

St. Anthony.
 Anthony—the legend runneth—
 Anthony of Padua, friar,
 As a first should, obedient,
 Chaste and humble, doing daily
 Whatever duty called him,
 Anthony, the friar, Franciscan,
 Faithful follower of Francis,
 Saw—the legend saith—in a vision,
 Vision of the Infant Saviour,
 Held Him in his arms, caressed Him,
 Listened to His words—then, hearing
 Through the cloister, sound of ringing,
 Sound that called him to his duty,
 Left the Blessed Jesus standing
 In his lowly cell, and hastened
 To the task that waited, knowing
 Duty first, and strict obedience
 Is the law of Christ, the Master;
 Law for friar, as for layman,
 Law for layman, as for friar:
 Duty—not to the vision looked;
 Not to hold the Babe All-Holy,
 Not to speak to Him, careen Him;
 Rather to obey Him, leave Him,
 Standing in his cell, and hasten
 To the duty that awaited.

Anthony, the friar Franciscan,
 When his task was done, returning
 Thoughtful to his cell, what found he?
 Found he not the Babe, the Infant,
 Waiting for his coming, smiling
 Welcome to His faithful friar,
 Stayed the Holy One, to tell him
 Secrets passing comprehension:
 This, of other, that obedience
 Is the law that He hath followed,
 Is the law for all, for friar or
 King or bishop, high or lowly,
 That would be like Him: obedience
 First and last, you should it please Him—
 Would it might—to grant us vision
 Of Himself, as once He granted
 Anthony, the friar of Padua,
 To behold Him: should our duty,
 Mental or dispassionate,
 We, like Anthony, must leave Him,
 Leave Him, at the call of duty:
 Knowing that obedient pleaseth
 Him who first obeyed His Father,
 But the duty done, returning,
 To the place where we had left Him,
 Should we not behold Him waiting,
 Smiling welcome to His friar?
 As on Anthony He smiled; to grant us
 Longer vision of His face, and teach us
 Secrets passing comprehension?
 This, of other, that obedience
 Cometh first, and daily duty:
 Set out way but He, the Infant,
 Taught to us, and He, the friar,
 Shall enjoy, in life unending,
 Vision of Himself, and Master,
 Just because we have obeyed Him—
 Just as we have obeyed His Father,
 All unworthy by the favor
 Granted Anthony, the friar:
 This, at least, you should it please Thee,
 When we shall have done the duty
 Thou hast set us, and have finished
 All that thou dost, thou shalt give us,
 —E. W. Grey, in *Donahee's Magazine*.

LEAGUE OF THE SACRED HEART.
 Devotion to the Holy Ghost.

GENERAL INTENTION FOR AUGUST, 1898.
 Recommended to our Prayers by His Holiness, Leo XIII.
 American Messenger of the Sacred Heart.

It is recorded in the acts of the Apostles that on one of his missionary tours, St. Paul came to Ephesus, and, finding certain disciples, asked them if they had received the Holy Ghost since they believed. They answered: "We have not even heard of a Holy Ghost." How many who call themselves Christians and have received the Holy Ghost are nowadays as much in the dark about the existence and operations of the spirit of holiness as were the early Ephesian converts. True, all Catholics know Him by name, and even have it frequently on their lips when making the sign of the Cross, but their knowledge of His being and workings is extremely vague and indefinite. As we cannot comprehend this matter, it is important that we should try to get a clear idea of Him who plays so important a part in our spiritual life.

