from much "passing the

put on the plate in church last The financier smiled, "You don't

get me," he said. "I happen to be one of those who don't think it too much to drop a dollar occasionally "Put it there," said the mining man, "you're after my own heart. But why the 'occasionally?' Why

Church on Sunday

That's all right," said the La Salle street man, "but we're doing our share by the Church. We give at Christmas and Easter. And we

everything else in life doesn't go any more, does it? Prices have gons up. You pay the increased cost because you realize this fact. Don't you think costs of church maintenance have gone up as well? You can't from that habit of sin, and lead better lives. If that voice whispers and dimes here in the loop, so you save them for Sunday to drop on the plate. Now, you fellows are not pikers by any means. But I can't understand why men of your means and position in life continue to dump your chicken feed on the Church."

"I guess it's because we haven't given enough thought to the matter, the Seattle man went on. "In the old days when many of us worked for a dollar or two a day we dropped our nickels and dimes on Sunday We still have that habit. And it's time we lost that small change habit if we expect our Church to get any where in our service today. We offer the priest who is trying to reduce the debt on our parish church what a negro porter or waiter would Eucharist. They lears, too, to form throw in our faces. We'd be a right estimate of the coldness and ashamed to give that small amount Not indifference with which Our Lord is even as a tip. Yet somehow in rod's treated in this Sacrament of His Church a nickel looks big. But the love, and they are inspired with a time when a nickle in the box on desire not merely to cultivate a Sunday would satisfy our financial tender affection in their own hearts, obligations to religion for a whole

> To everyone there comes in life a turning point for good or evil, and this is generally brought about by some crushing sorrow.-Lady Her

bart. It is better to be sometimes imposed upon than never to trust. Safety is purchased at too dear a rate, when in order to secure it we are obliged to be always clad in armor and to live in perpetual hostility with our fellows.



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