FIVE MINUTE SERMON

PASSION SUNDAY

THE PRECIOUS BLOOD

"How much more shall the Blood of Christ . . cleanse our conscience from dead works to serve the living God?" (Heb. ix. 14.) We are nearing the time, my dear serves our thoughts, our study, and our devotion. Christ our Lord took wept over us as He did at the grave of Lazarus, His blessed tears could have washed away our sins! It would have been a proof to augels and to men as it was to the Jaws, when they said: "Behold, how He loved him." (John xi. 36.)

But for our sakes our dear Lord was not content with such a redemption. Should we have realized the malice and heinousness of sin if it had been so easily forgiven? Should we strive our best and utmost to avoid sin if it had only cost a tear? Again, after a long life of wickedness, might not men have been tempted to despair, to doubt that tears could wash away such crimes as theirs? Therefore our Lord gave Himself to suffering indescribable, and from the Agony in the garden until the spear pierced His Side He shed His Blood and all His Precious Blood for the Redemption of mankind. Thus was at once proved His infinite mercy and love—the malice of wilful sin—and yet that full ransom had been paid for the greatest sins that could

But this Redemption to be efficacious has to be applied to individual souls. The Redemption, then, had to be continued, to be renewed as long sinners might seek its saving powers. Therefore the Precious Blood in the Holy Mass is the source of our hope and comfort. Each and every one can find his way to the Calvary of the Altar. And if we had to bring the burden of sins day after the confidence in the power of the Altar.

of Baptism has its efficacy from the Blood of the Saviour. And the Sacrament of Penance has miraculous power of restoring the dead soul to the life of great factoring the life of great fac called at Confirmation. And when we come to die the priest will anoint

children.

My dear brethren, is there nothing that we can do in return for all the Precious Blood does for us? Is it to be all receiving on our part, and no giving, no making a sacrifice to Him Who has done so much for us? Yes, who has done so much for us? Yes, the Beloved, in the Resurrection on dear brethren, sabrifice demands Easter morn.—Sacred Heart Review. The Precious Blood speaks to us of sacrifice and love above all that words can say, and our Good Lord asks a recompense—the conversion, the turning of our hearts to Him, the giving, the surrendering of our hearts to Him. How can we ever repay Him for the Blood that He has shed? He has purchased our souls and our hearts, and is it not an insult if He beholds in them any thing but love and piety and zeal for His honor and glory? And what does He see within them—yea, per haps the very day that they have been cleansed in His Blood at Confession and Communion? What does He but attachment to sin, and selfishness and distractions and care-What does He see, alas! in many a soul that once was pure and innocent but mortal sin enthroned there, and yile passions defiling that which once was cleansed and purified by His own most Sacred

Master, Christ, to fight against temptation boldly for His sake, to be animated, to be zealous in all good works, and to bear all patiently as whose acquaintance they never would coming from the hand of God. Our have made in normal times. hearts are the only offering that our also were readjusting their social hearts are the only citering that our Blessed Lord demands, and the only views.

What had been so clearly foreseen the give them to Him generously, without reserve, and His Precious Blood will cleanse them, beautify not to be found in the Bolshevist not to be found in the Bolshevist reign of terror. The Spartagan upris-

Harbor no ill feelings toward any

Jesus in His bitter Passion. Instead of reading the daily papers, or a brethren, when the Precious Blood of Carist was shed for the remission of sin, and surely nothing so richly de-serves our thoughts our study and our Lord's life, from Palm Sunday to our devotion. Christ our Lord took upon Himself to redeem us and He determined to do so in a manner that would prove to all His infinite love would prove to all His infinite love pathy, and to comfort Him by our

Begin then, by joining in spirit the band of disciples, following Jesus over the road from Bethany to Jerusalem. Let us rejoice with them at His triumchant entry through the Golden Gate, and raise our voices in the glad acclamations: "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

