

The Face in the Mirror.

(The incident embodied in the following lines is said to have led to the religious vocation of one of the first and most devoted Mothers of the Society of the Sacred Heart of Jesus in France.)

The brilliant ball is over, The guests and minstrels gone— Within her own fair bower, The maiden stands alone.

Her robe of satin trailing, Replendent in the light; The golden curls half veiling, The lovely face from sight.

She stands—(fresh roses falling From sparkling porte bouquet), With downcast eyes, recalling The dance and banquet gay.

Then draws the night-lamp nearer, Lifts high her jewelled arms, And in the shining mirror, Beguets to view her charms.

O strange, mysterious image! She sees—what sees she there? Her own sweet, rosy visage, Bright eyes, and sunny hair?

Ah, no! the glass before her Grows dim, as if with tears, And from its depths (O horror!) A bleeding face appears!

A face divinely tender, Whose brow a crown adorns; Not rich with gilded splendor, But rough with cruel thorns!

The temples bruised and bleeding, The sad and hollow eyes, The white lips mutely pleading, Before her, shuddering rise!

Oh! pardon, Jesu, pardon! Shall weeping kneels to say; Henceforth my heart, sweet Saviour, Is thine, and thine alone!

O bleeding face! this favor Shall not in vain be shown; Henceforth my heart, sweet Saviour, Is thine, and thine alone!

THE DEVOTION TO THE SACRED HEART BEFORE THE TIME OF BLESSED MARGARET MARY ALACOQUE.

(Taken from the American Ecclesiastical Review.)

The devotion to the Sacred Heart, in its substance, is as old as Christianity. Being based on the mystery of the Incarnation and on the gospel itself, it could hardly be otherwise. The passage to the Divine Heart was opened on the cross, and there is nothing more natural than that holy souls should enter and take refuge in it. The Beloved Disciple, who reposed on the Master's bosom, lays particular stress on the fact of the opening of our Lord's side. He relates it with all circumstance, and emphasizes his own authority as an eye-witness: "One of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true" (John xix, 34-35). In like manner, our Lord Himself seems to emphasize this fact to St. Thomas: "Put in thy finger hither, and see My hands, and bring hither thy hand and put it into My side" (John xx, 27).

In reference to these two privileged apostles, St. Thomas of Villanova pertinently says: "Blessed is the hand that sounded the secrets of the Lord's breast! What riches hath it not found? St. John, while reposing on that breast, drew from the Sacred Heart the knowledge of heavenly mysteries. St. Thomas, in examining it discovered copious treasures. Marvelous school in which such disciples were formed! The one soaring above the stars taught the wonderful secrets of the divinity, when he said: "In the beginning was the Word," etc.; the other touched by a ray of the eternal truth, cried out aloud: "My Lord and my God." (Conc. in octava Pasch.). The Fathers generally from the earliest ages drew special attention to the mystical significance of the opening of the Lord's sacred side. St. Cyprian, who was martyred, A. D. 259, says: "The sentence of condemnation was annulled, freedom was restored and secured to us by a new title, a privilege was given us, and a writ of pardon was sealed for us by the new seal of the wound in our Lord's side." St. Lawrence Justinian, developing the same idea, says that Christ has set the seal on the work of the redemption by the wound of His side, "which He continually represents to the eyes of the heavenly Father as the price of our redemption and as a satisfaction worthy of Him." (See Bonucci, Connaissance du Coeur de N. S. Jesus Christ, p. 14-15).

St. Ambrose says: "From the wound of our Lord, not the languor of death, as is the case with other men, but the fountain of life everlasting flows. This the Scripture teaches us, saying: You shall draw with joy water from the fountain of the Saviour. Water flows from the wound that we may drink salvation. O that all sinners should drink of it, that they might be healed from their sins!" (In Ps. xxxvii.) St. Chrysostom addresses our Lord in these words: "By the opening of Thy side, the hidden treasury of the divinity, Thou hast paid a ransom drawn from the abundance of Thy Father." (In Ps. xiv).

