form of allegiance.

Originally, beyond doubt, allegiance was purely personal. The Ring of Babylon, it is said, commanded the absolutely unbounded obedience of his the foundation of European society, the subjects in every direction. He could kill or pardon, despoil or enrich, rob of wife and children or restore them, at his mere will. He was equally absolute in religion. He could institute or rone a god ; open or close a temple; appoint or displace a priesthood, as he Religion was not a matter of belief, but purely of ceremony, and this was wholly under royal control. Individual conscience can hardly be said to have existed, and did not exist at all as against the King.

Of course, there is in fact no such thing as absolutely unbounded des-There is in every country a body of social, civil, and religious usage, beyond which it is hardly possible for any monarch to go, however arbitrarily he may indulge his caprices Yet, though nature may have set a vague limit, the law set

In Egypt, the king was himself a Yet his very godhead restrained He was a god by virtue of being child of the Sun and the Sun was the supreme god of the nation. Had the King ceased to worship the Sun he would have seemed to disown his own Even the heretic king of Tell-el-Amarna still worshiped the sun, although in a new form, and even this innovation did not survive him. The mighty and continuous priesthood was powerful for a king that wished to bring in new ways, and at last the priests themselves seized the throne.

In pagan Rome, as we know, the despotism of Babylon, in its fullest form, was revived under the Empire. Quod principi placuit, legis habet vig-orem-" What hath seemed good to the prince, has the force of law," was the fundamental axiom of the jurists, and was taken in its fullest conceivable sense. Neither the chastity of woman nor the integrity of man could plead any exemption from the imperial pleas-For those who would not submit suicide was the one resource.

In Judah, as we know, the king was confessedly only the deputy of Jehovah. Yet, as we see, there was no possibil of restraining him if he inclined to idolatry, and no possibility of restrain ing his persecutions of those that would not go with him. Yet here the relighis kingdom. To have had every ious conscience begins to make its first effectual stand. Resistance to the will of a king had sometimes been strong in other coustries, but, speaking generally, only by virtue of outraged na tional habit. Here first we see, in distinctness and permanence, resistance to force in the name of conviction, in the name of religious and moral conscience blended in one. Here the apbecomes stronger prehension stronger that there is a divine and eternal order, from which the earthly order, embodied in the monarch, may diverge, but from which no one of God's people may depart at any cost.

After many oscillations and martyr doms, this conviction established itself so thoroughly among the Jews that it became identical with their personal and national life. Even when they passed under Gentile domination their new masters had to acknowledge it. After the tutile attempt of Antiochus Epiphanes to Hellenize them they morals, what they would. The Romans dealt leniently with national manners and worships, in general, but they favored the Jews in an altogether exceptional way. These were not required to take part in "the Roman ceremonies," or in any idolatrous rites They were not required to whatever. swear by the genius of the emperor For fear of defilement, they were exempted from military service. They were not, like all the other races of the Empire, in any way under the super vision of the Emperor as Pontifex Max imus. Even Romans, as I understand by embracing their religion in full, became sharers in their privileges.

It is true, this obstinate isolation of the Jews sat so ill on the Roman stomach that at last the Romans forced them into rebellion and then crushed Yet, although they had des troyed them as a nation they could not destroy them as a religion. However ungraciously, they had to put up with this standing protest against the emperor's claim to be a god on earth.

Yet this was a small matter compared with the growth of the Church. The Jews were at least broken up; their central rites made impossible; their proselytizing instinct, within the empire, was permanently lamed. The Christians, on the other hand, free of no disagreeable rites, with no peculiarities of living, holding their worship indifferently in any tongue, joyous in the consciousness of a completed salva tion growing by martyrdom, roused the empire, first to anxiety, then to displeasure, then to savage exasperation, and at last took possession of it.

