SIX

planned for us; it is not always the one for which we may wish at the time. Whatever reward God has decreed shall come to mortals for their works we may feel sure to be a just one. It is a manifestation of His goodness, justice, and wisdom. Hence we shall have a purer intention in our works if we always do them without indicating what reward we expect from them, but willingly surrender our wish to God's good will.

God's good will. This does not mean that we should not order our works to some definite end, but it simplies, iff our wish be not God's desire, we are ready to submit to His will and be content with the reward He will give us, which, coming as it does from Him, must be the right and just one. There is, however, a reward which

with the reward which, must be the right and just one. There is, however, a reward which we can with certainty expect to come from God, if we perform the acts He demands as a condition for granting it. Humanly speaking, we say we gain this reward, as if it were in our power to gain it. The truth is, however, that this reward truth is, however, that this reward works we can with a few bright pages to its credit was cannot be a few bright pages to its credit was cannot be a few bright pages to its credit when the the same time. is far above the merits of our works considered in themselves. We can merit it, but only with God's grace. He demands of us certain condi-tic writers discuss Christianity in Africa they usually have in mind merit it, but only with God's grace. He demands of us certain condi-tions, certain acts—in a word, one kind of life—which, if we labor sincerely to offer to Him, He will purify, strengthen, and elevate by His grace, and thus make us fit for the reward He wishes to give for our faithfulness. What is this reward? It is eternal

for our faithfulness. What is this reward ? It is eternal life. Are we free to labor for it life. Are we free to labor for life. Are we free to lab life. Are we free to labor for it or not? Morally speaking, we must labor to acquire it. If we do not, we will not simply miss gaining a reward, but we will render our-selves deserving of punishment. But, after all is this reward forced was in that quarter of the world. but, after an, is this reward forced was in that quarter of the world. upon us? It is not. If we take the true view of life, we shall see never had a hold on more that a that it exactly corresponds with the rational demands of our nature. We all desire happiness. But this craving we certainly can not satisfy the dealers, it is true, had skirted along craving we certainly can not satisfy in this world. There is here no intense, as to satisfy our hearts. Hence we should feel grateful in the highest degree possible for the or statisfy us entirely, even though God has placed condi-tions for the gaining of it The Name and the satisfy of the satisfy of the satisfy of the satisfy even though God has placed condi-tions for the gaining of it The Name and the satisfy of the satisfy of the satisfy even though God has placed condi-tions for the gaining of it the satisfy of the satisfy ago that explorers, seeking gold or ago that explorers, seeking gold or tions for the gaining of it. This ivory, penetrated into the interior, happiness was given to man first and, as usual, Catholic missionaries, happiness was given to man first not as a recompense, but as an alto-gether free gift. There was one little condition placed for the retaining of it, which man failed to fulfil, and God then 'demanded of him and his posterity that they labor for this reward, and undergo suffering and death before gaining it. This punishment God in His suffering and death before gaining it. This punishment God in His wisdom decreed to be due man because of his unfaithfulnessto Him, but God did not decree that man should suffer only; he would suffer for a time, but would merit a future of overlasting joy. The sacrifices these men had to whetted the zeal of apostles in vari-for a time, but would merit a future of overlasting joy. The sacrifices these men had to whetted the zeal of apostles in vari-for a time, but would merit a future of overlasting joy. The sacrifices these men had to whetted the zeal of apostles in vari-for a time, but would merit a future of overlasting joy. The sacrifices these men had to whetted the zeal of apostles in vari-for a time, but would suffer only; he would suffer the sacrifices and women, devoted the means for graining this car of overlasting joy. The means for gaining this cer-tain reward are belief in God and service given to Him. In life there are many things that help us in this service, and also many that would seem to constitute an impedi-ment to it. But it is within our power, aided by God's grace, to turn everything in our lives toward the end intended for us. The words of the text, taken from the Gospel of the parable of the unjust steward, in a great number of people, con-stitutes an impediment to eternal life. The Gospel speake of riches in a great number of people, con-stitutes an impediment to eternal life. The Gospel speake of riches and calls them the "mammon of iniquity." It is not necessary to say that greed for money has drawn many from the service of the Lord, and has kept others from entering His servine. The rich have of the service of the Lord, and has kept others from entering those heroic laborers. A recent writer asserts that a large portion His service. The rich have often been repudiated in the Gospels, because they allowed their goods to set them on the road leading to perdition. to set them on the road leading to perdition. But, as with all gifts of nature, the sin is in the abuse, not in the right use. Christ did not, nor would He ever, condemn the rich St. Luke voices Christ's will in regard to one way in which riches can be used rightly and efficaciously where the voices '' Make to yourselves' St. Luke voices Christ's will in regard to one way in which riches can be used rightly and efficaciously when he says "Make to yourselves friends of the mammon of iniquity." In other words, use your riches for the good of the needy, the deserving, the widows, the orphans, all classes of the poor. "When you fail," that is when the end of your days arrives, if not before, they will help you; they will pray for you; they will bless you before God—and will not all this serve you? How can you doubt it, if God has assured you that even a cup of water given in His name will not go unrewarded? And will not these be witnesses to your charity? How many orphans you can help -you who have plenty of this world's goods! How many poor \* and afflicted you can provide for and

 DIA

 FIVE MINUTE SERMON

 BY REV. WILLIAM DEMOUY, D. D.

