Rest and Pray.

Autumn alowly steals upon us, Springtide visions fade away; O'er our brains and through our b Foots the dim and dussy gray or the twilight and the evening— 'Tis the hour to rest and pray.

CURING HARD DRINKERS.

TREATMENT BY SISTER BAPTISTA AT ST. JOSEPH'S HOSPITAL. — HOW A DELICATE LITTLE WOMAN HANDLES DELIRIUM

What should be the treatment of victims of alcohol is a question which has been discussed and argued for many years and is still undetermined. Various forms of treatment have been offered as the best and safest, but as yet there has been no specific remedy accepted by the world. The poor bummer who is whirled to the tettion house in a patrol wagon with his tation house in a patrol wagon with his brain muddled with five-cent rum, lies in l is cell at night and goes to Moyamensing Prison the next morning. Unless he is actually attacked with delirium tremens actualy attacked with defirium tremens he is allowed to suffer the tortures of the damned unattended by dotoor or nurse until turned out. If he has become a nuisance to the policeman the bummer may be sent to the House of Correction. There the doctor doses him with bromide of potasim until his nerves are calmed, and a few weeks' work in the quarry makes a new man out of him. There are retreats and sanitarium and reformator homes by the score in and about the city for incbristes of social standing and wealth, and the hospitals care for the unfortunates who may be brought to them, but in all of them the attendance is furnished by men. In but one instance is the physical care of drunken creatures devolved upon women.

SISTER BAPTISTA'S MISSION.

St. Joseph's Hospital, situated at Seventeenth street and Girard avenue, Philadelphia, is a well-known institution, but few are familiar with the department set aside for the cure and treatment of rum victims. It has been in existence for nine years under the supervision of Sister Burjet. under the supervision of Sister Buptists, whose success has been remarkable. Within the past two years, although hundreds of men have been under her charge, from of men have been under her charge, from the raving maniac in the agony of delirium to the harmless toper whose mind is incapable of frenzy, not a death has occurred. The department consists of twenty large, bright and airy rooms, and is comfortably furnished, with cheerful dining, reading and smoking rooms. Ap-plication for admission is made to the Mother Superior, but Sister Baptists has Mother Superior, but Sister Baptists hes the department under her supreme control. Each patient is placed in her charge immediately on entering the hospital, and she at once assigns him to a room, makes a thorough diagnosis of his case and studies his temperament, in order to understand not only how to treat, but also how to control him in his abnormal condition. From information and personal observation the Sister decides upon the management of each particular case. To this is largely due the wonderful success that has attended her labors. It is a deeperate case that under Sister Baptista's care and management is not controllable within a week. The preliminary steps taken, she week. The preliminary steps taken, she proceeds with the medical treatment, keeping careful watch over patients who have reached a dangerous stage and are wild and flighty. The first object is to secure the patient sleep and rest, with aleep, even though induced by opiates, the danger line is passed and then the work of tening up the nervous system and strengthening the stomach begins. Sister Baptista has reduced this portion of the treatment to perfection. As soon as

recovery depends in a great measure upon the constitution and will-power of the mm. The names and identity of patients are sealed from the outside world, but a recent patient gives some interesting incidents of the daily life of the department.

"It was astonishing and often amusing," said he, "to see the wonderful control Sister Baptista obtained over patients whose brains were racked by long dissipation and who would run in fear from their relatives and friends. I have seen patients

lock them up.
"In their preliminary treatment patients are given liquor at intervals, and it ing, and of making every sacrifice to is pitiable to listen to their pleadings for come to the truth, which alone can deliver an extra allowance and the arguments him. Christ died for the profession of his an extra allowance and the arguments with which they besiege the Sister. She listens to them patiently, reasons with them good naturedly but the extra ration never follows unless it is apparent that it is a page sty.

liquor has the best of him, in a few days recovers his appetite and senses and returns to his family. A singular case is that of the head of a leading Philadelphia industry, whom I saw there convalueding from the alcoholic malady. When he became rational and was on the high road to complete restoration, his wife, who had devotedly watched his treatment, one morning insisted that he return home, as his large busines demanded his attention. It was against Sister Baptista's judgment and advice, as she was afraid he was not strong enough to resist temptation and and advise, as she was alraid he was not strong enough to resist temptation and required a longer probation from liquor. He left, however, looking bright and cheerful, and his wife accompanied him from the hospital a very happy woman. That evening he was brought back loaded with liquor and a subject for further

THE YOUNG AND THE OLD.