What excitement was felt in the city, and what interest the people displayed, asking: "Who is this?" And the answer was: "This is Jesus the Prophet, from Nazareth of Galilee." But even while multitudes were giving the Saviour a royal welcome, there were others plotting against Him. Let us offer Him our unswerving allegiance, and keep near to Jesus as in the eventide of His day of earthly triumph He went out to Bethany with the twelve. Perhaps Jesus did not go into rernaps Jesus and not go muo the village, but spent the night in the Garden of Olives in prayer," says a pious writer. "Holy solitude! Stay a while with the Saviour in the Garden of prayer. soul, steal into the solitude of a quiet nook of a church and there pour out your soal to your Maker, and you will return to your duties of life re-

freshed and strengthened. What lessons are taught to us by our divine Redeemer as we follow day, the re would be forgiveness if we dry truly repented. And if not compelled by sin, should not a desire to render you shall ask in prayer believing you shall receive." With His disjointed in the state of the sought with the state of the what confidence in the power of prayer: "All things whatsoever answering the enemies who sought Moreover, the Precious Blood is the to ensure Him, warning the people source of the graces we receive against the hypocrisy of the scribes through the Sacraments. The water

It is well for us to read again of to the life of grace from that same Precious Blood. And the Holy Oils have been blessed and received their powers from the same Divine Source—"the chrism of salvation" it is called at Confirmation. And when we come to die the priest will anoint. us, and pray "Through this holy anointing and His own most tender eternity. Let us remember Him through our spen of time, seeking but to be worthy of Him, striving to be faithful in attending Mass, in receiving Holy Communion, in visiting Jesus in the Tabernacle.

Lastly, the Precious Blood is the source of all merit. Not only does it "cleanse our conscience from dead with those of Mary, His Mother, who If we have gratitude in our hearts "cleanse our conscience from dead works," but it enables us "to serve the living God"—to serve Him acceptably, to please Him, render Him honor and glory, and to be rewarded for this service. The Church is the store-house of the merits of Jesus Christ, and it has the power to dispense these merits to its children.

with those of Mary, His Mother, who stodd beneath the Cross through the long hours of her Son's agony; we shall find time to go from station to station, reminding ourselves of the long painful way the Saviour bore the burden that we helped to place upon Him; we shall kneel at the tomb and offer our acts of reparation to Jesus crucified.

THE VISION REALIZED

A few months ago a narrow line of blood and fire, that stretched across the continent of Europe, defined the battle area. Today the world itself has become the battlefield. What had been foretold by men of vision has happened. "Our men have gained immensely in self-respect. in personal discipline, in a wider comprehension of national and social issues," wrote Cardinal Bourne. They have faced death and the stern realities of the future life; they have conceived in their hearts a deep scorn of the politician and the profiteer; they have learned to be suspic ious of official utterances and bureaucratic ways. The result of all this, as the Cardinal said, is "little short of revolutionary." A similiar this, as the Ostanary." A similiar short of revolutionary." A similiar change was taking place in the minds of the munition workers. "They, Blood?

Let the memory of all this Precious Blood has done for us move and incite us to be brave soldiers of our women from the so called higher classes of society."

without reserve, and His Precious Blood will cleanse them, beautify them, invigorate them, so that it will be our joy and glory to serve our logs and the outbreaks of violence in all parts of these events is printed in news of these events is printed in flaring headlines in our daily local Harbor no ill feelings toward any one. They embitter your life and benefit no one.

If you want to go through life without being criticised, go out in the woods and hide.

If you can journals that periodically reach us from the distant antipodes. It is not in the sex war and the class war. All these are but transient manifestations, the work

WEEK

In Holy Week let us try to put from us worldly cares and ambitions, that we may have more room in our minds and hearts for thoughts of Jesus in His bitter Passion. Instead of reading the Artistantian or ultra-radicals and extremists of every kind, who are the scum that must rise to the surface in times like these. Yet it is natural for men to turn their attention to these startling outbreaks rather than to the true causes of the unrest.

The latter

The latter were clearly pointed out in the Cardinal's message, to which we have alluded. It is for the recognition of the dignity of human nature itself that the workers are contending. They refuse to be mere cogs in an industrial machine, to live mainly for the sake of profits. It is no longer with them purely a question of wages and hours. As their spokesman recently said in submitting their declarations to the industrial parliament of England: "They are dissatisfied with the system of society which treats their labor power as a mere commodity, to be bought, sold and used as though they were machine like units in th process of wealth production and dis-

It is unfortunate that at this crisis socialism should have attained to such a preponderance over the minds of the working classes. Its perverted ideas of a virtually uni-versal State ownership, in place of that wider private distribution of property, agrarian and industrial, which alone can avert the danger of a servile State, are certain to lead to seconomic disaster. Nor has either labor or capital risen as yet to a true and full comprehension of its responsibilities to the public in gaging standards of wages, of hours of labor and of profits. Great as ever is the danger of "the predatory use of power," unless the law and spirit of Christianity are accepted alike by both parties. Christian employers and laborers have therefore the duty of learning and enforcing, to the best of their power, the Christian solu-tion of these momentous questions.