Since then, in Christendom, the temporal order has steadily acknowledged its subordination to the eternal order. The State has acknowledged its subordination to the mind of Christ. There have been all manner of embittered controversies touching the boundaries of the two orders, and touching the rights of their organs respectively. Yet the foundation of all has thus far remained unmoved. The claim of an unbounded obedience to the represenvanced as yet by no government of viewed as the one certain and un-

seriously and continuously made, would put a government out of Christendom, and not even France, excep for a little while in the madness of the Revolution, has yet been found will-ing to put herself outside of Christendom, and to sink to the category of

the foundation of European society, the old extent of personal allegiance to the Sovereign, in the Babylonian or the pagan Roman sense, became thenceforward imposible and was abhorred as sacrilegious. Yet allegiance, in mon-archial states (and most states were monarchical) was still personal. The law was the King's personal and cermanent will, the prerogative had as undefined extent beyond the law; the public peace was the King's peace the judges were the King's deputies The oath of allegiance was taken to him personally, and lapsed at his death. It was needful to crown his successor at once, and to renew the oath, for until this was done, no one could lawfully try a case or punish an offender. There was no public order apart from the King's person.

This deep personal relation between the subject and the sovereign could not fail to become a profoundly re ligious bond. The oath was one of the ost awful of religious solemnities. most awful of rengious but the King was inaugurated with the utmost magnificence of the Church. The holy unction gave to his person an eminent sacredness. The Bishops who consecrated him, although his superiors in the spiritual order, yet on this occasion appeared as his subordinates and subjects. That "exterior episcopate" which Constantine had claimed and exercised, descended to all Christian monarchs. So long as there was no thought of permanent separation from the Apostolic See as possible the Church showed no timid jealousy of allowing to sovereigns a wide extent of jurisdiction in such of her matters were not centrally spiritual. She

was pleased, rather than displeased when synods were held that were at once parliaments and Church councils. She smiled approvingly when a Christian Jehoshaphat or Josiah zealously admonished a negligent episcopate, or a priesthood inclining to disorder, or high worth for high places in the hier archy. Even when regal zeal some times went beyond the theory of its limits, the Church was not extreme to mark this so long as it was directed to a Christian and Catholic end. In cases of a disputed papal success

sion the King naturally decided for

diocese of a country go off on its own head would have been confusion in

The long habit which the

subjects had during the Great Schism of looking to their temporal chiefs to know whom they should acknowledge as their spiritual chief must infallibly have prepared the way for the claims advanced, at the final breach, by the English, German and Scandinavian These claims were the more princes. easily admitted because set forth in so many shadings and gradings, and expounded in so many senses. The princes, besides, were careful not to give scandal by discharging sacerdotal or episcopal functions in person. Indeed, they did not, I believe, claim the right. Even the Mass was, in various countries, passed over into the simple Communion by gradual transitions, name, and sometimes by emphasizing the Real Presence. Even the abrupt were suffered to be, in worship, usage changes were hardly so abrupt as therefore must be be condemned. appears to us. look over a wide chasm, which at first was only a rift, enlarging, but slowly. Besides, even the greatest changes were for a good while regarded simply as provisional. Only 1563 made it plain, at last, that the separation was When the Council of Trent, esteemed on one side ecumenical and conclusive, was rejected on the other as Italian and sectarian, then first it appeared beyond dispute that Protest antism was not a school, but a religion. The three Catholic creeds still re mained as the common foundation, and the Protestants viewed themselves as evangelical in a special sense, yet they had to acknowledge that their system was no longer continuous, in doctrinal definition, tradition, rite or organiza-

That state of things, therefore which, to a certain extent, existed during the Great Schism, now, for the Protestant states became permanent, and that in a much deeper sense, only that whereas then the sovereign stood within a large obedience, now Obedi and King were one. Scotland was really the only exception to this, and there royalty finally prevailed. course the royal Pope had a limit to his all national limitations, burdened with religious power, like the actual Pope. Besides that he did not, in person claim the sacerdotal character, he was eld bound to adhere to the Apostles' Nicene and Athanasian Creed. He was also held bound, in each country, to maintain and administer the new settlement. The refusal of Sigismund to do this cost him thelcrown of Sweden. All the lesser details of creed, polity and rite were left essentially to the royal pleasure. It might almost be said that the King's ecclesiastical prerogative was limited only by two sentences "Thou shalt maintain the Trinity, and "Thou shalt abhor the Pope."

tion with the Catholic Church of time

immemorial.