St. Augustine, commenting on the words of St. John, "One of the soldiers with a spear opened His side," gives expression to the following sentiments: "Thus the gate of life is opened, and the Church draws from thence the Sacraments, without which there is no way to true life. The blood of Jesus Christ has flowed from His Heart for the remission of sins. Water was mixed with that fountain of salvation. This water gives our souls wherewith to cleanse their stains and quench their thirst. The first woman was taken from the side of the first man while he slept, and she was called life and mother of the living. The second Adam, bowing his head, slept on the Cross, and there was born of Him a spouse, likewise

issuing from his side, as he slept. . . . What is more salutary than this wound?" (Pract. in Joan. 120.)

St. Augustine, in various other places, describes the wound of our Lord's side as the well-spring from which flows not only the healing blood that redeemed us, but also the sacraments, which are the channels of grace, and the Church of Christ itself. St. Peter Damian compares the wounded side of our Lord with the rock in the desert which, struck by the rod of Moses, gave forth refreshing waters. He calls the Sacred Heart the treasury of divine knowledge and wisdom, the fountain of living water flowing into everlasting life. (Sermo in Exalt. Crucis.)

No one has written more devoutly on the Sacred Heart than St. Bernard. He says: "Since we have come to the sweetest Heart of Jesus, and it is good for us to be here, let us not allow ourselves to be easily taken away from it. The remembrance of this Divine Heart is a source of consolation and joy. Oh! how good and how sweet it is to dwell in this Heart! O, sweet Jesus, what a rich treasure, what a precious pearl, is Thy Heart! For this Thy side was opened, that an entrance might be made for us; for this Thy Heart was wounded, that in it we might dwell secure from all that might disturb our rest. But it was wounded also for this, that through the visible wound we might see the invisible wound of love. The bodily wound reveals the spiritual wound. Oh! who should not love a Heart so wounded? Who should not love a Heart so loving?" (Serm. III. de Passione Domini.)

St. Bonaventure thus addresses the wounds of our Lord: "O sweet wounds! Through you I have entered in and penetrated to the utmost depths of the charity of Jesus Christ. Here I take up my abode. Here I find such an abundance of consolation that I cannot describe it. Behold the gate of Paradise is thrown open: the soldier's spear has removed the sword that barred the entrance. The treasure-house of Eternal Wisdom and Love is opened to us. O happy spear that was worthy to make such an opening!" (Stimulus divini amoris, Pars I, Cap. 1.)

We could quote many others of the ancient and medieval Fathers, saints, and ecclesiastical writers, who practiced and preached the devotion to the Sacred Heart in a similar manner. Besides this practical devotion, which developed naturally from the consideration of the dogmas connected with the person of our Lord, and from the contemplation of the facts of the Gospel, numerous private revelations in reference to this devotion have been accorded to individual saints, of the authenticity of which there is no room for doubt.

Prominent among those private revelations is that vouchsafed to St. Gertrude. In her memoirs, which have received the approval of the Church, we find frequent reference to the devotion to the Sacred Heart. No fewer than one hundred and fifty passages have been counted in her works which treat of this subject. In one passage she relates that, on the feast of St. John the Evangelist, the Beloved Disciple appeared to her. He conducted her to our Lord Himself, who deigned to permit her to rest upon the wound of His side. Being filled with sweetness and consolation at the pulsations of the Sacred Heart, she asked the disciple, why it was that he, who had felt this sweetness while reposing on his Master's bosom, withheld it from the world, and did not write it in his Gospel. Whereupon the apostle answered: "My object was to write for the infant Church concerning the Eternal Word one word which will be the subject of the study of mankind to the end of time, though they will never thoroughly comprehend it. But the revelation of these bliss-bestowing pulsations is reserved for latter times, in order that the decrepit world, whose love has grown cold, may be warmed by the communication of these mysteries." (Revelations Gertrudiane, Lib. iv., Cap. 4 Paris, 1875.) These "latter times," of which the apostle here speaks, evidently refer to the times of St. Gertrude; but, as we shall have occasion to show in another paper, the revelations of these pulsations of the loving Heart of our Lord, and the fire of divine love which they have kindled, have continued to spread and develop, and tend toward their maximum in our day.

Similar communications of the Sacred Heart were accorded SS. Mechtilde, Lutgarde, Catherine of Sienna, Catherine of Genoa, Mary Magdalene de Pazzi, St. Francis of Assisi, Blessed Henry Suso, and other saints. (See Bonucci, Connaissance du S. C. Livre II., passim.)

