tumult and set the whole city in an uproar, and seizing some of the leading disciples they dragged them to the rulers of the city, crying out "They that have turned the world upside down have come hither also." What had Paul and Silas done? They had simply reasoned calmly and peaceably with the people in the synagogue. They had made no row. They had made no row. They had made no row. They had not counselled agitation or encouraged disturbance of any kind. But these jealous Jews, excited by envy of the success of Paul and Silus, and not above appealing to the roughs of the city, raised a tremendous tumult and then charged it all upon the preachers of peace and salvation through Jesus Christ. These men are the type of the opponents of the Church in all ages. Even in this age of enlightened liberality it is the Catholics who are called the disturbers of the peace. "Those that have turned the world in Jesus Callide the disturbers of the peace." Those that have turned the world in Jesus Callide the disturbers of the peace. "Those that have turned the world in Jesus Callide the disturbers of the peace." Those that have turned the world in Jesus Callide the disturbers of the peace. "Those that have turned the world in Jesus Callide the disturbers of the peace." Those that have turned the world in Jesus Callide the disturbers of the peace. "Those that have turned the world in Jesus Callide the disturbers of the peace." Those that have turned the world in Jesus Callide the disturbers of the peace. "Those that have turned the world in Jesus Callide the disturbers of the peace." Those that have turned the world in Jesus Callide the disturbers of the peace. "Those that have turned the world in Jesus Callide the disturbers of the peace." Those that have turned the world in Jesus Callide the disturbers of the peace. "Those that have turned the world in Jesus Callide the disturbers of the peace." Those that have turned the world in Jesus Callide the disturbers of the peace. The peace is a peace of the peace is the callide the

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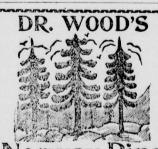
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FIVE-MINUTE SER Sunday Within the Octave

DECEMBER 24, 18

NEW YEAR'S EVI Be sober. (2 Tim., iv. Brethren, those two litt St Paul in the epistle of to

excellent advice, especially the eve of the new year. woe it would hinder, how lies it would save from many souls it would save could they be made a comm word in any large city in the during the year 1893! But do you wish me to t

easiest way to be sober? I the total abstinence pledg does a man do when he pledge? Just what the fa who, seeing that his fence high enough to keep the ca the grain, makes it just higher; for he knows that be one beast wilder then th will leap over an ordinary a prudent man, seeing the vice of intemperence friends, dreads some taint of in his own nature; dreads s ment of weakness during th of the convivial glass, or du depression of spirits or fool So he puts all danger out of tion by the pledge. For it danger from an inherited from a convivial disposition prosperity or adversity, th mistake about this: the mar not drink a single drop car too much.

But again: what does who takes the pledge? Juskind mother does who wants her sick child to take the b cine—she tastes it herself. is taken by a man who may it for his own sake, but who other who does need it. It i order to give good example. only a preventive for one's for those who may be led by ence. It is one great m fathers and mothers use in save their children from the drunkenness. Oh! how p God are those parents who total abstinence by way of ample! Oh! how blessed is from which intoxicating d been utterly banished! How those parents who thus te children that intoxicating though it may be used with i must always be used with Children reared in such a h well enough how to avoid frequenting saloons, and habits of every sort. Suc not only obey the Apostle's in "Be sober," but do the very sible thing to induce those w

love to obey it also. But once more: what does who takes the pledge? something to God in atoneme sin of drunkenness. And the best use of the pledge. bines all the other good purp It puts the top rail of double the fence that keeps the be the garden of the soul ; it se strong inducement of good but more than all, it consecra thing to God by uniting Lords's thirst on the cross.

Brethren, why was it that,

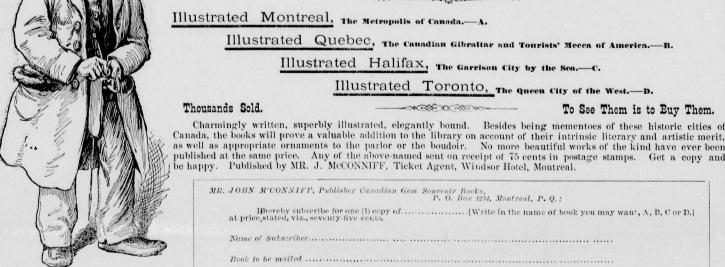
Lord suffered agony of soul plained in such words as wor to move the drunkard more other sinner: "O my Father possible, let this cup pass f "O my Father! if this cup pass away from me except I Thy will be done." Is there significance in His choice words? And listen to the ac John gives of our Lord's agony: "Jesus, knowing things were accomplished Scriptures might be fulfilled thirst! . . . And they sponge with vinegar and put mouth. When Jesus there received the vinegar He sa finished! And He bowed and gave up the ghost." The

the only bodily torment He co Had He no special pu this ? So the man who takes th suffers thirst in union with C for love of God to atone fo drunkenness.

That is why it does not matter against taking the ple one can say he does not need Lord had no need to suffer th could say, I own all tho cool in the world, and all the str ing wine of the world is Mi might drink and never need for My own sake; but I love drunkard, and for his sake! thirsting for a cool drink an only bitter vinegar. And the total abstainer says: "O Le mit me to bear Thee company bitter thirst."

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