FIVE MINUTE SERMON

EIGHTH SUNDAY AFTER PENTE COST

THE PRECIOUS BLOOD "Give an account of thy stewardship." (St Luke xvi, 2)

We are all stewards of Almighty God. He has entrusted to each of us the most excellent treasure of this earth, an immortal soul. To show its worth Our Divine Lord came upon earth and suffered and died.

Some day God will call upon us to give an account of our stewardship. Happy shall we be, if we have not wasted and squandered the gifts and graces Our Lord purchased for us by shedding His Precious Blood.

In the Precious Blood we honor and venerate the price of our freedom and our life. It is "the Blood of Jesus Christ, which cleanseth us from every sin." Whatever is good, whatever is holy, whatever is perfect upon earth has come to us by virtue of the Precious Blood of Our Re-With what devotion, then, should we not commemorate shedding of this Most Precious Blood to which we owe so much.

When we think that God took upon Himself the Flesh and Blood of man in order to die and shed His Blood for man's salvation; when we contemplate by what afflictions, stripes, wounds, lashes and gashes this shedding of His Precious Blood was caused: when we meditate on the great truth that God the Father, Who loved His Son with an infinite love was pleased with this atonementthen we cannot but be lost in astonishment and exclaim

searchable are Thy ways, O Lord, how inscrutable Thy decrees."

Yet, can we not see in this the greatness of the love of Jesus? Greater love than this no man hath, that a man lay down his life for his friends." (St. John xv, 13.) Jesus shed His Blood, laid down His life, for every one of us. Every drop of His Precious Blood, from the first drop shed at the circumcision to the last drop poured out on Golgotha, was shed for each individual soul. The entire price was paid for each. If the human nature of Jesus Christ is to be adored on account of its intimate union with the Divine Substance, the Precious Blood is particularly adorable because it is also the price of our redemption.

What more powerful motives for our gratitude and love could there If a man were in prison, bound by chains from which he could not free himself, and some kindhearted person, moved by compassion and love for his neighbor, should ransom him, free him from the chains, would he not feel grateful to him? Would he not do all he could for him and to please him? Would he not try in every possible way to show his gratitude and love to his kind and gener

Such was our condition before the merits of the Precious Blood of Jesus Christ were applied to our souls We were in the prison of death, the slavery, the bonds, the chains of Sin. We could not liberate ourselves. No one but God could free us. God, the Redeemer, came. He freed us from the captivity of the devil. He ransomed us from the chains of sin. He gave the price, His own Precious Blood, and we were liberated from

the prison of death. & And how do we show our gratitude and love? Do we show that we are grateful to Him and try to please Him by obeying His holy law? Do we keep the commandments of God and of His Church? Or do our actions rather tend to displease our generous Divine benefactor? Do we trample upon the Precious Blood which He shed for us, by breaking some of His commandments or by receiving the sacraments, the channels of grace,

sacrilegiously?

Do we displease Him, insult Him, show our ingratitude to Him, by swearing, taking His holy name in vain, lying, cheating, slandering our neighbors, getting drunk or committing other sins? Do we trample upon His Precious Blood by unworthily receiving the sacraments which have their origin and efficacy in this Precious Blood? Do we receive them without the necessary preparation and dispositions? If so, let us be sorry for the past and resolve for the future to do all in our power to please Him and show our gratitude to Him.

Remember that everything good that is in you, everything holy that is in the world is owing to the merits of the Precious Blood of Christ. From it the Church received its ori-gin and the sacraments their power

of producing and increasing grace. By it we are freed from our sins. But in order to partake of its merits here and hereafter, faith alone with-

out good works is not sufficient. We must not only believe what God teaches; but we must also obey—do what He commands.

For St. Paul lays down these two conditions when he says: Christ neither circumcision availeth anything nor uncircumcision, faith that worketh by charity."

(Gal. v. 6.) Let then, your faith work by char ity. In other words, show by your works the faith that is in you; show by your actions, show by your good Christian lives that Christ's Blood has not been shed in vain for you. And ask Him through the merits of heaven when your time comes to give had reason to regret that I did so. I have to thank total abstinence not

TEMPERANCE

WATER IS BEST

Water is best for the man of health, 'Twill keep his strength secure; Water is best for the man of wealth 'Twill keep his riches sure.