HATRED TURNED TO

A PROTESTANT MINISTER WHO BELIEVED CATHOLIC CHURCH WAS INVENTION OF HELL COMES INTO FOLD

The Catholic Church is constantly receiving a steady stream of Protest-ant ministers into her fold—men who often are married and who have been trained for nothing else but the ministry, yet who must give up the idea of continuing in it because our clergy are celibates. Prof. Charles W. Meyers, of san Antonio, Texas, is one these of converts and has written a pamphlet describing his experiences. It is one of the most valuable contributions to Catholic missionary literature in recent years. It is entitled, "A Minister's Surrender, or How Truth Conquered Prejudice," and is published by Our Sunday Visitor Press, Huntington Ind. He was born of Lutheran parents near Louisville, Ky.

"My very earliest religion impressions were intensely anti-Catholic. My parents taught me that the Catholic Church was an institution of the devil, and that all Catholic priests were the devil's agents," he says.

While born of the Lutherans, he

was reared in the Methodist church as there was no Lutheran church around. He was ordained a Methodist preacher, but his belief became too "liberal" for this fold, so he joined the Congregationalists. He held Congregational and Presbyterian pulpits-a seeming inconsistency made consistent by the cordial re-lations between these churches. lations He admits that his aversion to Cath olicity was intensified "by the bitter anti-Catholic literature that charged the Catholic clergy with all sorts of beastly lust, and with murderous hatred towards all Protestants."

His first favorable impression of Catholicity, came in a Protestant theological seminary, when he realized that Protestants has only fragmentary and unconvincing explana tions of why the books that make up the Bible should be there. Asked about these proofs, his professor said: "Yes, these are all proofs that Protestants_bave but the Cath-olics claim that the canonicity of the New Testament books was settled by the infallible Councils of the Church." The convert says: "At There came also the associated thought that if the Church, by divine authority, fixed the limits of the Bible, then she must also be superior to the Bible. The authority which determined what was Scripture, and what was not Scripture, seemed to me to be the supreme Divine auth-

The minister, ten years later, came across Father Searle's "Plain Facts for Fair Minds" in a hotel reading room. Its effect on him was "enlightening, chastening and pacifying." He says: I discovered one fact after another about which I had always been grossly misinformed. I found excellence and beauty where I had ex-pected to find defect and deformity. When I laid the book aside, ray antagonism to Catholicity was sub dued, and my hatred was pacified." What an argument for Catholic

literature ! This book, while not converting the minister, alleyed all his prejudice. He ceased to refer to himself as a "Protestant." He preferred the ligious mires. He read great quantities of Unitarian literature and delved into higher criticism, so that he was on the verge of paganism.

is not altogether surprising. The wonder is that any Catholic should have been tempted to be guilty of it. Superstition, as it appears on the war-fronts, manifests itself mainly

NO MORE KIDNEY TROUBLE

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78 LEES AVENUE, OTTAWA, ONT. "Three years ago, I began to feel run-down and tired, and suffered very much from Liver and Kidney Trouble. Having read of 'Fruit-atives', I thought I would try them. The result was surprising.

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About this time, the great anti-About this time, the great antiCatholic wave of a few years ago started. The minister determined to investigate the anti-Catholic charges thoroughly. He heard "ExPriest" Crowley lecture and discovered him "to be a profuse dispenser of gross, unproved assertions about Catholicity." He also heard the editor of The Menace and found that he "was merely catering to religious prejudice by giving utterance, is sereminders to live the He consonant with the wearing of such things, as a sort of silent invocation for their use is teression of those dear to God, and as freighted with the impetratory power of the Church; their use is covered bim to blameworthy but laudable. Superstition creeps iv, when to the mere wearing of a piece of metal or cloth is attributed infallible protection against physical evil. Such power does not reside in these things about continued to the devil ? Perhape.

That he "was merely catering to rethat he "was merely catering to religious prejudice by giving utterance, both in speech and print, to the most outlandish and untruthful cated to them by God. Strangely enough, people realize this. From whom then do they expect protection—from the devil ? Perhape.