The devotion to the Sacred Heart was privately practiced or recommended also by John Justus Lansberg, a Carthusian of the beginning of the sixteenth century, reared for his sanctity and learning; by the venerable Father Eudes, founder of the Eudist Fathers and of the Sisters of the Good Shepherd; by Louis of Granada, O. P., and others of the Dominican Order; by Father Francis Ossuna, of the Order of St. Francis; St. Francis of Sales, founder of the Order of the Visitation; by St. Ignatius, founder of the Society of Jesus; by St. Francis Borgia, Blessed Peter Canisius, St. Aloysius Gonzaga, St. Alphonsus, Rodriguez, and other saintly Fathers of the Society of Jesus. (See Letricie Etude sur la Sacre Coeur, Vol. i., Introduction Chapters iii. and iv.)

The two first mentioned in this list of devout worshippers of the Sacred Heart deserve special notice. John Justus

Lansberg, Bavaria, was born at Lansberg, Bavaria, in 1549. He entered the Carthusian monastery at Cologne, at the age of twenty, in 1569. He became Master of Novices in his order, and distinguished himself no less by his spirituality than by his multifarious writings, which compare favorably with those of St. Bernard and St. Bonaventure. Writing to one of his spiritual children, he says: "My dear child, endeavor to honor the Sacred Heart of Jesus, that Heart overflowing with love and mercy. Enter in spirit into that Heart which has been opened for you. Ask of it all you desire, offer it all your actions, for it is the vessel that contains all heavenly graces, the gate by which we enter to God and by which God comes to us. Expose in some place where you will be obliged often to pass, an image or picture of the Divine Heart. It will excite you to the love of God, and it will often remind you to labor for Him." In these few words we have a complete instruction on the devotion to the Sacred Heart, even as recommended and practiced in our own day.

The most remarkable, however, of the forerunners of Blessed Margaret Mary in the practice and the apostolate of the devotion to the Sacred Heart was the venerable Father John Eudes. It has even been seriously disputed to which of these two servants of God belongs the glory of establishing the special worship of the Sacred Heart as it now exists in the Church. From his earliest years Father Eudes had a most tender devotion to Jesus and His holy Mother Mary. By the study of the Revelations of SS. Gertrude and Mechtilde, this devotion developed into a devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary. With Father Eudes these two went always hand in hand. His principle was: from the heart of Mary to that of Jesus. In 1641 he established the Congregation of Our Lady of Refuge, and in 1643 that of Jesus and Mary, known as the Eudist Fathers. He placed both under the patronage of the Sacred Heart of Jesus and of the Immaculate Heart of Mary. He also established various confraternities under the title and invocation of the "Immaculate Heart of Mary" and of the "Sacred Heart of Jesus and Mary," which spread rapidly in France and were approved by Clement X. in six different Briefs in the years 1674 and 1675. He preached the devotion constantly in writing and by word of mouth. More over with episcopal sanction he introduced and celebrated in his congregations the feasts, first of the Immaculate Heart of Mary, 1643, and then of the Sacred Heart of Jesus, 1670, with a special Office and Mass. These feasts were soon adopted in various bishoprics of France. Finally, July 29, 1672, he ordered both his congregations to celebrate as their patronal feast, the festival of the Adorable Heart of our Lord Jesus Christ, and charged them to do all in their power to preach and propagate the devotion to the Sacred Heart, and to celebrate the feast with all possible devotion and solemnity.

From this we see that the devotion to the Sacred Heart of Jesus and the celebration of the feast of the Sacred Heart were introduced into France by Father Eudes, and had received implicitly the sanction of Episcopal authority and of the Holy See before Blessed Margaret Mary had even entered religion. Father Eudes was the forerunner, the Baptist, the preacher, who was to prepare the way of the Lord, to make straight His paths. At the death of Father Eudes, which took place in 1680, the devotion was fairly established in France. The task still remained to make it universal in the Church. This was the heavy task imposed by our Lord Himself on Blessed Margaret Mary Alacoque.—James Conway, S. J. Apostleship of Prayer, New York.

An Infidel Converted. This story is told by the Bishop of Plymouth as an incident of the French Revolution when impiety ran riot:

Some young men having come into church, and seeing people going to confession, it was suggested that one of their number should also go to confession. The idea was fully approved, and one was appointed. He knelt in the confessional, and he commenced in this sort: "I have cursed God, and will do so again. I have given up all religion, and don't care a straw for all its teaching," etc., etc.

