

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

TWENTY-THIRD SUNDAY
AFTER PENTECOST

FOLLOWING CHRIST'S EXAMPLE

"At that time: As Jesus was speaking these things unto them behold a certain ruler came and, kneeling, said: 'Lord, my daughter is even now dead; but come lay Thy hand upon her and she shall live.' And Jesus rising up followed him, with His disciples." (Matt. ix, 18, 19.)

Who can fail to admire the loving heart of our Divine Saviour? Notice in today's Gospel how willingly He responds to the appeal of the ruler whose daughter had just died: "And Jesus rising up followed him, with His disciples." But this is His usual manner of acting. Never was a worthy appeal made to Him that He did not heed. He came for man and He served man—nay, became almost the very slave of man. He seemed to reward every one who asked Him for anything. No wonder He has said: "Whoever you ask the Father in My name, He will give it you." With what confidence we should appeal to Christ, and ask Him for the blessings and graces we need during life! His nature has not changed since He has ascended into heaven. The same ready ear is open to our supplications; the same heart eager to bestow; the same hand ever prompt to bless.

But Christ wishes us to do as He does with regard to others. "Bear ye one another's burdens." "Be ye followers of Me." It is the desire of His heart today, as it was when He walked the earth, that we continually help our brethren who are in need. As He told the disciples they were not to be masters, much more so does He intend us to be not masters but servants of our fellow-men. This servitude He asks of us is not the bondage of subjection, such as slavery would be, but it is the servitude of love. It does not lower him who serves, but exalts him. It makes him like unto God Himself whose heart is ever pouring out its treasures for the benefit of men. The very creation of the world, its preservation, its fertility, its beauty—all are for man. Man can do nothing that is good which will not be returned to him a hundredfold. In the relation of God to man, there is absolutely no selfishness, nothing but the most unbounded generosity. How God yearns for us to strive to imitate Him, at least to some degree, in all our relations with our fellow-men. And every moment He gives us examples of His generosity and goodness to man, so that while we listen to His words, we see the deeds that correspond to them. We need but follow. The path is laid out for us; all we require is courage to pursue it unwaveringly.

When we cast a glance over the world at the present time, we must admit that in many lands the voice of the Lord is not being heeded. Instead of the gentle servitude, like unto that of Christ, we see men endeavoring by force to impose their will upon others. It is not an answer to an appeal for help, it is a rush onward in the cause of self. Many are crying for help, not such aid as was asked of Christ in today's Gospel, but help for their very sustenance. There are thousands without a roof over their head, without food for their next meal. In the solemn words of the prophet of old, "they are crying for bread and there is no one to break it for them." It is true, there are many Christlike people endeavoring to answer the pitiful appeals of those who are in want, but the need is so great that hardly has one case been taken care of when three more take its place.

Little children, who should be taught lessons of peace and gentleness, charity and brotherly love, have before their eyes daily examples of disturbance, of hatred, of destruction. And, we may ask, wherein lies the cause of all this? Oh, it is not to be found among those who are making the greatest personal sacrifices, but with those in whose hands lie the possibilities and prospects of peace. Man among man today, putting thousands of others in dire want, is not himself so much to be blamed. He thinks he is serving a noble cause. It is the fault of those who allowed to develop such conditions as brought about this present carnage.

There can be peace in the world, though we doubt that it ever will come. Christ would not have bid us pray for peace, were it not possible. He wanted it among His closest friends—the apostles—"That they all may be one, as Thou, Father, in Me and I in Thee." He wanted it also among all Christians. "Love one another," "Love thy neighbor as thyself," "Bear ye one another's burdens." But this peace can not come unless men be first united in peace to God. He is the strength of the union, the unbreakable link that joins men together. Without Him there can be no lasting peace; with Him there can be only peace.

The world—separated from the Church to a great extent—has thought that civilization and education would assure peace. But alas, as we gaze upon the scenes of horror and human carnage being enacted today, can we say in truth that the world is civilized? What is civilization, according to the sense given to it by the modern man? We need not answer; we shall only direct you to the lands where it flourishes. What is education? All know the meaning of it. It enables only when to it is joined

the religious and moral training of the individual. The wisdom of a Solomon, bereft of religion, creates folly, sooner or later.

Let us endeavor to have some of the Christ-like charity demanded of the Christian. Not the fads and fancies that substitute religion, or take the place of real charity, we should adopt; but we should remain firm adherents of Christ Who, though it may now seem old-fashioned, "arose and followed him" who was in need.

A NATIONAL ASSET

As the greatest transportation company in the world, the Canadian Pacific Railway has maintained a national service in the Trans-Canada Limited which is second to none and on the conclusion of the summer schedule of this crack train has transferred the equipment to the Vancouver Express which leaves Toronto every night 10:10 p. m. on its trip across the continent, via Winnipeg, Calgary, Banff, Lake Louise, the spiral tunnel, Siemous and parts of the Canadian Pacific Rockies famous throughout the world, on its way to Vancouver, where the travellers are unanimous in their praise of the service of the Vancouver Hotel. The Canadian Pacific also operates a steamship service to Victoria, the Mecca for winter tourists.