Within these limits the Protestant sovereigns, of every grade, undoubtedly claimed the personal religious allegiance of their subjects, no than the civil. Tripitarian Christatives of the temporal order is ad- tianity, in the Protestant form, was

changeable thing. Beyond this all matters of opinion were regarded as variable and uncertain, so that it belonged to the royal or ducal pleasure whether they should be permitted or shut out. Discussion was allowed so shut out. Discussion was allowed so far as it was held consistent with public order, and at that limit it was forbid. The four or five Calvinists that were beheaded in Sweden were beheaded not really as heretics, but as

In England, more than anywhere else, we see, under Henry, Edward and Elizabeth (counting out the Marian intercalation) on the one hand, the maintenance of Nicene Christianity, in those articles especially which concern the Trinity and the Incarnation, together with the elder fabric of Eng lish Church polity, and on the other the assertion of regal power to determine all matters of ceremony, discipline or variable opinion. It was not held the duty of the subject to like personally everything, in religious which the monarch ordained, or to be lieve everything which the monarch Elizabeth, especially, de clared that-of course within the general Protestant limits-she did not inquire what her people believed. only insisted that they should not teach opinions or follow usages at variance with her Establishment.

This old notion of personal religious allegiance to the sovereign, in the sense of an obligation to follow his or her individual regulations, or opinions. still powerfully influences English judgment, although, since 1688, personal allegiance has ceased to be binding on a British subject, either religiously or civilly. If the elder al-legiance still prevailed, the protests of the Ulster league might have a meaning. Under the new allegiance they are false and senselesss. We will next consider this new allegiance.

Charles C. Starbuck. Andover, Mass.

MISREPRESENTATION.

The saddest moment in a man's life is that in which he finds out that, al though he has been working hard and faithfully in a good cause and for the good he may do, he is accused of seeking his own selfish ends, and using the cloak of hypocrisy to cover hi when he propounded candidates of motives. The knowledge takes from him all interest in his work; hands fall idly by his sides, and his mind turns back upon itself to think of the vanity and foolishness of all human effort. Why should he sow that another may reap? Why should he toil wearily with brain and hand for the bitter fruit of ingratitude? should he stem the current and move laboriously against it when there is nore to be gained by drifting calmly We are sad indeed with the tide? when we sit down to eat the bread of

sorrow. And the world is so full of miscon ceptions and false judgments. man has ever yet set himself honestly to do good but has been misunderstood We are such a little breed that we are almost incapable of a noble thought. We are small, envious, long-necked geese of the world ever hissing dispraise; sinners ourselves, but severe praise; sinners outcomes, It is very judges of sin in others. It is very judges of the transfer of the transfe strange and very sad. measure souls by our little rules. have our stereotyped idea of what every man should be, and when he dares to disagree with us then the covered sometimes by retaining the sider his failings. Vices lay hidden under every look ; his laughter hides deceit and guile : he does not please us.

Yet, when we come to consider the matter, how foolish it is and how sinful! What do we, can we, know of any man's motives? And when we judge a man is it not generally by our own standard? When we attribute motives are they not those exactly by which we ourselves would be actuated under like circumstances? And why do we judge, anyhow? Who put us in the judgment-seat? He that judgeth is the Lord : and He alone knows the counsels of the heart, and will in His own good time make them manifest. The manly, upright, honest man does not wear his heart on his sleeve for daws to peck at. He moves along calmly doing his appointed work. He will not be turned from it, no matter now actively envy may wag its poison ous tonge.

Charity is the great Christian virtue. If we form our lives according to it we can do no wrong. No matter what else we fail in this will bring us to The Pharisees did not possess it, and they were condemned. They were pious according to the common acceptation of the term; but in their ance and Kingdom were one, and Pope hearts was malice, and on their ton-

> Let us then bear bravely up under calumny and misrepresentation. God is our judge, not men. Let us be careful not to attribute bad motives to ful not to attribute bad motives to others, and not to judge by appearances—they are often deceitful. We do not always know ourselves; how then can we claim to know others? We can never make a mistake by thinking kind and charitable thoughts. Shall we stone the prophets? God forbid. "Let us not judge before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall we have praise from God."—Sacred Heart Review.
>
> Not That Kind. Seed Scott's Emulsion does not debilitate the stomach as other cough medicines do; but on the contrary, it improves digestion and strengthens the stomach. Its effects are immediate and pronounced.
>
> Success comes to those who persevere. If you take Hood's Sarsaparilla faithfully and persistently, you will surely be benefited.