"I saw a young man not out of his teens, whose father is a respected merchant and whose mother and sisters idolize him, brought to this retreat while I was there, so crazy and unmanageable from a protracted spree that it was necessary to lock him up. It was two days before it was safe to leave him alone. He said he had been a drinker but a short time, but his associations were such that it was one incessant round of dissipation with him. His parents had tried every way to lead him to sobriety and he had struggled hard, but in vain, to please them and redeem himself. They had placed him under Siter Baptista's care, and he was glad of it, for he believed that if he was once thoroughly sobered up he would not fall THE YOUNG AND THE OLD. oughly sobered up he would not fall again. At present he is filling a respon-ible position in his father's establish-

"In striking contrast with his case in that of an old man over 60 years of age, who has retired from business with some \$20,000, who has for years been a regular patient of Sister Baptista. The whisky habit is chronic with him, but as he has no immediate relatives or friends to nurse or care for him when he breaks down from excessive drink, and as he is harmless, he is received whenever he applies, which is at frequent intervals."

THE INCARNATION OF CHRIST.

FIFTH LECTURE ON THE GOD MAN, GIVING CHRIST'S OWN TESTIMONY

Port Arthur Sentinel, Nov 1. Last Sunday Rev. Father Hamel, S. J., delivered the fifth discourse on the above subject, of which the following is a brief summary:

"For God so loved the world as to give

his only begotten son, that whosoeve believeth in him may not perish, but may believeth in him may not perish, but may have life everlasting. He that believeth in him is not judged, but he that doth not believe is already judged, because he does not believe in the name of the only begotten Son of God." Jo. III, 13.

It is Jesus Christ himself who affirms that there exists a God-Man. It is also what St. Paul understands when he says, "God who had applyen at various times

what St. Paul understands when he says, "God, who had spoken at various times through the prophets, latterly spoke through his only begotten son." Jesus Christ is the only begotten Son. The four gospels bear witness that he has affirmed his divinity before his friends, before the people, before the magistrates, in his life and in his death. Jesus Christ everywhere declares that he is the son of God, the only son, a son equal with his father, one with his father, being in his father and his father in him. Such is the distinct testimony that he renders of himself.

As soon as the treatment to perfection. As soon as she considers it safe the patient is offered light and nourishing soups, gruel or beef tea, but they are not forced on him. If he declines one another is placed before him, and if that fails to tempt his appetite still another, and so on until something is found that his stomach responds to and will retain.

HER CONTROL OF PATIENTS.

HER CONTROL OF PATIENTS.

At the digestive the di

and generally within two weeks can do full justice to three meals a day, with an accessional luncheon thrown in. Absolute his divinity? If he believed in it, could he be mistaken? I must answer these

Put in other words, the first one resolves it into a question of sincerity. Men bave always been divided into two classes; some are sincere, others are imposters. It is always an bonor to be sincere. But it is clear that even sincerity in error can-Is clear that even sincerity in error cannot, by itself, save any one. Because Christ says that "truth will deliver us." But he does not say that sincerity in error will deliver us. He says that "he who believeth not is condemned." While it is certain that to have faith is to believe what God her revealed. But he who is of this kind whom two strong watchmen could not force into their room at a word from this delicate little woman quietly go to their beds and beg the Sister to not what God has revealed. If he is saved it is not his faith that will save him. At least he is ever under the obligation of inquir-

However, to meet the enemies of Christ we shall not hesitate to follow them on their own ground. We may analyze the sent out by Sister Baptists restored to health and recouped for the duties of life more than once to have to return in a few months or a year, again wrecked by rum. A well known and prosperous business man periodically enters the retreat when

the sake of clearness, I express the question which we are now to examine in a rather blunt language. I ask then; must we place Christ with the imposters or with the sincere? Was he of those men who have covered their ambition or their pride or their sloth with the viel of hypocritical sanctity, or of those who have preferred the honor of holy and chaste truth, of warm and noble loyalty to God, to all the advantages of success, of the love of men, of their favor and gifts; who have preferred a glorious death for truth to a life of falsehood and abomination before God. Was Jesus Christ one of those men, great before the angels of God, whose device is the motto of the Maccabees; Moriamur in simplicitate nostra; Let us die in our simplicity.

simplicitate nostra; Let us die in our simplicity.