Who, then, is the Holy Ghost? And why is He so called? He is the Third Person of the Blessed Trinity, and therefore is equal in all things to the Father and the Son, distinct from them in personality, but one with them in nature. From all eternity He is God, without a beginning, yet He proceeded from the Father and the Son, and to be the bond of the Father and the Son, the expression of their love. The Father eternally knows Himself, and knowing Himself, by this very act begets the Son, who is called the Word, the expression of the Father's knowledge of His nature. The Father loves the Son and the Son loves the Father, and this act that by which the Third Divine Person proceeds from the Father and the Son as the term of their mutual love. Consequently this marriage procession, as it is called, of the Holy Ghost from the other two Divine Persons we cannot, because it is a mystery and would involve a comprehension of what is infinite, which is, of course, impossible. A faint conception has been vouchsafed us by revelation, and it is by analogy with what goes on in our own souls. We think, and the expression of our thoughts is a mind word. We take pleasure in this thought or mind word and love of it ensues. With us every thing is accidental and transient in this process. The mind word, which has no existence, is begotten in our minds, and the love of it proceeds accordingly. The thought and the expression of love come and go, and have no essential relation to our mind. Not so, however, in God. In the Godhead nothing is accidental or transient, but substantial and permanent. So from eternity the knowledge and love of God are identical with His nature, although distinct as personalities.

All divine perfections belong to the Three Persons, and so, too, all divine operations in creatures are alike common to the Father, the Son, and the Holy Ghost. Yet certain operations are attributed especially to certain Persons, and this because of certain relations proper to them. Thus to the Father as the first principle is attributed creation; to the Son, redemption; to the Holy Ghost, sanctification. Although the Three Divine Persons share in these operations, the Son has a special relation to men, because He alone of the Three took upon Himself human nature by the Incarnation, and since He paid the price of man's ransom as the God Man, so redemption is fitly appropriated to Him.

While the Holy Ghost, the spirit of holiness, comes to the world to hallow it, and being the love of the Father and the Son, and as such proceeding from them, the works of love or charity are attributed to Him.
 In the history of the origin of the universe the Holy Ghost is said to be the author of order. He is represented as brooding over chaos, and the shapeless mass takes shape. Man's body is created and the Holy Ghost breathes into it the breath of life, and Adam becomes a living being. As in the natural order, so, too, in the supernatural is He, as the Nicene Creed styles Him, the life-giver, and all the wonderful workings of grace proceed from Him. He it is that speaks through the prophets, as the same symbol of faith tells us. How intimately He is connected with the welfare of the human race. He has a share in the mysterious council which first decided to make man in the divine image and likeness, and then, when that image had been disfigured by sin and become irretrievably defaced, so far as man was concerned, He offered to do His part in restoring it. God's love so loved the world as to give His only begotten Son to redeem it, the Son, having volunteered to be man's victim of propitiation and to take man's nature, the Holy Ghost overshadowed the Immaculate Virgin and she became the Mother of God. Thus did the Third Divine Person consummate in the Incarnation what from the time of the Fall He had foretold and promised.

If we contrast the relations of the Second and the Third Divine Person to the world we see a strong analogy. The Son has His mission from the Father, His Incarnation, His Advent, His Passion, Resurrection, Ascension, and glory at the right hand of the Father in heaven, and His abiding presence with us in the Blessed Sacrament. So, too, has the Holy Ghost His mission from the Father and the Son as well, His advent on Whitsunday, His indwelling presence in the Church, which, in consequence, is infallible, guided by Him unto all truth. His operations in the Seven Sacraments, and His abiding presence by habitus grace in individual souls sanctified by Him, and in whom He works by actual graces.

The Church, conscious of her indebtedness to the Holy Ghost, invokes His aid in her most solemn and important actions. Her councils open with the Mass in His honor. His assistance is implored in the hymns "Veni Creator," "Spiritus and Veni Sancte Spiritus." During the whole octave of Pentecost, His special feast, all other matters yield place to His Mass and office. Of late years a novena of preparation has been prescribed to precede Whitsunday. In every formula relating to the Sacraments His name is coupled with the Father and the Son. Confirmation, of course, is His special Sacrament, and in it He bestows Himself with all the plenitude of His sevenfold gifts. The priest, who in His ordination has received the Holy Ghost to enable Him to perform the Sacrament, His special consecrating the body and blood of Christ, and of forgiving sins, calls upon Him at the time of the offering of the Mass "to come and bless the sacrifice." If we compare the present practice of the Church with that of the Apostles, we see how exactly they correspond. In the New Testament the Holy Ghost is named ninety times, and forty times He is called the Holy Spirit. He is spoken of unmistakably as a person.