Water is best for the feeble man, 'Twill make his health improve; Water is best for the poor, I ken, 'Twill make his wants remove.

Water for those who are growing old, 'Twill keep them hale and strong; Water is best for the young and bold, 'Twill make their moments long.

Water is best for the man of toil, 'Twill make his labor light; Water is best for ladies who toil Not a hand from morning till night

Water is best for the man of strife, 'Twill make his anger slow; And for him who leads a peaceful life 'Tis the very best drink I know.

Water is best for the man of state, 'Twill keep his judgment true ; Water is best for those who wait His high commands to do.

Water, pure water's the drink for man, Its fountains are full and free! Others may drink "fire-water" who

Pure water's the nectar for me!

Water is best in cold or heat, At morn, at noon or night Tis the only drink that "can't be

Clear, healthful, sparkling, bright THE POLITICAL ECONOMY OF ALCOHOL

Alcohol is related closely to each of three sets of activities, writes Frank O'Hara, in the Catholic World, to the production of wealth, to the distribution of wealth, and to the consumption of wealth.

First, let us consider the part which alcohol plays in the production of wealth. The relation of alco hol to the production of wealth is a two fold one, in the first place, alcohol—itself a product of industry -requires in its production the ex penditure of labor power and capital power and land power and business management. Thus the production of alcohol represents effort that might be employed in other direc-Instead of employing land and labor and capital and business management to manufacture beer and whiskey and wine, an equivalent amount of land and labor and capital and enterprise might be employed in producing bread and beef and clothing and houses.

In the second place, it may be shown that the use of alcohol renders the workers less efficient producers than they would be without its use. There is a shortage, then, in the production of the necessaries of life because, on the one hand, the production of the necessaries has had to give place to the production of the not necessaries, and, on the other hand, because the producers have been made inefficient or entirely unproductive through the use of

some of those not necessaries. The non-drinker can be depended upon to do a higher class of work than the man who is in a semi-intoxi cated condition during working hours, or than the man who drinks moderately, and confines his drinking to the time when he is off duty.

A few years ago the Federal Bureau of Labor undertook an investigation to find out the attitude of cating liquors by employes. Employers were asked if, in employing Church, and assigned its celebration deration to the use of intoxicating liquors. Out of nearly seven thousand employers answering this inquiry, more than one-half reported that they required in certain occupations, and under certain circumstances, that employes should not use intoxicating liquors. Many different reasons were given by the

employers for the requirement.

Moreover, the effects of the drink habit upon the distribution of wealth are cumulative and permanent. Sins of the fathers are visited upon the children through many generations in the industrial world. The man who uses alcohol to excess, and who lowers his own economic position in society thereby, also places his children at a disadvantage in the struggle for a livelihood. As a general thing they do not inherit the property that they otherwise would inherit. They must depend to a greater extent than would otherwise be necessary on their labor power for their support. Then, too, as a rule they will not receive so good an education as they would receive if their father was not a drinker. They are thus doubly handicapped in the race of life.

The use of alcohol is prejudicial to the economical production of wealth.

2. Its use is inconsistent with a wholesome and wise distribution of wealth.

3. It tends to promote an irrational consumption of wealth. Political economy, therefore, will have none of it.

HELPED SELF AND OTHERS It is my experience, says Professor Dr. Kraepelin of Heidelberg, and I could confirm it by innumerable proofs, which leave me without a shadow of doubt, that of all conceivable methods of fighting the drink And ask Him through the merits of His Most Precious Blood to grant you all the graces necessary for your state of life and especially the grace of a happy death, that, having faithfully served Him here on earth, you they goriously reign with Him in the grace of the served Him here on earth, you this day I have never for a moment. may gloriously reign with Him in this day I have never for a moment

HE NOW BELIEVES IN "FRUIT-A-TIVES"

Because He No Longer Suffers With Headaches

TAYLORVILLE, ONT "I was a sufferer from Fearful Headaches for over two years. Sometimes, they were so bad that I was unable to work for days at a time. I took all kinds of medicine, was treated by phy-sicians, but yet the Headaches persisted.

A short time ago, I was advised to try "Fruit-a-tives" and I did so, with I must confess, very little faith. But after I had taken them for three days, my Headaches were easier and in a week they left me.