COWARDLY CATHOLICS.

In a sermon preached last year at the annual retreat of the students of St. Mary's College, Kansas, the speaker pointed out the duty devolving upon our young men to take an active part in all that concerns the interests of religion and the welfare of society and their country. It was insisted upon that the performance of this duty should begin in the little world of the college; and that those students who, through human respect, allow evil influences to prevail, who never combat a wrong opinion or oppose a reprehensible act. are in danger of becoming moral cowards in after-life. The world is full of afraid of their-shadow men, and there are any number of Catholics among them. These are often the best of men otherwiseharitable, faithful to the obligations of their religion; though at all time disposed to "walk around the block in order to avoid self assertion of any kind." In a country like ours it is use ess to try to avoid religious opposition. One ought to expect it and be prepared for it—first by a good life and a firm hold on correct principles; and then meet it with all the energy and influence one can exert. It isn't enough for a Catholic young man to be good : he ought also to do good, and there is any amount of it to be done.

The excessive timidity or supine ness on the part of Catholics accounts, to a great extent, for the frequency of attacks on the Church, the widespread ignorance of her teaching, the low standard of politics, and numerous other evils. Any sign of a decrease in culpable inactivity among Catholic citizens is especially gratifying, and we like to think that the discourse to which we have referred has already borne fruit. We were remind-ed of it the other day when, turning the pages of an influential newspaper has been discussing the ques tion of immortality, we saw a state nent of the Catholic argument upon it, signed "A Xavier Man." He hails from Brooklyn. This is the very stamp of man most needed : and if all our colleges were what they ought to be, there would be Xavier men hailing from every city in the Union.-Ave

CATHOLIC STATISTICS FOR GREAT BRITAIN.

The English "Catholic Directory for 1899 has just been issued. It gives some interesting statistics regarding the strength of the Catholic Church in Great Britain. In England and Wales, besides Cardinal Vaughan there are 16 Bishops, 2,769 Catholic priests and 1,509 places of Catholic Scotland has 6 Archbishops and Bishops, 443 priests and chapels, churches or stations, so that there are in Great Britain altogether 23 Archbishops and Bishops, 3 212 priests and 1,854 places of Catholic Besides the figures given there are in England 1 Archbishop and 4 Bishops of titular Sees, these dignitaries being either retired or assistant The Catholic priesthood Bishops. comprises 2 247 secular or parochial clergy and 965 regulars or members of the monastic orders and congregations.

LONDON MUTUAL FIRE INSUR. ANCE CO. Annual Meeting.

Annual Meeting.

The fourtieth annual general meeting of the London Mutual Fire Insurance Company of Canada for the year ending Dec. 31, 1898, was held at the head offices 176 Richmond street, on Wednesday, Feb. 1, Iresident T. E. Robson presiding, and the following members being present: Manager D. C. Macdonald, and Cameron Macdonald, city; R. McEwen, Byron; J. W. Cameron, Strathroy; Sheriff Brown, St. Thomse; David Weismiller, Toronto. and L. Leitch, eity, Inspectors; C. C. Hodgins, Biddulph; James H. Marshal, London township; Angus McKay, Stayner; W. E. Stanley, Lucan, James Whalen, Biddulph; Aifred Burwell, John M. McEvoy, John Overell, Daniel McKenzie, Arthur Burwell, Thomas Woolley, A. T. Platt, Finlay Marshal, city; James Campbell, J. P., Appin; James Cameron, Strathroy, and Gilbert Leitch.

The reports submitted show the company to be one of the best in the country, its financial standing better than ever before, and its business increasing by leaps and bounns. The report of the board of directors was submitted by D. C. Macdonald, the manager, as follows:

The directors have now the pleasure of presenting you with the thirty-inth annual report of the business of the company, and have to congratulate you, as they do themselves, on the scompany down the few of the preceding year. Your board place before you a title 31st Obec, and with confidence submitted by words and with confidence submitted by consideration, and that of the public, and do not for a moment doubt a favorable verdict as the result.

POLICIES.

the result.

Policies.

The total number of policies written during the year was 17,558; of these 15,287 cover farm and dwelling property, and 2,271 on general business. The total amount written was \$19,279,236.

