

Rest and Pray.

Autumn slowly steals upon us;
Over hills and valleys streams
Green turned to gold and crimson.

CURING HARD DRINKERS.

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

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.

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.

HER CONTROL OF PATIENTS.

After the first successful attempt the appetite grows rapidly and the digestive organs resume their functions.

CURED, BUT NOT REDEEMED.

There are not a few who have been sent out by Sister Baptista restored to health and recuperated for the duties of life more than once to have to return in a few months or a year, again wrecked by rum.

liquor has the best of him, in a few days recovers his appetite and senses and returns to his family.

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.

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 whosoever believeth in him may not perish, but may have life everlasting.

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 spoken at various times through the prophets, latterly spoke through his only begotten son.'

We have heard and accepted his words, and we adore Jesus Christ devoutly. The light of the God Man has been obscured by the breaking asunder of the unity of faith; still it must be said, and we love to say it, that in Ontario the divinity of Christ is generally admitted, and seldom openly denied.

We resume to-day our investigation on the value of the testimony of Christ; we must penetrate it and make it sink deeper into our souls.

A superficial knowledge is soon effaced and forgotten. The writings of concealed and impious men are to be found everywhere. They lead astray an incredible number of Christians who have no solid convictions and no exact notions of religious truths.

Evidently Christ has affirmed his divinity, no one can deny it. But you will ask: 'Did he mean it? Did he believe in his divinity? If he believed in it, could he be mistaken? I must answer these questions.

Put in other words, the first one resolves it into a question of sincerity. Men have always been divided into two classes; some are sincere, others are impostors. It is always an honor to be sincere. But it is clear that even sincerity in error cannot, by itself, save any one. Because Christ says that 'truth will deliver us.'

However, to meet the enemies of Christ we must not hesitate to follow them on their own ground. We may analyze the truly divine character of Christ, and see that his own language, we shall give a psychological proof of the sincerity of Christ. The more we study Christ and know him, the more should we love and admire him.

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 impostors or with the sincere? Was he of those men who have covered their ambition or their pride or their sloth with the veil 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.

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.

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 executes and governs the actions and the conduct.

By many instances drawn from the gospel it is shown how the intellect of Christ is sublime, penetrating, candid and simple.

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.

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.

Here we find ourselves in the presence of the stranger: event that ever was. This admirable man we have described, this true lover of man, this man of such gigantic will, who in the firmness of his purpose stood alone against the whole world to save man, 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. His divinity illumines 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 divinity has never ceased to transfigure the brightest intellects and the purest hearts on earth.

Jesus Christ is God. What other witness can we still wish for? I believe, 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. Amen.

Pray for the Suffering Souls.

"There shall be weeping and gnashing of teeth." Purgatory is a place of imprisonment where the soul undergoes its penance for sins committed in this world.

Cardinal Gibbons related an anecdote of ex-Gov. Kemper, of Virginia, who had been invited by the Cardinal, then Bishop of Richmond, to a school commencement in that city.

He remained unconquered 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.

A second awakening revealed to him by his side a Sister of Charity, who nursed him back to health and family.

There are many reasons why we should do so. It is desirable to pray for the departed ones who stand in need of prayers.

If you are troubled with colds, would take Ayer's Cherry Pectoral before going to church or places of entertainment, the cold would coughing, greatly to the comfort of speakers and hearers.

I beg pardon to my pious hearers, if for

CARDINAL GIBBONS.

HIS CONSOLING WORDS TO THE PRISONERS OF MARYLAND PENITENTIARY.

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.

When the Cardinal arrived the Rev. J. T. Gardner, S. J., of Loyola College, who officiates every Sunday allotted to Catholic service, was celebrating Vespers, attended by the inmates.

Cardinal Gibbons mounted the pulpit and took a seat behind a desk, on which was a Bible. He looked through his pages until the choir finished 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 refuse the generous invitation of Mr. Seim, president of the 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 offices to perform a duty that might contribute to the comfort of my fellow-man.'

He then 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 sympathy and love.'

'The miracles of Jesus Christ were far more conspicuous for mercy than for brilliancy or terror-producing effect as 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 thunder and lightning of Mount Sinai and the gentle and lambent tongues of Pentecost. We never hear of our Saviour exercising His divine power like Jahoh when he commanded the sun to stop in its course, or like Moses when he turned rivers into blood, or like Elias when he 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 to 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 stand 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 religion to accept, I would be drawn principally to the Christian religion by its organizations of charity. Blessed be Christ, who has broken 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 Mohammedan, 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.'

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I beg pardon to my pious hearers, if for

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 joy of thinking of Christ's life and how He suffered for you and me. Not one of you has undergone one tenth the humiliations, ignominies and sufferings visited on Him. He was bound with chains and betrayed by a friend. He had not one man to speak 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 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, therefore you have visited Me.' A blessing I wish also to all here to-day.

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.

The cardinal went among them, talking cheerfully from one side to another, having a pleasant word and smile for each. He shook many cordially by the hand, and asked some their names. The convicts looked freely, and as the cardinal bowed his way down the aisle to the staircase they turned and watched him with evident pleasure.

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A LUTHERAN PREACHER ON PRIESTS SANCTIFIED BY FAITH.

A Lutheran minister writes the following beautiful letter regarding our Catholic priests to the Deutsche Lades Zeitung:

Pope Gregory VII. was well aware of 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 whoever overrears us at our conferences should become terrified at our energy. But if it depends to transfer our words into actions; if 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 are over anxious friends will come. But what determines the whole issue is that our courage is artificial, 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 the world, wife or children excel their married comrades in courage and disdain of death is 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 affairs with an uninterrupted fire, reminding one of the Roman legion.

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 men.

It is not the least prerogative 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 sank beneath the stormy 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 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 a priest! Praise your generals who in the battle's tumult present their bosoms to the hostile bullet; extol your statesmen who with their quill 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 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 Church we might perhaps find one.

You find no contradiction existing between the idea of the Church, its clerical offices and the matter of fact state of both. . . . Condemn them, this we cannot do.

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! Remember 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 the table and took out one or two of them. A Yankee was sitting opposite and got his eyes on the pickles. 'Stranger, pass the pickles, please.' The clergyman said: 'These are private property, but you are 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: 'Oo, doogant it! Look here, stranger, I guess you are a person!'

'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 Oil with Hypophosphites, As a Remedy for Pulmonary Affections and Nervous Diseases.

Dr. Ira M. Lusk—a prominent physician 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 suffering humanity whose use is so universal and frequently required as Huggard's Yellow Oil, for rheumatism, neuritis, colds, sore throats, deafness, croup, lumbago, and aches, pains, lameness and soreness of all kinds, when internally and externally used.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try, it and be convinced.

One Hour a Week.

From the Christian Union (Protestant).

All Christian teachers agree that man is physical, intellectual and spiritual; he has bones, flesh, muscles and nerves; he has faculties of observation, memory, comparison and causality; and he has conscience, hope, faith and love. For the development of the body we have gymnasia; for the development of the intellect, schools, public and private, colleges, universities, 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 Dr. Clark's Bitter a fair trial. After taking four bottles, I can say it was the best investment I ever made. Jean Clancy, Beauport, Manitoba.

Gilbert Laird, St. Margaret's Hope, Orkney, Scotland, writes: 'I am requested by several friends to order another parcel of Dr. Thomas' Electric 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 known, that the millions of sufferers throughout the world may benefit by its providential discovery.'