And the devil is not communicate the cated to them by God. Strangely enough, people realize this. From whom then do they expect protection—from the devil ? Perhape. got others at times, being put in touch with interesting literature. Father Noll, the editor sent him a number of books too. Looking up the Congressional Record to find out about the alleged bloody K. of C. oath, he found, as the bigots had charged, that the publication did contain the oath, but for an entirely contain the oath, but for an electronic different reason than they had said. It was there "simply to expose it and condemn it as spurious. The and condemn it as spurious. The wily anti-Catholic editor had purposely deceived his readers by simply telling them the half truth that this awful oath was recorded in the Con-gressional Record . . and this disgraceful trick is only one out of a

number of the same sort."

The thing that finally led the minister into the Catholic Church was a deep study of the Reformation. He was particularly struck by finding that it was an out-an out falsehood of Protestantism that Luther "found" the Bible and gave it to the people. "Luther himself never at any time, claimed to have made any such accidental discovery of the Bible, but on the other hand distinctly states and he gives the quotation from Luther's "Tischreden." Melancthon, Luther's co-worker, also says that in his youth the Bible was much more extensively read by young men than it was after the Reformation. Protestant scholars of high standing are quoted to the same effect.

And so the minister goes on in this memorable little pamphlet, proving how, step by step, he found that the Catholic Church was the exact opposite of the vile thing his good, but mistaken parents had be-lieved her to be, and was the very Church of Jesus Christ, True God and True Man.—Denver Register.

SUPERSTITION IN THE WAR

One of the curious things about the war is the impetus it has given to the practice of superstition. the ignorant, it was to have been expected, would be so weak minded as to have recourse to such absurd-ity; this however has not been the case, and a not inconsiderable literature has grown up since the out-break of hostilities, devoted to set-ting forth the manifold forms in which this world old folly has been Church." The convert says: "At once I was impressed with the direct force of this Catholic proof, and felt it to be the only satisfactory one. There came also the associated stition contains which the world to live as been revived. None of the nations has been exempt. Even some Catholics, of the Church on the malice of superstition contains a second of the Church on the malice of superstition contains the contains a second of the Church on the malice of superstition contains the contains a second of the Church on the malice of superstition contains a second of the church of the nations has been revived. None of the nations has been exempt. stition certainly should have known better, have laid themselves open to the danger of contamination. Hence the Church has found it necessary to expose in unequivocal language the foliy and the wickedness of this survival of paganism, and to warn its children to have no part in it.

At first eight it would appear in credible that men of the twentieth century should attribute to mere pieces of wood and metal and to set forms of words the power to insure them protection in battle and immunity from disease; but the records of history show that in times of great danger this has been a marked tendency of ill-instructed minds. Barbarous peoples have not been the only ones who have had recourse to foolish measures to ward off physical evils; those addicted to astrology naturally did the same; and even the intelligent Greeks and the hard head Romans were not above such practices. That those present-day soldiers who are without more generous name of non Catho-lic." But he got into dangerous re-ligious mires. is not altogether surprising. The wonder is that any Catholic should

in attributing to the use of charms and to the repetition of set formulas of prayer an infallible efficacy to ward off wounds and to prevent sickness and death. The Church would be the last to discountenance the saying of prayers with the view of envoking Divine protection, provided they were said with reliance on God's providence, with abandonment to His will, and with the realization that no set form of words has zation that no set form of words has an unfailing power to obtain temporal favors. God has never promised any such certain and absolute efficacy. Yet this is precisely the efficacy attributed to the formularies in use, as if compulson were put on God by this God by this means to grant such requests, whether He wills to do so requests, whether he white to do not or not. The use of such prayers in such a spirit, even when they are not in themselves heterodox, is superstitious and sinful.

True, the Church approves the rearing of images and medals, blessed for a set purpose, provided they be recognized to have in themselves no supernatural efficacy. If they be used as a mark of devotion to the Saints or Our Lady or Christ Himself, as an indication of interior love or an outward mark of leave or an outward mark. love or an outward mark of loyalty. as reminders to live the life consonant entirely wrong and silly.—America.