FINANCIAL STATEMENT.

Appended hereto is the financial statement of the company, showing a considerable sum of money in bank, on hand, and in course of transmission, and a corresponding reduction in the tem of balances due by agents. Your auditor, an experienced accountant, Mr. John Overell, audits the company's books each week, and reports the result at every monthly board meeting. The capital account shows an increase over last year of \$14,200, but the actual profit of over \$25,000.

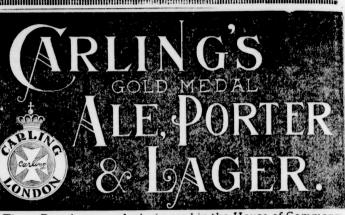
FXYENSES OF MANAGEMENT.

As will be seen, not withstanding the immense business done, the total expenses only show a percentage of about 28 per cent., a rate far below the estimate.

The amount haid followers constrained during FINANCIAL STATEMENT.



A pure hard Soap Last long-lathers freely. 5 cents a cake.



These Brands are exclusively used in the House of Commons.

direction as may be desired, with almost absolute safety from accidents by fire. The only objections made are from the "threshers" themselves, who, simply to save themselves trouble, make a plea that it is inconvenient to carry the jack; if the farming community, who are the parties really interested, would insist on the use of these "lacks," or transmitters, then they would speedily come into use, for it must be borne in mind that at the time of threshing the out-buildings are filled with the season's crop, and in the event of joss, the insured himself has only a small protection.

LEGISLATION.

season's crop, and in the event of loss, the insured himself has only a small protection.

Your directors have from year to year, in conjunction with other companies, endeavored, in the interest of all honest insurers, to have the very unsatisfactory insurance laws changed, but without success so far. The law of contracts, so far as insurance companies are concerned, have been entirely ignored by those in parliamentary authority, and the result is that hopest insurers are obliged to pay dishonest claims. A quasi promise of relief was made by the government before the general election, and the sincerity of such promise will be tested at the coming session of the legislature, to have an act passed opposition of the legislature, to have an act passed of the country is required as a statistic, and this can be obtained by a law requiring the registration of fires, in the same manner and at no more expense that the law now requiring the registration of births marriages and casths. A marshal or fire inspector, to be attached to the insurance department at Toronto, to make the office useful, and a change in the statutory e insurance department at Toronto, to make e office useful, and a change in the statutory aditions. Were these suggestions adopted, e cost of insurance in the opinion of your ard would be materially reduced, and a great

ash balance from 1897.....

ments in advance

	Extra premium	268	
3	Rents.	243	00
	Bills receivable	150	00
١	Canceled policies	35	95
٠	Reinsurance	18	00
1	Steam thresher license	10	00
1	Steam thresher needse	1	UU
1	Total	219 636	88
1	DISBURSEMENTS.	210,000	-
1	Molsons Bank overdraft\$	9 968	60
1	Adjusted losses of 1897	5 004	GC
١	Adjusted losses of 1897	212 002	00
1	Losses paid of 1898	115,007	24
٠	Commission to agents	30,3,1	71
1	Salaries, officials, clerks and auditor	10,725	8
ı	Loss inspection and inspectors'		
	salaries	5,122	84
1	Bills payable	20,000	00
	Printing, advertising and stationery		86
١	Law expenses		75
	Reinsurance	2,350	
9	Postage	2,084	13
	Directors' fees		2
1	Directors fees	1 671	77
	Paid agents in settlement of accounts	542	1
	Returned premium	1971	8
	Rents and taxes Office furniture Goad's plans	573	
	Office furniture Goad's plans	514	
	Interest	471	7
	Agency inspection		6
	Water, fuel and light	121	5
	Provincial license fee		
	Dominion Government inspection		3
	Pank commission		8
	Bank commission	91	. 0

ratuities ash in Molsons Bank ash in treasurer's hands..... .\$219,636 88 Assets— mount available of pre-City of St. Thomas deben-

ture Company, Dar value \$13,260.00, market 13,260.00 Huron and Eric Loan and Savings Company, par value, \$13,260, mar-ket value. 13.260 00 Accrued interest on de-402 67 bentures
Real estate, including
office building...
Cash in Molsons Bank...
Cash in treasure's hands. .\$386,760 27