It hath seemed good to the Holy Ghost, and to us," declared the first council at Jerusalem in its decrees. St. Paul and Timothy were "forbidden by Him to preach the word in Asia." "Separate me Saul and Barnabas, for the work whereunto I have taken them," was the command He gave to the Church of Antioch. Ananias is said by St. Peter to have lied to the Holy Ghost, and to have agreed with Sapphira, his wife, to "tempt the Spirit of the Lord." He is the counsellor, the advocate, the comforter, the sanctifier, and to us, and for men, and can be grieved when they refuse to listen to His counsels and heed His inspiration. He it is who enlightens our mind to see the truth: who pricks our conscience to avoid present evil, or to repent for past wrong doings; who moves the will to do the right, and fills the heart with joy and peace. Nor is His action on the soul only momentary and transient, as in actual graces, but permanent and abiding, as in habitual graces. He comes, and sanctifies the soul, and when sanctified and worthy to be His temple, He takes up His abode in it, and abides in it until driven out by mortal sin. From Him comes the first grace, for without Him no one can say "Abba, Father." Nor can any one profess his faith in "the Lord Jesus" except through the Holy Ghost. So His divine action precedes all our interior life, and all our supernatural acts. Without His enlightenment we should never have been able to embrace the truths of faith, for it is in His light alone that we see light.

By what is technically called preventing grace, He takes the lead and goes ahead: we have but to follow. He suggests, we must carry out the suggestion, with His aid, however. Our part is to cooperate with Him. Those who were regenerated as infants had no part in the regeneration, but when they reached the age of moral consciousness, the consent and co-operation of their will in their sanctification became necessary: for God does not force His grace upon us against our will, and we have it in our power to receive the grace of God in vain, or even to reject it altogether. All through life this struggle goes on, for man's whole earthly existence is a warfare. On one side is the Holy Spirit, acting upon man's better and higher

nature—the spiritual man that should discern spiritual things; and on the other side is the evil spirit, acting upon man's lower and animal nature—the carnal man, seeking carnal things. With unutterable groanings is the Holy Spirit represented struggling to give man the mastery in the combat, yet must man himself do his part. And so the operation of the Holy Ghost in the soul of man must, to be fruitful, meet with man's co-operation. Thus the grace of God is said to prevent or precede, accompany and carry on to perfection man's supernatural actions. Again, man's dignity comes from his origin and his being made to the image and likeness of God, and from his destiny, which, since the restoration through Christ, is to enjoy God forever in heaven. But not the less is his dignity as a living temple of the Holy Ghost, who takes up his abode in the sanctified soul. "Know you not," asks St. Paul, "that your bodies are temples of the Holy Ghost?" Hence the necessity of preserving the body pure, and the horror of defiling it by uncleanness. So awful is this that "he who defileth the temple of God, him will God destroy." While on the other hand, "how beautiful is the chaste generation!"

But the Holy Ghost acts not merely in individual souls, but He is the animating Spirit of the Church. He is the Spirit of Truth, who guides her unto all truth and renders her infallible. He is the Spirit of Union, who binds together in the unity of the faith all the faithful. He is the Spirit of Charity, who knits together in love the hearts of men so dissimilar in race, language, education, manners and customs, yet who under the influence of divine charity, could wring from an unsympathetic world the cry of admiration: "See how these Christians love one another." He is the Spirit of Power, who gives efficacy to the Sacraments, the gift of working miracles to the saints, and readiness of speech and eloquence to the preachers. He is the Spirit of Zeal, who makes apostles in every age, transforming the weak into the strong, the cowardly into the brave, as He changed at Pentecost the timid disciples of Christ into men who dared all things for that Name. Thus do we, as individuals, and as members of the Church collectively, owe devotion to the Holy Ghost. To Him is due our regeneration, our passing from the natural to the supernatural order.