To this question we answer by the character of the man. We shall certainly conclude in favor of Jesus Christ, for a more venerable character has never appeared in the annals of history. Men, for the lapse of nineteen centuries, have exalted his name above all other names. The demons have so often acknowledged his divinity. Even his bitterest enemies acknowledge that he is an incomparable personage, who has left after him a light which will never be effaced, a monument of intelligent and social life, which men can never imitate, far less surpass.

can never imitate, far less surpass.

The human character is composed of three elements, namely, the intelligence, the principle of thought; the heart, the source of feelings; and the will that exe source of feelings; and the will that executes and governs the actions and the conduct. These three elements, by their harmonious fusion and by their measure determine every moral type and fix the true value of every man. The intelligence, the heart and the will of Christ are the instruments of his divine person. He is perfect God and perfect man. We are now studying the elements of his human character, such as they exist in his human nature, his divine person, which supports there, does not confuse them; they are human. Yet as such they are truly worthy of the excellence of his divine person.

divine person.

By many instances drawn from the gospel it was shown how the intellect of Christ is sublime, penetrating, candid and simple. From which it is proved that Christ understood and knew what he affirmed and that he could not be deceived in affirmed and that he could not be deceived in affirmed and that he could not be deceived in affirmed and that he could not be deceived in affirmed and that he could not be deceived.

effirmed and that he could not be deceived in affirming his divinity.

We have seen the grandeur of the thoughts of Christ in the great plan conceived for the glory of his eternal father and the salvation of men. This great work encompassed with the greatest difficulties and accomplished by the greatest sacrifices is a stupendous display of Christ's ardent love for men. Eatering after wards into the details of his love, we find everywhere that the heart of the Man-God is an inexhaustible fountain of true and generous, tender and chaste love for and generous, tender and chaste love for

Again; his will is constant, firm and in-Again; his will is constant, firm and inflexibly upright. This part of the subject is developed at some length. Any one who is conversant with the gospels can easily imagine the bright descriptions which were drawn therefrom.

No man ever united so many exalted perfections, and reached such incomparible entinence. Truly, Jesus Christ is the man by excellence, the ideal man, the God Man.

Here we find ourselves in the presence

Here we find ourselves in the preof the strangest event that ever was. Thi admirable man we have described, thi admirable man we have described, this true lover of man, this man of such gig-antic will, who in the firmness of his purpose stood alone against the whole world to save men, when they would reject his salvation, this man approved of God by so many miracles, behold him and listen to him; he declares that he is the God-

Man.

Jesus Christ is God. This belief ill unines the nineteen centuries of the existence of Christianity in spite of the most incredible conflicting elements. It is a light in the world of truth more resplendent than the sun in its full day

splendor.
Jesus Christ is God. His divinity is the solution of the mystery of his perpetual reign over the minds and hearts of men against a world of error and sin. His against a world or error and sain. All, divinity penetrating the hearts and souls of men has never ceased to transfigure the brightest intellects and the purest hearts on earth. St. Thomas has admirably described this effect in saying, "The more a principle is perfect, the more deeply will its action be felt "

Jesus Christ is God. Times are his Jesus Christ is God. Times are his, eternity is his age. His eye glances over unborn ages. He can count the adorers who in the lap of futurity will find in him the way, the truth and the life.

Jesus Christ is God. What other witnesses can we still wish for? I believe, you believe. To the Son of God the

you believe. To the Son of God the Father Almighty, who is, who was, and will be forever, worship, praise and love, be now and forever, and through all ages.

Pray for the Suffering Souls.