(Signed) JOHN OVERELLA.
London, 28th January, 1899.
Auditor.
Messrs. Lauchlin, Leitch and D. Weismiller, insubmitting their report, directed the attention of the company to the fact that during the past year they had inspected and renorted on 50 tlaims against the company. Twenty-three of the claims, amounting to ±1290.35, were rejected by the board, leaving 571 adjusted (after addictions made in them), at \$212.55 i.5, up to the 31st of December, 1898. The actual amount which occurred in the year was \$117,578.95. Of the amount passed 81 were from unknown causes, \$23,007.55; 131 from defective chimneys, pipes, furnaces and stoves, \$27,793.49; 131 from lightning to buildings and contents, \$21,858,19; 97 from lightning to animals in the fields, \$2,

042.40; 22 from incendiary causes, \$9,968.42;

setting are investigated as setting are the setting are setting ar roperty being struck by figurating or dead y fire in some way, the cause being gene unknown, save to those, he ventured to nonpany was better than it had ever been, tributed much of the success of the in-on to the untiling efforts of the ene-nanger, Mr. D. C. Macdonald, who had onnected with the company ever since i epition.

connected with the company ever since its toception.

Mr. Angus Campbell, in seconding the reportspoke of the success of the company, and stated
that farmers and insurers were beginning tofind out that the London Mutual was that best
and cheap- st company.

A hearty vote of thanks was tendered the
manager and the staff and this elicited good
words from Mr. D. McKenzie, Angus Campbell
and others. All agreed that Manager Macdon,
ald's salary should be in keeping with the ad,
vances the company made through his efforts,
In reply, Mr. D. C. Macdonald thanked them
for their kind words, but he said the credit did
not belong to him any more than to the faithful and energetic staff of official agents, by
which he was surrounded. He had been one
of the original subscribers, and claimed to be

A couple of claims were referred to the board for disposal, after which Messrs. D. McKenzle and Joseph C. Judd were elected scrutineers, and on their report, Sheriff Brown, T. E. Robson and John Geary, the retiring members of the board, were re-elected. The other directors are: Richard Gibson, Robert McEwen, Charles C. Hodgins, James W. Cameron, Joseph H. Marshall, Angus Campbell, J. P. At a subsequent meeting of the directors. Thomas E. Robson was re-elected president, and Angus Campbell vice president.

A GREAT record of cures, unequalled in medical history, proves Hood's Sarsaparilla possesses merit unknown to any other MEDI

Nothing looks more ugly than to see a person whose hands are covered over with wirts. Why have these disfigurements on your person, when a sure remover of all warts, corns, etc., can be found in Holloway's Corn Cure? So rapidly does lung irritation spread and

deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti Consumptive Syrup and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

Ask your doctor how many preparations of codliver oil there are.

He will answer, "Hundreds of them." Ask him which is the best. He will reply, "Scott's Emulsion,"

Then see that this is the one you obtain. It contains the purest cod-liver oil, free from unpleasant odor and taste. You also get the hypophosphites and glycerine. All three are blended into one grand healing and nourishing remedy.

50c. and \$1.00, all druggists.
SCOTT & BOWNE, Chemists, Toronto.

FEBRUARY 11, 189)

FIVE - MINUTES' SERMON.

Sixth Sunday after the Epiphany, ON VENIAL SIN.

The mustard seed is indeed the least of all twhen it is grown up, it is the greatest of (Matt. 13, 32.) As harmless as a mustard seed ma appear, it conceals an extraordinary sharpness and bitterness, and though seems insignificant in size and weight, nevertheless it contains a sur-

prising power of growth, and not rare ly develops into a tree. In the life of the soul I scarcely find any thing so similar to the bitter, tallwing mustard seed as venial sin To the majority of persons, venial sin also seems to be a harmless trifle, scarcely worthy of notice, and yet there lies in it so much bitterness and malice, that we, as God loving Chris tians, ought to fear it, after mortal sin, more than any other evil in the world.

t is true, that virtue in this world is not without stain, and the most Godfearing person cannot walk so circumspectly as not to stumble occasionally There are, however, two kinds of ven ial sins : the first is committed through frailty, almost against one's will, and these are rather imperfections than But the other kind is those sins. which are committed intentionally and with deliberation, because they are considered as trifles and signifying And yet, what great reasons naught. have we not to tremble and to be on our guard against these lesser sins o