Again and again has He restored us to this spiritual life by absolute and returned to abide in the soul from which, by sin, we had cast Him out. In our confirmation He made us perfect Christians and soldiers of Christ. In every sacrament He gives us sanctifying grace. And all through life He has been striving to guide us, by actual graces enlightening, impelling, restraining, sustaining warning. How often have we turned a deaf ear to His inspirations, closed our eyes to His light, resisting His counsels, kicked against the goad, grieved Him by our heedlessness and unappreciativeness. Let us resolve henceforth to cooperate with His graces and give Him the worship and love that belong to Him by right. Let us implore His aid, not only for ourselves, but for all men, as all are, in the will of God, to be saved and to come to the knowledge of the truth, that we may all know Him, and, knowing Him, love Him, and loving Him, work out our salvation with His assistance, that by Him we may be sealed to eternal life.

THE DIVORCE EVIL.

The Uncompromising Position of the Catholic Church.

The following clear and concise article upon the divorce evil is by a learned Jesuit, Rev. Father Power, S. J., B. A. It was read by him at a recent meeting of a Catholic Truth Society in England. It is an able presentation in a brief form of the uncompromising position of the Church on this most important of questions. After quoting the Council of Trent on the subject, Father Power said: "I have given you the Church's doctrine on divorce. Now for a striking confirmation of it from the mouth of one who, being dead, yet speaketh. At his death-bed the Catholic Church has stood like the rest of the nation, with no fewer tears on her cheek than they, but let us hope, with far more prayer in her heart, for the repose of the immortal soul of William Ewart Gladstone. From this great man, who white and radiant moral life contributed so much to the unclouded splendor of his intellect, I now quote: "No marriage is not admissible under any circumstances or conditions whatsoever. My reasons for this view are—that marriage is essentially a contract for life, and only expires when life itself expires. A Christian marriage involves a vow before God, that no authority has been given to the Christian Church to cancel such a vow. While divorce of any kind impairs the integrity of the family, divorce with remarriage destroys it root and branch. The parental and conjugal relations are joined together by the hand of the Almighty no less than the persons united by the marriage tie to one another. Marriage contemplates not only an absolute identity of interest and affection, but also the creation of new, joint and independent obligations, stretching into the future, and limited only by the stroke of death."

Let me offer one criticism on the passage. In the view here maintained, Mr. Gladstone is at one with the one infallible authority in the world. He is, therefore, right. But how comes he to be right? How has he got over

the scriptural difficulty of this text by his side? He has got over it by his acceptance of the teaching of the Church. How does any man believe in the mystery of the Blessed Trinity? How does any man believe in the indissolubility of marriage? Assuredly not from the words of Scripture, which is avowedly obscure; therefore, from the interpretation of Scripture, as given by the infallible Church. I defy you to find any other answer. Only observe the logical consequences of the answer. If a man accepts unwaveringly and grasps tenaciously the interpretation of this text as infallibly right, according to the mind of God, he must, if he be guided and enlightened by the everlasting laws of reason, accept every authoritative interpretation of every text which the Church chooses to expound. Otherwise he is driven into the logically untenable and unendurable position of those who say that the Church may be infallible on one text and fallible on others.

From the time of the Catholic conquest of England by the Roman monk, St. Augustine of Canterbury, the Catholic Church was ever striving to invest marriage with that religious character of which unregenerate human nature is always trying to divest itself. Here, again, the Church triumphed. Up to the time of the "Reformation" the English law was practically the canon law of the Church, and knew absolutely nothing of divorce. But the German reformers knew a great deal about it, and with that keen insight into human weakness, which is often engendered by personal vice, they saw in divorce a bait which would draw many a lustful soul into their net. And so it befel.