 EIGHTH SUNDAY AFTER PENTECOST

 THE PROPER USE OF WEALTH

 ^\* And I say to you: Make unto you findudy of the mammon of injuluty. that when you indudy. Wallings:

 THE PROPER USE OF WEALTH

 ^\* And I say to you: Make unto you findudy of the mammon of injuluty. that when you injulut. Take want you findudy of the mammon of injuluty. that when you install tall, they may receive you into over maxing divellings:

 It is human to wish to receive some recompense for our acts ; it is human also to do many things because some reward will come to us. It is not necessarily just that the reward we may expect come to ut that good deeds will receive recor-nition from Him and that they will be reward is only the one He has planned for us; it is not always the planned for us; it is not always the
 But the one He has planned for us; it is not always the

such a means, too, of sweetening the bitterness of life ! which always pleases God. In Africa especially it is a human agency which has a wide field of usefulness. It helps the seekers

### GENERAL INTENTION FOR AUGUST after souls to withstand the rigors of the climate, there are churches

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

THE CONVERSION OF AFRICA

Africa is a name that undoubtedly

those who can afford to give? Letters from our missionaries in Africa invariably carry the monotonous refrain, that the faith on that continent would make greater progress if the material resources at their disposal did not so often fail. And why should we not be as

late, we can, at the same time, make their lives less miserable.

One very good reason why we Catholics should help our mission-aries, according to our means, is the generosity of the Protestant sects. Missionary societies in England and the United States are pouring not merely Bibles into Africa but food and clothes and money as well, not to mention the hundred and one trinkets and baubles that appeal to the imagination and cupidity of immature races. Besides, the nations of Africa are shrewd enough to recognize the difference between the well-built churches and schools of the Protestant missions and the poor huts and chapels thatched with leaves, the only kind the Catholics can afford. The Negroes perceive the contrast in those things and are influenced. The allurement of ex-ternals easily attract primitive peoples—and only the courage and the strong faith of the dark-skinned Slave Catholic converts keep them from being dazzled by the gifts the sects are able to offer them. Conversion to the true faith is undoubtedly the work of grace, but other elements combine to hasten the work and make it a success, and whenever these are lacking our missionaries are hampered in their efforts. All this demonstrates that gold and silver, although things indifferent in themselves, are sanctified by alms-giving, and money, which is the occasions of so much sin in the world, may, when properly used, contribute to the salvation of innum-erable souls. How willing, there-

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THE CATHOLIC RECORD

FOR CONSTIPATION

of the climate, there are churches to be built, travelling expenses to be paid, converts and catechumens to be clothed and fed, the sick and the toil-worn to be looked after. Where are the funds to come from for such purposes if not from the pockets of 200,000 Catholics; and so on. So that, notwithstanding the unprom-ising soil our missionaries have to cultivate and the meagre resources at their disposal, their zeal and selfsacrifice are doing marvellous things for the faith. As members of the true Church.

living in a land where our religion is respected and where we have no difficulty in practising it, we should dimension practising it, we should often turn our thoughts to the foreign missions of Africa. The souls of the millions of black men who dwell there are just as dear to the Heart of our Blessed Lord as ours are. Like our own, they were redeemed by His Precious Blood redeemed by His Precious Blood, out those poor natives never had the opportunities we have had of being baptized and instructed in the true faith. What more is required to excite our sympathy? A fervent prayer for the conversion of Africa and a generous offering to help those who are laboring there is the duty of our members during the present month.

E. J. DEVINE, S. J.

Ah, Lord, I find in Thy Heart, which Thou deignest to call my temple, so sweet an abundance of good things that there is nothing left for me to desire or to seek elsewhere.

It is a part of the all-wise plan that runs through and above all our planning, that in matters pertain-ing to the upbuilding of character, the improving of the talents lent us, each must stand for himself, but none need stand for himself. none need stand alone : that but will be impossible if the will is on the right side—God's side. And with such a Helper, success is sure.

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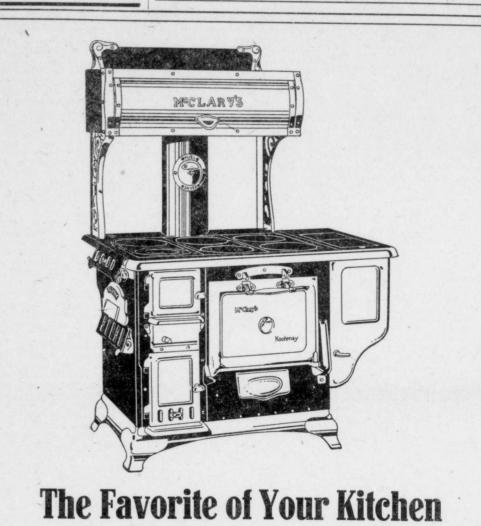


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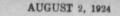
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French domination, the Church is fully organized, with its parishes and stations. In the Lower Nigeria there are '34,000 converts scattered among a population of 8,000,000 Mussulmans and pagans. Among the Camarooms in 1914 there were 20,000 converts; in 1924 there are 90,000. In Benin, in the last ten

years, the number of converts has doubled, it is now 17,000, with 10,000 catechumens under instruc-tion. In Uganda, where so many of our Canadian missionaries are at work, there were ten years ago 118,000 converts; today there are

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In the deep inepot — inarry you will emerge from the cleanout at the front of the range, convinced that you must become an owner of one of these fine ranges immediately. In your travels you would find two remarkable instances of clever and thoughtful construction. You would see the flues and smoke box lined with porcelain enameled plates, —you would delight in the brightness of the white nickeled Oven—both features would not only please you, they would satisfy you that wherever improvements can be effected, McClary's are sure to put them in the Kootenay.

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