CARD. BOURNE'S VISIT THROUGH EAST

London, Jan. 23.—The visit of Cardinal Bourne to the Orient has a special significance as we fore-shadowed. He is now in the Holy Land. He left Cairo on January 7th for Jerusalem, whence he will pass on to Constantinople and the Black Sea fleet. During his sojourn in Cairo and Alexandria he visited all the British troops quartered there, and also received all the leaders of the Catholic community. Not only did he make a point of seeing British Catholics, but he also made a very special point of getting into touch with foreign Catholics and their communities; and this procedure he will follow as he passes through

His Eminence understands there has been a great deal of misapprehenthat he had been accustomed to reading the Bible from his very childhood." So says Mr. Meyers, and may interfere with their works. sion amongst the foreign Catholic The Cardinal, however, considers that, while the Established Church of this country is Protestant, the British Government is neutral, and as a Christian Government is prepared to treat similarily all exponents of Christianity.

FRENCH PROTECTORATE

The Cardinal, who has, no doubt. The Cardinal, who has, no doubt, been confirmed in this view by the government itself, proposes to place it before those French communities in the East, where hitherto France has been the only Christian power of any force against the infidel. There is no doubt, however, that France will resent any interference with her thousand year old protectorate of the Christians in the East. orate of the Christians in the East, for that protectorate and privilege has endured till now, despite the changes in her rulers and govern-

Another matter which may engage the Cardinal when he arrives on the Bosphorus is the return of the great Church of Santa Sofia to the Christian faith for which it was built. Already an Anglican Committee is demanding this of the government, and urging all Christians to unite with them in their demand. The question will be to what religion will the church be surren-dered. It should be to that faith for which it was built and which still endures. Before the war the face of the great mosaic Christ above the entrance was commencing to appear once more from beneath all the Mohammedan decorative work, wherewith it was covered; and it was said that this portended the return of the Christians. Now, that this is realized, Santa Sofia should become the Basilica of the Eastern Rite of the Catholic Church, the St. Peter's of the Orient, always.

of course, inferior to the Roman Basilica, but receiving from it a mission to the East.—New World.

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Splendid Record Achieved during 1918

THE year 1918 was for the business of life assurance a year of supreme achievement. Owing to the combined effect of the war and the influenza epidemic, death claims were unusually high. The payment of these claims enabled the Companies to render an unprecedented measure of public service, and to fulfill to a more noteworthy degree than ever previously the beneficent purpose for which they were founded. The record achieved during 1918 by the Sun Life of Canada was one of particularly striking success. For the first time in the Company's history new assurances paid for exceeded Fifty Million Dollars. The growth in size, strength and prosperity accentuates the Company's position as not merely the leader among Canadian Life offices, but one of the great insurance corporations of the world.

The Company's financial power is emphasized by its large Assets, Income and Surplus. During the year \$7,460,000 was added to the Assets, which at December 31st, had reached the huge total of \$97,620,000. The Income is now \$21,651,000, while the undivided Surplus is \$8,027,000.

21,031,000, Whi	ne the undivide	d Surplus is \$8	,027,000.	
		TS FOR 1918 SETS		
Assets as at 31st December, 1 Increase over 1917	918			\$97,620,378.85 7,460,204.61
Cash Income from Premiums, Interest, Rents, etc., in 1918 - Increase over 1917 PROFITS PAID OR ALLOTTED				21,651,099.69 2,362,102,01
Profits Paid or Allotted to Po	licyholders in	OR ALLOTT	ED .	1,546,607.16
Total Surplus 31st December (According to the Company's 8 down by the Insurance Act.)	r, 1918, over all standard which is	more severe than	that laid	8,027,378,55
Payments to Policyholders si	ince organization	s, etc. during,	1918	9,768,564.28 78,862,881,15
Assurances issued and paid for Increase over 1917		UED DURING ng 1918 - IN FORCE	3 1918	51,591,392,04 3,779,824.56
Life Assurance in force 31st I	December, 1918 THE COMPAN		н	340,809,656.13 28,938.710.42
YEARS	INCOME	ASSETS	LIFE ASSURANCES IN FORCE	
1872	\$ 48,210.73 274,865,50 1,240,483.12 8,986,139.50 13,996,401,64	\$ 96,461.95 735,940,10 4,001.776.90 15,505,776.48 55,726,847.32	\$ 1,064,350,00 6,779,566.00 27,799,757.00 75,681,189.00 202,363,096.00	

1918 21,651,099,69 97,620,378 65 340,809,656,00 SUN LIFE ASSURANCE COMPANY OF



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