THE GREAT APOSTLE OF DIVORCE in England was undoubtedly the typical Protestant, John Milton, the poet. His book on the subject is entitled "The Doctrine and Discipline of Divorce, Restored to the Good of Both Sexes from the Bondage of Canon Law, and Other Mistakes in the True Meaning of Scripture, in the Law and Gospel Compared." From a literary point of view it is a miracle of eloquence, from a logical standpoint it is a mountain of bunkum, sentimentalism and bosh. At this juncture the Catholic Church was practically dead in England, and the liberal movement towards the legislation of divorce went fast ahead unchecked. Nevertheless, the English law, true to its foundress and mother, the canon law of the Church, went on its way, utterly ignoring the popular cry. But Parliament was more pliable before the popular will. To its everlasting disgrace, while allowing the canon law to remain the law of the land, it started a special committee of its own to receive petitions for divorce from the wealthy classes, who had some thousands of pounds in readiness to pay for the new wife, who was to replace the (1). Parliament had done much to further Henry VIII's divorce, and had defied the authority of the Church and the English law together. It now returned to this game, and proceeded to grant divorces to petitioners in high places. In 1801 the first female petitioner appeared before the House. There have been many thousands such during the past forty years.

In the early fifties of this century the popular cry for cheap machinery for the granting of decrees of divorce grew louder and angrier, till in 1857, amid much opposition from a handful of Catholic prelates, the Government carried the ever famous Act entitled "The Matrimonial Causes Act, 20 and 21 Vict., c. 85." This Bill provided for the entire suppression of the bread-bath of the Protestant ecclesiastical courts, and placed all matrimonial litigation in the hands of the newly-constituted divorce department of the probate and admiralty division of the high court of justice. "It may not be," said the mother Church, "but must be," said the rebel sons of the Church, and as on another historic occasion, in the pretorium of Pontius Pilate, "their voices prevailed." Thus has the Catholic Church in her age-long struggle for the sanctity of marriage been defeated by the

TWO GREAT SCHISMATICAL BODIES, the Greek Church in the East, and the Lutheran Anglican Church in the West. The reverend lecturer then went on to describe the growth of the divorce mania, and illustrated it by some comical stories of the American divorce court, the legitimate offspring of its English mother. He continued: "I am not here to criticize the Act of 1857. This only will I say, that it perpetuates the immoral and indefensible theory that the sin of the fallen man is less than the sin of the fallen woman. The lecturer, having proceeded to explain the legal fiction by which the wife as petitioner can prove that her husband has been guilty of cruelty as well as adultery, went on to come now to a brief treatment of the Church's teaching respecting the alleged justification of divorce in the gospel according to St. Matthew, and in so doing we leave entirely out of account the following passages, which allow of no exception whatever to the gospel law of the indissolubility of marriage (Mark 10, 11, Luke 16, 18, Romans 7, 2, I. Cor., 7, 11). We shall have to be content with comparing St. Matt's text with himself, thus: (1) "Everyone that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: (2) Whosoever shall marry her when she is put away, committeth adultery." Matt. 5, 22, 31. (3) Whosoever shall put away his wife, except for fornication, (2) And shall marry another, committeth adultery, (3) And he that marryeth her when she is put away, committeth adultery (Matt. 19, 9). The first passage presents no difficulty; the second does, but not all the second, for No. 3 is perfectly clear and corresponds to No. 2 in A. The obscurity if any exists is centered in the clause "except for fornication." Now would you be surprised to hear that there is some doubt about the genuineness of these difficult, or so-called difficult, words. Perhaps the greatest of all living authorities on the original Greek text is Dr. Westcott, Protestant Bishop of Durham. Now this illustrious scholar has his doubts about this clause. The Catholic Church has given

no decision IN THE MATTER. She leaves it to critics to fight it out. Some think it may yet have to go. This opinion I, for one, repudiate most vigorously. Let the text stay as we have it. We are not afraid of it. Now is this clause obscure? I say it is not, but I don't count. You say it is. "If it is," says the Church, "leave it to me." It is a matter of life and death. The truth must be got at somehow. If I am not allowed to remarry after divorce, it is as much as my immortal soul is worth even to think of such a step. If the text is obscure what are we to do? Christ, who spoke the words, has quitted the earth and cannot explain His meaning to the greedy ears of man. But He has left us the Church on the rock, and she speaks. If any man says that this passage, be it clear or be it obscure, sanctions remarriage after divorce, let him be anathema. If he remarries after this warning he falls under the curse of Holy Job, "Cursed be the portion of the adulterer on the earth. But, my friends, is the passage, I ask you, really so obscure as it is said to be? Give me now the whole vigor of