After I had taken a box of these tablets, my headaches were quite cured. My appetite was always poor and my stomach bad—and now my appetite is splended and my digestion excellent. I had become thin and weak from the constant Headaches but now not only have I been cured of all these awful

Headaches, but my strength is growing up once more and I feel like a new man BERT CORNEIL. Take "Fruit-a-tives". 50c a box, 6 for \$2.50—trial size, 25c. At dealers or from Fruit-a-tives Limited. Ottawa

only for its beneficial results in regard to my own powers of continuous work, but also for the satisfaction that comes from being consistent and from seeing the unmistakable effects of the influence of my example in the struggle against alco-

THE MONTH OF THE PRECIOUS BLOOD

In the calendar of the Christian year the month of July is set apart in honor of the Most Precious Blood of our Lord. On the first Sunday of the month a special feast commemorative of the Precious Blood is celebrated for the purpose of recalling to the minds of the faithful all that owe to the crimson stream which flowed so copiously from the mangled body of the dying Saviour, and filling their hearts with tender sentiments of devotion towards Him who did not hesitate to shed the last drop of His blood for their sanctification

From the moment that our Sav iour at the Last Supper, ascribed to His Blood the same life-giving efficacy that belongs to His Flesh it has been the object of devotion and honor in the Church. It recalls the tragedy that brought His life to a close on Calvary and it has always been regarded as synonymous His passion. St. Paul and the Fathers of the Church praise its redeeming qualities; and many of the Saints had a special devotion to it. In the course of time the Church sanctioned this devotion by estab lishing festivals and attaching indulgences to prayers and scapulars in honor of the Precious Blood. Religious congregations have been founded whose primary object is to increase devotion to the Most Precious Blood.

When Pope Pius IX. went into exile at Gaeta in 1849 he was accompanied by the Superior General of the Fathers of the Precious Blood at employers towards the use of intoxi- whose request he extended the feast new men, they were accustomed to to the first Sunday in July in comarrived at this decision on the previ ous day, June 30. Accordingly, each year the Church celebrates in an especial manner this festival and urges upon the faithful a more tender devotion towards the Passion of our Lord which it so vividly recalls to mind.—The Catholic Bulle-

"THE NAME THEY GO BY"

A boy who was selling mince pies at a railway station kept shouting "Hot mince pies! Hot mince pies! A man bought one and found it quite

'Say, boy," he protested, "why do you call these mince pies hot?" Because that is the name they go

by, sir," said the boy. There are Christians and Catholics whose religion is cold, whose piety is dead, but they are still called Catho lics." "It is the name they go by." They give no evidence of the faith that is in them. They hear Christian principles denied and ridiculed in conversation and they enter no ob-

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ection. They fail to declare their

convictions.

We listen, for instance, to the superficial conclusion: "It makes are the superficial conclusion and the superficial conclusion and superficial conclusion and superficial control of the superficia no difference whether a man goes to church or not—does he pay his debts?" But it does make a difference, and we know it does. We should say so, whether or not we are prepared at the time to discuss the proposition (The man of good notwithstanding that he does not go to church, is usually drawing upon the heredity of a church-going ancestry, or leaning upon the morta rectitude of the Christian community about him.) However, it is necessary to argue, but it is a duty to enter our exception to the agnostic preposition made in our pres-

We have known church - going people to sit about and hear it said "This religious business is all a matter of graft, anyway!" Here is a chance to show that you are a Catholic and not "a cold mince pie."-Northwestern Chronicle.

WHO IS RECEDING?

Many of the non-Catholic journals recently were jubilant in referring to what they term the "large" deections from Rome. The Boston Transcript would put the defections to Presbyterianism alone in the tens of thousands. If such were the truth there would be cause enough for alarm. But fortunately the official figures of the churches show that the trend is towards Catholicity rather than away from it.

The presence of members in any Protestant church, who were once Catholics, does not beat out the con tention of real defections. There are O'Briens, and Murphys and Kel-Protestant leys by the score in churches, and many of them in Protestant pulpits; but, except in rare cases, it will be found that these have either been adopted in childhood by Protestant families, or have been the offspring of mixed marriages.

Proselytising necessarily figures as a cause of Catholic defections, but in such case the pervert, attracted by material gain, will hardly be sincere. Allowing, therefore, for a large loss through the liberalism and evil influences of worldly minded who are dominated by passion and luxury, the number of genuine Catholics who have left the fold is so slight as to be a negligible quan-

On the other hand the Presbyterian Church confesses its failures. Over 1,000 of its churches have been closed. Its converts in the last five years have been only 41,000 while the Catholic Church in the United States during the same period gained over 150,000 converts.