To convince you of this, I need not speak of the terrible insult and injury lone to God by those voluntary faults, neither is it necessary to remind you of the fearful punishments wherewith God has often chastised deliberate, venial sins, even in this world, and the certain punishments which will be inflicted on them in purgatory. No, it

result of refusing fidelity to God in little things. What becomes of the mustard seed if placed in the earth? Does it not grow to a mighty tree? What becomes of a ravaging conflagration. What is the consequence of a sickness when neglected? Inevitable death. So it spark of fire if not extinguished? A lected? Inevitable death. So it is their but their but the soul if we consider venial single are started. as of no importance. In time we shall surely become the devil's prey, the certain victim of mortal sin. Do not, I beseech you, imagine that Satan is so foolish as to begin your downfall by care; presenting gross vices. Oh! no, the tempter is well aware that this would be a fruitless endeavor. He first applies the lever of venial sins. And when he has, so to speak, caught one finger, he then grasps the second, the third, the fourth, and finally the whole hand, and thus slowly, but surely, he seizes man in his clutches and drags him wheresoever he will on the road to hell. King David, for example, failed to curb his curiosity, and thus became an adulterer and a murderer. King mon allowed himself to be captivated by the dissipating pleasures of court life, before he was induced to become an idolator by the pagan rabble. The apostle Judas had, in the beginning, an inordinate love of money, then began to steal from the purse, and finbetrayed his Divine Master. Peter was at first rather presumptuous and placed himself carelessly in the danger before he so ignominiously them denied his Redeemer. From all these his ne examples you see the truth of Sacred heart, Scripture: "He that contemneth small things, shall fall by little and little." prive (Eccli. 19, 1.) And does not the experience of life daily teach us the same by the most impressive examples? Christian soul, you who have had the misfortune of offending God by mortal sin, I ask, how was it accomplished? you not with sorrow acknowledge that the first step which plunged you into the abyss was a dangerous occasion which you did not avoid, a fatal friend ship which you inadvertently formed, the desire to please, to which you un fortunately yielded, a suspicious book

sin, which was formed thereby, inun dated your soul. See, therefore beloved Christians, how the experience of life no less than the warning expressions and examples of Holy Writ places before our eyes venial sins as the beginning of mortal sins, as the root and source of the soul's destruction. Yes, truly, venial sins are the leaven, of which our Lord speaks, as leavening the whole mass, they are the little mustard seed, which grows and becomes a tree, producing all sorts of deadly fruit. They are a weakness which generally ends in the death of the soul. And can we regard these minor sins as mere trifles? mit them without scruple? Oh! no, dear Christian, by the salvation of your soul I conjure you : Be faithful to God in little things : for only then will you be faithful to Him in great ones. Preserve your soul from sickness, for only then will you save it from death. In the holy fear of God, tremble when contemplating purgatory; for only then will you escape the fire of hell.

A Substantial Gain.

A Substantial Gain.

"I was very weak and hardly able to walk.

My blood was thin and I was as pale as death.

Being told about Hood's Sarsaparilla I began
taking it and in a few months I had gained
twenty pounds in weight. I kept on with it
until I was as well as ever." ARTHUR
MILLS, Dresden, Ontario.

Hood's Pills cure nausea, headache. HOOD'S PILLS cure nausea, headache.
THE MOST POPULAR PILL.—The pill is
the most popular of all forms of medicine,
and of pills the most popular are Parmelee's
Vegetable Pills, because they do what it is
asserted they can do, and are not put forward
on any fictitious claims to excellence. They
are compact and portable, they are easily
taken, they do not nauseate nor gripe, and
they give relief in the most stubborn cases.

I'll never Or wash I'll find a And never That old

Good-by He thoug She only And didn There, no She does But Brid The old of And San Who swi Said and To night

-Mrs.

Childa safe, an walk on into the a boy o when yo and off If the edge of

without think t as the The of educ parent

born in

his w

purchs land o rearin nothir thing irive daugh make of all

that instilled into your heart the dead ly poison. Ah! the source was hardly perceptible, but the rapid stream of