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she is put away, committeth adultery." Matt. 5, 22, 31. (1) Whosoever shall put away his wife, except for fornication, (2) And shall marry another, committeth adultery, (3) And he that marryeth her when she is put away, committeth adultery (Matt. 19, 9). The first passage presents no difficulty; the second does, but not all the second, for No. 3 is perfectly clear and corresponds to No. 2 in A. The obscurity if any exists is centered in the clause "except for fornication." Now would you be surprised to hear that there is some doubt about the genuineness of these difficult, or so-called difficult, words. Perhaps the greatest of all living authorities on the original Greek text is Dr. Westcott, Protestant Bishop of Durham. Now this illustrious scholar has his doubts about this clause. The Catholic Church has given no decision IN THE MATTER. She leaves it to critics to fight it out. Some think it may yet have to go. This opinion I, for one, repudiate most vigorously. Let the text stay as we have it. We are not afraid of it. Now is this clause obscure? I say it is not, but I don't count. You say it is. "If it is," says the Church, "leave it to me." It is a matter of life and death. The truth must be got at somehow. If I am not allowed to remarry after divorce, it is as much as my immortal soul is worth even to think of such a step. If the text is obscure what are we to do? Christ, who spoke the words, has quitted the earth and cannot explain His meaning to the greedy ears of man. But He has left us the Church on the rock, and she speaks. If any man says that this passage, be it clear or be it obscure, sanctions remarriage after divorce, let him be anathema. If he remarries after this warning he falls under the curse of Holy Job, "Cursed be the portion of the adulterer on the earth. But, my friends, is the passage, I ask you, really so obscure as it is said to be? Give me now the whole vigor of

your attention. B (1) is, as you see, identical with A (1). Now is the clause "except for fornication" to be carried over into what I have marked as B (2)? I think not. B (2) is a new case all by itself. In the hurried and highly condensed style of St. Matthew, the Greek relative pronoun for "whoso" is sometimes omitted, and I supply it here in thought. Thus I read, "If B (2) shall marry another committeth adultery." I. e., after having put away his first partner as in B (1). To sum up: We have two distinct cases of adultery in the A passage from St. Matthew, and three distinct cases of the same in the passage B. Two of three cases exactly correspond to the two in A. The middle one (2) stands by itself. I propose, then, not to run the clause "except for fornication" into the second case, but to take a breath after it and then read on. Thus, in the mere act of reading, the difference between B (1) and (2) is brought out. What an awful thought for those who wrest Scripture to their purposes that if I choose to make a pause I keep that clause out of connection with B (2), and I confine it to B (1), and I have for ever SWEPT AWAY THE MISERABLE PROP they thought to find in Scripture for the practice of divorce, thus illustrating the truth of the words of Shakespeare, "There's no damned error but what some sober brow will bless it and approve it with a text." Is the famous text obscure still? To me—no, but, as I say, I do not count. For you, unused as you must be to the close analysis you have heard so patiently and intelligently remains. Then is it not well that we have the Church for our Mother and our guide through the dim recesses of faith, and the thorny labyrinth of moral questions? Is it not something to be eternally thankful for, that when the outside world is clamoring for untrammelled license, under the name of divorce, we have the Church by our side thundering with the voice of God, "Non licet." "It must not be," and assuring us in the one obscure passage in holy writ is to her not obscure, but means in the mind of its Divine Author, "Divorce must never be?"

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FIVE-MINUTES' SERMON.
 Ninth Sunday After Pentecost.

THE MISFORTUNE OF A SINNER SEPARATED FROM GOD.

"If thou also hadst known, and in this thy day, the things that are to thy peace." Luke 13, 45.