BY THE REV DR O'CONNET

"There shall be weeping and guashing of teeth." Purgatory is a place of im-prisonment where the soul undergoes its penance for sins committed in this world. Purgatory is a place full of torments, and St. James said that the smallest pain endured in purgatory is greater than all the pain suffered here. God hates sin, but loves those who refrain from it. The parentsends his child to school, but makes parent sends his child to school, but makes a little prison for him. The child does not like going to school, but the parent sends him through his love for it. It is God's love for His people that causes Him to send them to purgatory. Nothing defiled can enter heaven, and it is a "holy and wholesome thought to pray for the dead." Prayers for purgatorian sufferers are pleasing to God, who always receives them propitiously. As nothing defiled can enter heaven, the souls of the faithful departed are having their souls cleansed of their imperfections. Pray for the dead. There are many reasons why we should do so. It is charitable to pray for the departed ones who stand in need of prayers.

CARDINAL GIBBONS.

HIS CONSOLING WORDS TO THE PRISONERS (

MARYLAND PENITERTIARY.

On a recent Sunday Cardinal Gibbons visited the Maryland State prison and preached to five hundred male prisoners, black and white, in the prison chapel. On arriving at the institution he was met by Mr. Henry Seim, president of the board MARYLAND PENITENTIARY. Mr. Henry Seim, president of the board of directors, and Warden John W. Horn, who escorted him through the prison. In an ante room the Cardinal left his coat and hat, and appeared in the chapel robed and hat, and appeared in the chapel robed in a scarlet cossack, with a cape of the same material, and a zuechetto on his head. An audience numbering over one hundred ladies and gentlemen connected with the special work of the Society of St Vincent de Paul, which conducts Catholic mission work among the convicts on the fourth Sunday of every month, were seated in the lower part of the chapel, the inmates under the care of keepers in front, the white men on one side and the colored men on the other. colored men on the other.

When the Cardinal arrived the Rev. J.
T. Gardener, S. J., of Loyola College,
who officiates every Sunday allotted to
Catholic service, was celebrating Vespers,
attended by two acolytes. The little altar
was modestly decorated with six lighted
candles, three on each side of a tabernacle
placed behind two little bunches of flow-

Cardinal Gibbons mounted the pulpit and took a seat behind a desk, on which was a Bible. He looked through its pages will the choir fluished singing the until the choir fluished singing the anthems, when he said: "Before I begin to speak to you on another subject I desire to premise an observation, and that is I cannot keep you a long time this afternoon, since I have preached several times to-day. I am not very strong at the best of times; still I could not retuse the generous invitation of Mr. Seim, president of this institution, to speak to you. I feel I would be derelict to my duty did I fail to address the inmates, for I consider it to be one of my holiest and highest effices to perform a duty that might contribute to the comment of my follows and light contribute to the comment of my follows are all. fort of my fellow-man." From the Bible before him he read the fifth chapter of the Gospel of St. John, which details the miracle performed by Jesus Christ on a Sabbath, when he made a crippled man walk erect by the side of the pool of Bethesda. The Cardinal then said: "Seldom did Christ exercise the rigor of His justice, but, on the contrary, dispensed mercy and exercised justice towards all. In every leaf of the Gospel the golden word of mercy is written, brightening every heart by its sympa-thetic rays. When I contemplate this thetic rays. When I contemplate this characteristic in my Saviour I cannot but exclaim: 'Blessed be God, the Father of Mercies, who comforts us in

"The miracles of Jesus Christ were far more conspicuous for mercy than brilliancy or terror producing effect as seen in those of the prophets. They show the characteristics of the new law as against those of the old with as much difference as existed between the thun-der and lightning of Mount Sinai and the gentle and lambient tongues of Pente-cost. We never hear of our Saviour exercising His divine power like Joshua when he commanded the sun to stop in its course, or like Moses when he turned rivers into blood, or like Elias when he alled down fire from heaven on insult called down fire from heaven on insulting people. Jesus said: 'Let them insult Me: I came for that, it is My mission.' What are words without acts! When His disciples pleaded with Him to assert His supreme power His reply was: 'You know not of what spirit you are. The Son of Man came to save mankind and not destroy.' He went around raising the dead, He did a greater work in resurrecting to eternal life those dead in sin. God did not cease to do good works on the Sabbath that He might benefit His fellow-men. This spirit of Christ still lives. If I want proof of its existence, the spectacle before me furnishes it.