The priest listened, and then moved, one cannot help thinking, by the Holy Spirit, said: "For your penance obtain a Crucifix, place it on a table, kneel before it attentively for a minute, look at it, and then say, 'He died for me, and I don't care a straw for Him.'"

The young man's friends were delighted, and insisted on his doing his penance. They procured a Crucifix, made him kneel as ordered, and bid him repeat the words. He began, "He died for me, and I—." Here he stopped, but his friends urged his going on. He did so, but, to their bewilderment, it was to say: "Yes, He died for me, and I never will sin against Him again." He then arose, and rushed away from his companions, and never stopped till he knelt at the confessional, this time a sincere penitent.

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CATHOLICS ARE THE WITNESSES TO TRUTH.

Protestants Should Seek More and More to Understand This Fact.

Catholic Standard and Times. The claim which the Catholic Church makes to be the only true Church of Christ in the world has been the occasion, no doubt, of a feeling of prejudice against Catholics. Protestants feel that the claim is so enormous, and then so serious in its results, and at the same time so humiliating to them, as to justify them not only in feeling offended, but also in indignantly protesting against it and all who make the claim. Many have allowed themselves to be led to the conclusion, before any act is committed to justify it, that Catholics are and must be intolerant and of a persecuting spirit, and straightway, for this reason alone, accuse them of being the instigators of all the persecutions of the past, and have also conjured up such a terrible picture as to the future, in case they should get the power, as to make the blood run cold in their veins, and yet, when they begin to think calmly, they find that it has been only a dream, the result maybe of a disordered stomach.

"Why," they ask, "should Catholics persist in holding up this claim for their Church when they know it is so offensive to all Protestant organizations?" "We," they say, "do not make the claim for our Churches." "No, they do not, but why? Is it because they are more modest than Catholics? Or is it because they do not find the same solid ground for it in their Churches as Catholics do in theirs? If they had a bona fide foundation for it in their Churches, or if in good reason and honest conscience they thought they had, would they not proclaim it in the same way? They hold themselves to be witnesses for the truth, and are very active in testifying to what they think to be the truth. If they felt that such a gift as is here claimed by the Catholics were lodged with them—so divine and so grand—would they feel justified to cover and hide it? On the contrary, they would realize in conscience the obligation to proclaim it to the whole world. Many have been in fact the attempts to do this, but they have failed, the words formulating the claim having choked in their throats before they reached a clear utterance. It would require indeed an extraordinary courage for any man in his sound senses to proclaim to the world that any mere sect can in itself be the one whole and true Church of Christ. The claim would indeed in this case be so enormous as to prove itself even to the proclaimer to be utterly ridiculous.

But now with Catholics and their Church all this can readily be seen to be very different. Here the Church is not a sect, cut off from some pre-existent but still continuing Church, but is itself the original whole body, which was born of the Holy Ghost on the day of Pentecost, in the second and higher advent of our Lord, according to His promise "to come again," and which was made in that supernatural event "to be Christ's mystical body—the fullness of Him that filleth all in all." As such a Church, it is necessarily one, holy Catholic, and Apostolic. This Church is indestructible, and continues in its unity and divine integrity to the end of the world, even the powers of hell not being able to prevail against it.

Now this being the abiding faith of all the members of this Church, the same now as it was in the time of the Apostles, is it not very natural for them to assert this claim? Would not those who are now in the sect churches, were they in the Catholic Church, do the same? And would they not, in that case, do the very thing for which they now complain, and at which they take offense? It is said that converts, when they enter the Catholic Church, are even louder and more zealous in their proclamation of the claim of the Catholic to be the only true Church of Christ than those who are to the manner born; and the reason is, where this is true, because they are then more deeply impressed with reference to this point by the great contrast between this grand, old historical Church, with all its original and supernatural fullness, and the sects from which they have just escaped. The members of the Catholic Church are, in their plea for this claim, simply acting as the witnesses of what they see and know. Could they be honest in their convictions and yet remain silent, or suppress what they here see to be a transcendently glorious fact? If they could and actually did, "the very stones would cry out against them."