Bitter tears we see to day in the eyes of Jesus. They concern, first the unbelieving, deicidal city of Jerusalem, the measure of whose iniquities will soon be filled, whose fearful destruction is unavoidably approaching. But these tears concern no less every obdurate sinner, who will not acknowledge the time of his visitation, but by his wicked life prepares for himself destruction. The Redeemer, therefore, weeps over the sinner, because He has compassion on him. But the sinner, who should be weeping, has no pity on himself, he laughs and jests, is cheerful and hilarious, as if he were the happiest person on earth. He mocks and jeers at those who sadden their life by thoughts of penance, who do not, like him, drink as full draughts of the cup of sinful enjoyment. But is he in earnest with his unrestrained joy? Is it truth that comes from his mocking mouth? Ah! no, it is mere lying and deception. Though exteriorly his countenance mirrors sunshine, joy and hilarity, ah! what bitter torment within, as soon as it becomes quiet and tranquil around him! Then he is constantly reminded of death and eternity, a voice calls loudly within him which cannot be quieted. Like the trumpet of judgment, it calls to him: Woe to you miserable being! you are an enemy of God! Woe, if now the hand of death should seize you! you would be irrevocably lost, a reprobate for all eternity.

At Syracuse, in Italy, reigned a tyrant named Dionysius. He was feared and hated by every one he was an oppressor, but he himself, lashed by the furies of a bad conscience, lived also in constant fear and disquiet. On hearing one of his slaves lauding him and wishing to be in his place, if only for one week, Dionysius summoned him to his presence. He clothed him with magnificent garments, surrounded him with a numerous retinue of servants, and bade him be seated at a table laden with delicious viands. All was hilarity and good humor. Suddenly the happy slave raised his eyes to the ceiling and beheld, his horror! He became pale with fright, fled from the table, and refused all the proffered grandeur. And whence this sudden terror? He beheld above his head a sword suspended by a silk thread; at any moment the thread might break, and his life would have been lost. He clothed his sinner, seated at the banquet of joy and pleasure, but above your head hangs the sword of divine justice on the frail thread of life. At any moment the thread may break, and the eternal Judge may command the angel of death: "Take your scythe and cut." You know not, O sinner, whether you will see the morrow, but you do know, that if you die as you are now living, you will be a reprobate for all eternity.

Oh, horrible condition of the sinner, separated from God! He, like the prodigal son, has left his father's house and sits now with the swine, i. e., his evil passions, which the devil raves him to feed! He has become like those poor Israelites, who under Pharaoh, had to serve as slaves in cruel bondage. As they were obliged to fatigue themselves with the hardest labor, from early dawn till late at night, amid hunger and stripes, so must the sinner in the ignominious slavery of Satan, weary himself day after day, and receive as reward only the lashes of a bad conscience, a prefigure of the horrible punishment which awaits him in eternity. Picture to your mind a rebel whom the anger of his royal lord has seized and cast into a deep subterranean dungeon, to languish there in chains for life. Is this perhaps the sinner? No, it is not he: for human language is too poor to paint such misery. Sinner, you are a prisoner of Satan, a servant of hell, you are a horror to the angels, an abomination to Heaven, you are—tremble, poor worm of the earth,—you are an enemy of God!

Terrible truth! should not your heart tremble? Should not your hair stand on end? Should not your blood congeal in your veins? God your foe! God, from whom you have all, and who can deprive you of all! God, who commands the abyss, and it engulfs Core with his adherents. God, who beckons to the water, and it rushes from its shores to inundate whole countries! God, your foe, who can momentarily hurl you body and soul into hell, to burn there eternally! This God is your foe. Oh, greatness of misery!

And you can still remain an enemy of God? You can continue another hour in so pitiable a condition? Oh! that I might therefore call to you in the depth of your soul: "If thou also hadst known, and in this thy day, the things that are to thy peace, but now they are hidden from thy eyes." Luke 13, 42. Deluded being, you still count on many days, and you consider not, that perhaps in the next hour the clock will have run down for you. You speak only of the mercy of God and think not of His sanctity and justice, which are equally great and unfathomable. Oh! that you might know what it is to lose Heaven, and to burn eternally in the consuming flames of hell, truly, you would not tarry a moment to reconcile yourself to God by penance, and to save your soul for the never-ending eternity. It is yet time, but your hour may be near. The Redeemer will yet be a loving Saviour to you, but perhaps you will soon see Him on His judgment seat, to hear

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