"Here are a number of ladies and gentlemen, strangers to you, perhaps, in nationality, religion, and to some in color, but who are, nevertheless, brothers and sisters in Christ, who are working for your happiness and comfort. Where in the history of paganism do you find an equivalent for this? If I were looking around for a religion to accept, I would be drawn principally to the Chris-tian religion by its organizations of charity. Blessed be Christ, who has broker down the walls that have separated nations, tribes, and people, and has made us children of one Father. Unlike the Hebrew religion of old, which was of national character; or the Mahommedan, which compels a man to give up his conscience after the manner of a highway man who takes a traveler's purse, the Christian religion is everywhere bringing everlasting peace to nations. Nowhere does it prosper more than in the free air of republican countries. As an evidence of Christian spirit, see the noble bands of men and women who sacrifice their lives for humanity. Look at the Sisters of Charity, ministering angels on the battle field.

Cardinal Gibbons related an anecdote of ex-Gov. Kemper, of Virgina, who had been invited by the Cardinal, then Bishop of Richmond, to a school commencement in that city, After the exercises Gov. Kemper made an address, in which he recounted his experience on the battle field of Gettysburg, where he was sup-posed to have been mortally wounded He remained unconscious for many hours When reason dawned on him he saw a plain pine coffin by his side, which was intended to hold his dead body. Fever again darkened his mind for several hours. A second awakening revealed to him by his side a Sister of Charity, who nursed him back to health and family. Continuing, the cardinal said; "Such a system of mercy is that which goes into the calls of poor men in bondage for life. I have for you profound sympathy: I do not know what brought you here, but when I look into my heart and see the temptations encountered there—for I have a human encountered there—for I have a human heart—I ask myself if I had been in your places what might have been the consequences. Might I not do the same as you? Woe be to the man who stands in front of you and says he is better than you; I wish sincerely to do something to brighten your life; still it is not without its pleasures and comforts. You may tell

me it is all very well to talk this way, for I am free. I am talking on principle. You are away from temptations, and have time to reflect. You have the j y of thinking of Christ's life and how He suffered for you and me. Not one of you has undergone one tenth the humiliations, ignominities and sufferings visited on Him. He was bound with chains and betrayed by a friend. He had not one man to by a friend. He had not one man to ak a word for Him. There is not one of you here who cannot get a lawyer. The Son of God stood mute in a tribunal of justice. When He did speak modestly in His own behalf He was beaten and a in His own behalf He was beaten and a garment of infamy put upon Him. Sometimes you feel ashamed of your clothes, no doubt; remember that the habit does not make the man. Be ashamed of nothing except sin. Think of Christ's life, and from it draw consolation to yourselves. God bless the ladies and gentlemen engaged in this good work. Their mercy will make them sleep easier on their couches. They are sons and daughters of Christ exemplifying true religion in visiting prisoners in bondage. May they have the happiness at the last day of receiving the greeting of our Redeemer: 'Come ye blessed of My Father; you have visited those in prison, wherefore you have visited me.' A blessing I wish also to all here to-day,"

The impressive words and delivery of

The impressive words and delivery of the cardinal had a marked effect on the prisoners, who sat motionless with their eyes fixed intently on the speaker. In the front benches some heads dropped on heavy breasts, and when lifted a glistening drop was observed. a glistening drop was observed. The cardinal went among them talking cheer fully from one side to another, having a pleasant word and a smile for each. He shook many codially by the hand, and asked some their names. The convicts talked freely, and as the prelate bowed his way down the aisle to the staircase they turned and watched him with evident pleasure.

MARRIAGE-MADE MEN.

"Let him marry, then," was the crusty reply of an old bachelor on being told that a friend had gone blind, 'let him marry, and if that doesn't open his eyes,

marry, and it that doesn't open his eyes, then his case is indeed hopeless."

The sneer has been confuted by the experience of scores of blind scholars, whose wives have been eyes to them. Huber, the great authority on bees, was blind from his seventeeth year, and conduced the observations which gave him the facts for his studies through the eyes of his wife. He declared that he should of his wife. He declared that he should be miserable were he to regain his eye-sight, adding, "I should not know to what extent a person in my situation could be beloved; besides my wife is

always young, fresh, and pretty, which is no light matter."