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CHRIST OR THE WORLD

The characteristic of the age in which we live is its worldliness. The spirit of the world, or what Our Lord calls "the world," is as old as the human race. The fall of Adam marked the beginning of a struggle which will continue until the day of doom—the struggle between the spirit of good and the spirit of evil, between the City of God and the City of the World. The Redeemer of the human race declared a truceless war on "the world." Between Him and "the world" there was to be an antagonism eternal and absolute. As the world hated Him, so it would hate His followers. Understanding or compromise would for ever be impossible.

The task of the Church He founded was to keep alive and uphold His spirit, and to impede the encroachments of "the rulers of the world of this darkness." This is the reason why the Church of God is so much misrepresented and misunderstood; because she stands for something which the world can never understand, for an ideal of which the spirit of the world is the direct and complete negation.

There is no virtue in painting the world in too dark colors, forgetful of the victory which Christ won on Calvary. The world taken at its worst is far above the level to which it had descended before Christ came to uplift the fallen race of man. There are those who see sin everywhere and in everything, as if there was a curse upon the world and everything belonging to it. They make the world so dark that it is to them, in the words of Father Faber, "a perpetual partial eclipse of God." "A funeral on a wet day in a disconsolate churchyard, this is the type of the minds who take this view."

It would be a far more fatal error to under-estimate the danger. For the struggle between the principle of good and the principle of evil, between the spirit of the world and the spirit of Christ, is going on all the time within us and around us. St. Paul had this in mind when he said: "The world is crucified to me and I to the world." And the Church of God never ceases to raise her voice in warning to her children to keep themselves "unspotted from the world."

fashion, for instance with men of science, who possess nothing in the way of philosophical equipment, to begin with the assumption that there exists a conflict between science and religion. The conclusions of science are accepted without sufficient proof, and assertions take the place of argument. An ostentatious array of so-called facts is enough to satisfy the ordinary enquirer; and while the great leaders of scientific thought are, and always have been, wary in their attitude and slow to draw conclusions, the camp followers of science know no such restraint, and in their rollicking manner boast that they have rid the world of the bogeys of God, immortality, and retribution.

But it is especially in the light literature of the day that the worldliness of our time manifests itself. And herein lies the great danger for our young people. This is an age when everybody reads, and the question may well be asked; has the invention of printing been a boon or a curse to mankind? This is the great test of their faith and virtue which awaits our boys and girls when they leave school. Many of most of them will put away at once the novel or magazine story which avowedly panders to the sensuality or sensationalism of the multitude. The dangerous book is the book which glides vice and makes it look attractive, which subtly presents as pardonable weakness or amiable follies the base passions of the human heart, which paints the world in false colors, and holds up wrong ideals. The lessons of the home and the school disappear before the new lessons of the novel.

The name of God is carefully excluded, and if infidelity is not openly countenanced it is insidiously advocated. The poison is so dextrously mixed with the food that its presence is not noted. "Errors," says a learned convert, "which do not kill the faith outright, may yet impair its soundness, render it weak and sickly, and hinder the free, healthy, and vigorous growth of Catholic piety."

There is only one way of combating the evil, and that is by cultivating Catholic instincts and acquiring Catholic habits of thought, and fostering a love for wholesome Catholic literature. This duty devolves upon parents and teachers. This is the only way to guard against that promiscuous, indiscriminate reading which has robbed so many of their faith and virtue.—Southern Cross.

DEATHS FROM TUBERCULOSIS REDUCED 50% IN THE LAST 25 YEARS

Vital statistics prove it. Tuberculosis is not now considered the absolutely fatal disease it was 25 years ago, if it is taken in hand early. The modern treatment is not a drug treatment, but dietetic, sanitary and hygienic. If proper foods, cleanliness, fresh air and sunshine can cure tuberculosis they surely can prevent its onset. And if these can prevent the onset of such a terrible disease they surely can also prevent the onset of most other diseases. And, since food is that of which bodies, good or bad, are made, food must surely be the most important. And Food Science agrees that the most essential foods are the unchanged foodstuffs of nature. Science lays a large share of the blame for so much disease upon the extensive use of white flour and refined "ghost cereals" from which the mineral salts, fats vitamins have been foolishly refined away, and without these there can be no permanent health.

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THE CRUCIFIX

I remember one evening, when I was a child, my mother took me upon her lap and told me that on earth there was nobody who loved me as much as she did. Then she went on to tell me about her love, and when I had put my arms around her neck and smothered her with a child's kisses, she paused, and took out her crucifix.

Pointing to the figure of Our Lord, she said: "There is somebody who loves you more than mother. Look at His hands and look at mine. There are no nails plunging into mother's feet. There is no spear in my poor heart. Who loves you most? Yes, Jesus Christ. Always love Him more than anyone, who loves you so much more than even I do."

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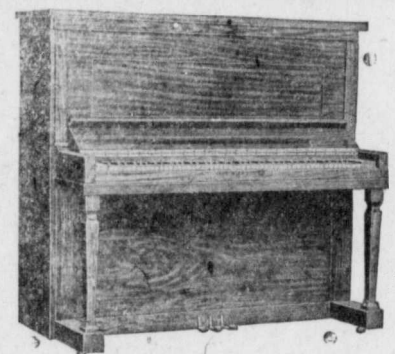


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