Moveover, the difficulty of reaching the full number of Catholics in the country is one that the Protestant bodies cannot understand. A Catholic parish that has 2,000 souls to-day, may in a month be reduced to 1,500 or go up to 3,000. A constant ductuation is going on, so that the numbers usually assigned as Catho lic do not represent the whole body, but only those who have been

It would be well for our Protest ant contemporaries to strive for exactness and truth in their alleged statistics before urging them upon a public whose eyes can see the reality of things.—Boston Pilot.

RELIGIOUS PICTURES

The good old Catholic custom of having many religiou the home is not as well kept up as it ought to be. This is a subject of some importance, and we find it well dealt with in the following brief editorial in America of February 1st: That "anything is good enough to

cover the bare space on the wall," seems to be the principle on which many Catholics act nowadays in selecting pictures for the adornment of the home. Correct taste in art is even rarer in this country than good judgment in literature. For those who exercise some care in their election of books will buy without hesitation worthless or dangerous paintings and engravings. Yet the character of the pictures in a house is a matter of more importance than the nature of the library's contents, for bad books are harmless till opened and read, but a meretri-

till opened and read, but a meretricious painting may be always hanging on the wall for all to see.

Of immodest pictures there is
scarcely any need of speaking, for
however "artistic" such may be
considered, they should have no
place of course in Christian homes.
The girls of pointings of this kind The sight of paintings of this kind but two often stains permanently the minds of children who behold them.
In buying pictures more pains should be taken to secure the best.
Excellent copies of the world's finest paintings may be had now for mod-erate sums, and the world's finest paintings, it should be said, are the masterpieces, for the most part, of Catholic artists, who found their inspiration, as a rule, in sacred subjects. These are the pictures there-fore that should grace the walls of Catholic homes, Good reproduc-tions of Raphael's "Sistine Ma-donna;" Da Vinci's "Last Supper;' Murrillo's "Immaculate Concep-tion;" Ruben's "Descent from the Cross;" Van Dyke's "Crucifixion," and the like, bear testimony no less to the warm faith than to the cultivated taste of those who select and purchase such pictures for the adornment of the home. Represen-tations of Our Lord, His Blessed

PRESIDENT NONE . 50 · EASY

Mother, and the saints, by being artistic lose thereby none of their devotional character, though some dealers in articles of piety would seem in practice to hold the con-trary. Indeed the power of a masterproved daily in New York by the throngs that flock to see the Raphael in the Morgan exhibition at the Metropolitan Museum of Arts.

Tasteful and well-executed paintings and engravings of sacred scenes and persons well become a Catholic home. Besides training the household to appreciate what is best in art, they suggest good thoughts beholders, and on the minds of children in particular make such a strong impression that in after years many a temptation will doubtless be con quered, grace co-operating, through the lasting memory of a holy pic ture, whose meaning a pious mother had explained to tiny listeners. We seldom forget the pictures we saw in our nursery days. How important then that children should grow up among none but the masterpieces of

Excellent copies of most of the greatest religious paintings can now be had for a very small price.

THE VALUE OF A NAME

We must confess sincere sympathy for our Episcopal brethren in endeavor to recover a name that the founders of their religion were so anxious to discard. It augurs well that the thoughtful among realize the utter sectarianism of the word "Protestant." They know full well that it sets the stigma of schism on them. They are logical not to be aware that the name "Protestant" is a negation;

a protest against the Catholic Church. To say that it is a nickname is not borne out in history. Protestant Episcopal is an official a American Catholic would be, Both are of the same authority and of the same weight. We hate to be prophets of evil, but we are of the opinion that the controversy over the name will bring to the fore the one character that will prove definitely that the Episcepal church is rightly called Protestant. True to its inherent nature, it will divide.

Benenden, Kent, November, 5, 1912. From the Rev. A. Harwood Field, B.D.

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Already we hear the invitation held out to those who would bother the contented Episcopalian, to go over to Rome, where they belong, and leave him alone in his Protestant Many will come. ism. must be merciful to the children of those who had their faith stolen from them. The English were robbed of their treasure. They wanted to forsake their mother. Bad ecclesiastics and worse rulers plundered them of their birthright.-New World.

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