Bind Henry Fawcett became profes-sor of political economy at Cambridge, an effective debater in Parliament, and a most successful postmaster general, by using the eyes of his cultured wife. The crusty old bachelor's sneer falls flat when it encounters such wives as these—and there are but two out of the

unese—and there are but two out of the many who have made their husbands men of good repute.

Sir Samuel Romilly, the leading lawyer and law reformer of his day, illustrated the experience of successful menwhen he said that nothing had more profited him in his public life than the observations and a ninions of his wife.

profited him in his public life than the observations and opinions of his wife.

The biographer of Sir William Hamilton, commenting upon the helpfulness of Lady Hamilton, says: "The number of pages in her hand writing still preserved is perfectly marvelous." When he was elected professor of logic and metaphysics in the University of Edinburgh, he had no lectures in stock. He burgh, he had no lectures in stock. He began at once to write them, but though he worked rapidly, and far into the night, he was often only a few hours in advance of his class. Lady Hamilton sat up night after night to write out a fair copy of the

after night to write out a fair copy of the lectures from the roughly written pages he had scrawled in the adjoining room. He would take her legible sheets, and read them to the students, who knew not that their professor's success was due to his being a marriage-made man. When paralysis, brought on by mental over work, had stricken him, she became even more helpful, and by her assistance he was enabled to perform his professor. he was enabled to perform his professor-ial duties until death removed him from his chair.

One Hour a Week.

From the Christian Union (Protestant.) All Christian teachers agree than mar physical, intellectual and spiritual; flesh, muscles, nerves; he bas faculties of observation, memory, comparison and casuality; and he has conscience, hope, faith and love. For the development of the body we have gymnasiums; for the development of the intellect, schools, public and private, colleges, uni-versities, and an illimitable literature; for the education of spiritual nature we have -the Sunday School: that is, for the development of the highest and divinest part of the child's nature, that which should dominate all the rest, we trust to an hour, a week under the instruction of volunteer teachers who are themselves untaught.

Horsford's Acid Phosphate IN NERVOUS DEPRESSION

Dr. F. W. LYTLE, Lebanon, Ill., says: "I have personally used it with marked advantage, when overworked and the nervous system much depressed."

A Good Investment. "I suffered with eruptions on my face for over two years. I determined to give Burdeck Blood Bitters a fair trial. After taking four bottles, I can say it was the best investment I ever made. Jean

Claney, Beausej ur, Manitoba.
Gilbert Laird, St. Margaret's Hope,
Orkney, Scotland, writes: "I am requested
by several friends to order another parcel
of Dr. Thomas' Eclectric Oil. The last lot I got from you having been tested in several cases of rheumatism, has given relief when doctors' medicines have failed to have any effect. The excellent qualities of this medicine should be made

A LUTHERAN PREACHER TON PRIESTS SANCTIFIED BY FAITH.

A Lutheran minister writes the following beautiful 1-tter regarding our Catholic priests to the Deutsche Lades Zeitung:
Pope Gregory VII. was well aware of what he was doing when he enforced with what he was doing when he enforced with unrelenting strictness the celibacy (though already prescribed by the old canon laws) of the priests in the Roman Church. Yes, we evangelical pastors are great in words, and whoseer overhears us at our conferand whoever overhears us at our conferences should become terrified at our energy. But if it depends to transfer our words into actions; it it depends to head against the world and to cover with our bodies that flag which we have held up so defiantly but shortly before, then our souls fall to the ground, our courage to ashes. Here wife and children cry: "Let not that happen to you:" there over anylous Here wife and children cry: "Let not that happen to you;" there over anxious friends will come. But what determines the whole issue is that our courage is ar-ificial, is wanting in solid background. The Catholic clergyman knows that God has placed real objects in his hands, but we dispose only of words. With us rhetoric has overgrown all; we are preachers, but we should be priests also; of that we hardly have the presentiment. Many a nobly educated mind is driven into the bosom of the Roman Church on account of this contradiction.