If our Protestant friends could realize while in their sect relations this state of the Catholic consciousness they would not be disposed so readily to take umbrage at this Catholic testimony. This is the mission of all Catholics, lay and clerical, which they cannot neglect without sin. Their mission is to be witnesses for Christ is commensurate with the limits of Catholicity itself, extending through all time and spreading all over the world, everywhere saying in the same firm tones this is the one original and true Church of Christ.

With all this the proclamation is mild, modest and calm. The claim is not made in the spirit or tone of the fanatic; it is not accompanied with words of denunciation for those who may turn away and refuse to believe it or become offended, and no effort is made to coerce those who are not willing to admit the claim. No class of men are more fully convinced than Catholics that religion, to be genuine and true, must be free and cannot be forced. In this view no class of men are more thoroughly guarded against the natural tendency of the human heart to persecute or offend against the

rights and legitimate freedom of their fellow-men. Whilst they clearly know their friends among the sects to be in error, and error of a dangerous nature, and would gladly aid them in finding truth and safety, their work ends with the execution of their mission as witness-bearers, or, if it go beyond this, it changes into the mission of prayer, which puts the matter in the hands of God; nor will He, even to save souls, destroy the freedom of the will, by which they may reject, as thousands are daily doing, even His efforts, great and wise as they are, to save them. Therefore, the Catholic, while he earnestly witnesses for the one only true Church, is, nevertheless, and must always be, tolerant, and can never persecute those whom he may fail to win to the truth as a witness bearer.

The lessons which ought to be gleaned from the above are (1) that Catholics should seek to realize more and more deeply their duty as witnesses for Christ in His unchanged one true Church, and (2) that our Protestant friends should seek more and more earnestly to understand properly the nature of this mission on the part of Catholics, so as not to be offended at what the conscience makes necessary, and is, moreover, meant for their eternal good.

A Gratifying Fact.

It is only a natural deduction from other facts that the drink habit is falling off, says the Brooklyn Citizen. One of these is the common practice of railroads and other corporations to require not merely temperance, but total abstinence on the part of their employees. This at once withdraws from the saloons the patronage of a large body of men, most of them young men, who are the best patrons of such places when they patronize them at all. The Christian Endeavor movement, which has had such wonderful success in gathering young men to its banner, is another potent enemy of drink, and wields from the saloons many thousands yearly.

Still another adverse influence is that of society. There is plenty of drinking done in society, and society smiles on it, but all the same, when a man's character is under discussion in society the admission that "he drinks a little now and then" always counts against him. That is really the meaning of the screened doors and frosted windows of the saloons. It is not reputable for a man to be seen drinking, and this consideration has its influence in restraining the habit.

It is tolerably plain, then, that the use of intoxicating liquor is on the wane. It will be a long time before it will cease entirely, if it ever does, but each succeeding generation is soberer than the one before it. In time, perhaps in a comparatively few years, drink will become the dissipation of the few instead of, as now, the vice of the many.

To the foregoing may be added another influence, which, so several leading non-Catholics have declared, is doing more for the cause of temperance in this country than any other agency, to wit, the influence of the Catholic Church, as exercised by her prelates and priests; and the total abstinence societies whose interests she so sedulously promotes.

No Rest, but Lots of Pleasure.

Work in the country during spring and summer is more arduous and painful than at other times and yet the men don't seem to mind it nearly as much as the tasks which fall to their lot during the autumn and winter. To be out in the fields while Nature smiles, glorying in her renewed emerald robes, is always a pleasure; but October's leaden skies and piercing winds, followed by winter's bitter gales make everything a hardship. The best known antidote yet discovered for the wet, cold and frost of outdoor work in winter, is a layer of Fibre Chamois through your garments. It gives splendid satisfaction, being light in weight, inexpensive, warm and completely waterproof.

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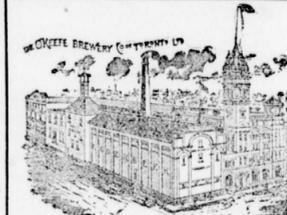
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FIVE

Third. "This man" (St. Gertrude) continued day. We with the recognition brethren religious turn a hand plain line bad. There are always words of our editry part are life. If a man is excommuncurs very common saviour's prayed for finally rec. But, my in the Churchless trust diate assoc charity to sinner and There are be ignorant spect. To make him think, is a lively to the are in no of their b sinner un rights. others who of their du but are to much afra much afra word for G bor's all.

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