The Church is in her whole nature a militant one, and it lies in the nature of the thing itself that her priests must fight in the foremost ranks. But how much those warriors not bound to this "Le be wife or children excel their married comrades in courage and disdain of death is evident enough. A glance at the R man priests of the present age proves how well

evident enough. A glance at the Roman priests of the present age proves how well Gregory understood the nature of his Church and with what certainty he made calculations for her. The band of Roman priests is a band of heroes. They wage the war forced upon them by the present state of worldly affers with an uninterrupted fire, reminding one of the Roman

egions.
With amezement the world looks upon With amazement the world looks upon these men who cannot be compelled by any force whatsoever to do anything contrary to the regulations of their Church. They allow themselves to be driven from office and from their tables; they persevere, and if repelled to-day they will be found to morrow at their old posts. They are priests, they are warriors, they are

Is it not the least perogative of the Roman Church that in her are to be found priests, that is, men of deeds and not of rhetoric or words alone. A half year may have passed since the terrible news reached us that a French vessel ran into a Spanish steamer in the darkness of the night and cank beneath the stormy waters in ten minutes with passengers and waters in ten minutes with passengers and crew. While the flood burst into the ship and startled from their sleep the unfortunate passengers, who gathered in wild disorder upon the deck, the one weeping, the other praying, the third staring in silent despair, a Catholic clergyman hastened from one group to another, announcing to all contrite of heart pardon of their sins in the name of God, before whose judgment seat they should appear in a few moments thereafter! Sublime picture of judgment seat they should appear in a few moments thereafter! Sublime picture of a priest! Praise your generals who in the battle's tumult present their bosoms to the hostile bullet; extol your statesmen who with tra-quil eye look into the barrel of the pistol raised against them by an assassin; compared with the priest they must step in the dark. Where all have lost their presence of mind he is calm; where all shudder at the open grasp of death he reaches up with safe hands into

where all shudder at the open grasp of death he reaches up with safe hands into heaven and offers life to the dying.

And among one hundred clergymen of the Roman Church we find ninety-nine equal to this. Among one hundred clergymen of the Evangelical Courch we might perhaps find one.

You find no contradiction existing between the idea of the Courch, its clerical

tween the idea of the Caurch, its clerical offices and the matter of fact state of both . . Condemn them, this we can

Is this not an honorary wreath woven for the heads of the Catholic priests, those faithful to the Church? And this wreath is woven by the opposing party! member this well.

Fire and Brimstone.

A West of Scotland clergyman was going to the highlands for his holidays, and being very fond of the 'Nabob Pickles' he took a bottle with him. The "Nabob Pickles" are extremely hot and should be sparingly used. Arrived at the hotel, he placed the bottle on 'he table and took out one or two of them. A Yankee was sitting opposite and got h's eyes on the pickles. "Strauger, pass the pickles, please." The clergyman said: "These are private property, but you are welcome to them." The Yankee welcome to them." The Yankee emptied half the bottle into his plate and stirred them up well with his spoon. He took a big spoonful, but they were not long down when he drew a long breath, and said: "Oh, dodgast it! Look here, stranger, I guess you are a parson?"
"Well, I am a clergyman, and preach the gospel." 'Look you here," said the Yankee, "I have heard them preach about fire and brimstone, but you are the first one I ever knew who carried a sample bottle."

Scott's Emulsion of Pure

COD LIVER CIL WITH HYPOPHOSPHITES, As a Remedy for Pulmonary Affections and Scrofulous Diseases

Dr. Ina M Lang-a prominent physi cian in New York, says :- I am greatly pleased with your Emulsion. Have found it very serviceable in above diseases, and it is easily administered on account of its palatableness.

There is Nothing Like It,

There is no one remedy offered to sufrefer is no one remedy offered to fut-fering humanity whose use is so univer-sally and frequently required as Hegyard's Yellow Oil, for rheuma'ism, neuralgia, colds, sore throat, deafness, croup, lum-bago, and aches, pains, lameness and sore-ness of all kinds, when internally and externally used. externally used.

Is there anything more annoying than ties of this medicine should be made known, that the millions of suff-rers throughout the world may benefit by its providential discovery."

Is there anything more delightful than getting rid of it? Hollowsy's Corn Care will do it.

Tr, it and be convinced.