THE CATHOLIC RECORD

## TOPULAR PROTESTANT CONTRO. present. In the author's preface there VERSY.

Bacrad Heart Review. To understand fully the bearing of the following paper by Rev. Mr. Starbuck one bould read his last week's article on the

XII.

My readers may be wondering when I shall have done with the Rev. Isaac J. Lansing. Their wonder, I am sure, would be mixed with regret at the prospect of having to part with so interesting a companion. They may interesting a companion. They may take comfort, however. I have merely picked some principal plums out of bicked some principal plums out of picked some principal plums out of this rich and variously compounded pudding, which we will now proceed to digest more consecutively and at our leisure. There is a fabulous profusion shown, with more distinctness than almost any other author I have known, how far the hierarchy, even in its most Romanism and the now far the hierarchy, even in its most high pitched claims, has been from being principally moved by personal selfishness. No wonder, then, that Lansing turns away from him, al-though ecclesiastically so near. He might say of him what Froude is re-norted to have old in the library of of good things in Republic" to be disposed of yet. In the course of nature I shall hardly be able to continue this series of papers to the year 1950, but if I should I doubt whether I should have exhausted its inexhaustible supply of "extensive ported to have said in the library of Trinity College, Dublin, when he was and various misinformation" even by then. If Mr. Lansing will allow me to apply to him a compliment first meant for a lady, I may fairly say, that

# " Age can not wither him, nor custom stale His infinite variety."

Every fresh glance at his invaluable ook (which I think I am the first to have appreciated according to its merits) assures me more convincingly that he is predestined to be, as it were. the federal head and representative of popular Protestant controversy. As Emerson says, it is somebody's business to defend the Catholics, that is, of course, from unreasonable accusations. From reasonable accusations no up-right Catholic desires to be defended. This office of reasonable defence appears to have providentially fallen on me in especial measure, in equitable requital of early and essential benefits eived at Catholic hands. And as if in advised foresight of this necessity, Mr. Lansing, even before he so much as knew of my existence, made haste provide me with all manner of floating blunders and slanders, which otherwise I should have had to pick, as best I could, out of unregarded nooks and hardly accessible crannies. I hope I shall not be found ungrateful to my reverend colleague.

The Casket remarks that Mr. Lansing represents the lowest line of men-tionable Protestant controversialists. Very true. Yet his services by no means stop there. A gentleman writes me, who, besides being a man of many-sided culture, and an eminent jurist, has seen life in its most elevated aspects, as a major general in the war, the governor of one of our greatest states, a representative in Congress, and a member of the Federal Cabinet. He says : "The continuation of your on Protestant errors as to Roman Catholic doctrine I read with keen interest and profit. How full of ignorant prejudices we are! Dr. Lansing seems to have differed from the rest of us in that he ventured to repeat these blunders in print, transgressing the obligation to verify be fore doing so." We see, then "Romanism and the Republic" may fairly be described as centrally representative. By a singular happiness of mental shallowness, cheerful impu-dence, and illiterate ignorance, using all their best opportunities, the author has gathered into one great morass of malicious unintelligence the infiltrations of prejudice from every social level.

I do not mean that there are no

authorship. The very title of one of his books, "Footprints of the Jesuits," present. In the author's presect here is some account of his authorities. Do we find among them any mention of Doctor Storrs or Professor George Park Fisher? Not a word. This seems strange. These two gentlemen are among ours most aminent writers, and incurable absurdity. How such great enemies of the Jesuits as Dollinger or Gioberti or Huber would have laughed at his performances and his titles! Howamong our most eminent writers, and at his performances and his titles: How-ever, for his own purposes, nobody knows better than Mr. Lansing what to leave out aud what to put in. And then no doubt it is the duty of every sound Protestant to search his pantry every night before going to bed, to make sure there in the Leavit include among our most eminent writers, and both of them are of the author's own denomination. However, besides the natural dislike felt by pretentious vul-gar ignorance for high and careful scholarship, there are special reasons why Mr. Lansing does not quote from either Storrs or Fisher. He every-where represents the Roman Catholic priesthood as a body bent, under the where a sume there is not a Jesuit lurking in the coffee pot. So then, after all, there is something to be said for the Honorable Richard W. Thompson. priesthood as a body bent, under the impulse of the coarsest motives, on the Charles C. Starbuck. mere acquisition of despotic power.

Doctor Storrs, on the other hand, has Andover, Mass.

THE GROWING INDIFFERENCE TO ETERNITY.

London (Eng.) Catholic News. The Rev. Father Grosch, preaching at the Church of St. Anthony of Padua, Forest Gate, on Sunday last, said :-How small a place in the minds of present life is so absorbing, its necessitles, its cares, its ambitions, its successes, its failures demand so large a share of his attention that, as a rule, man centres his heart here, where all in the possession of the gift, and having only what he has received, man forgets his Maker. This forgetfulness of his God, of his own eternal destiny, and this concentration upon self, and absolute impartiality such a thing as we have to deal with here, reversing mean and loathsome toad. Besides, he has been guilty of a special and inexo whom was vouchsafed a certain senpiable demerit towards the cause for sible presence, forgetting Him who dweit in the cloud and in the fire, turned to sticks and stones, and fell down before the golden calf. And even when in the fulness of time God When all Boston and all the country round about was ringing with the clamor and chatter of the most enseless and ignorant controversy sent His Son-the word made flesh to over Indulgences into which even dwell among men-to give His life that the minds and hearts of men should these people have ever fallen, the editors of the Congregationalist, very fix themselves upon Him for evermore easonably desiring to know and publish the exact truth, asked Doctor Fisher to write a paper on the matter. Doctor Dexter is to me the most odious ecclesiastic I have ever known. He seems to me to have been a truncated Forquemada. Yet his attitude towards Catholicism appears to me to have been essentially and eminently Christian. As Cardinal Newman somewhere says,

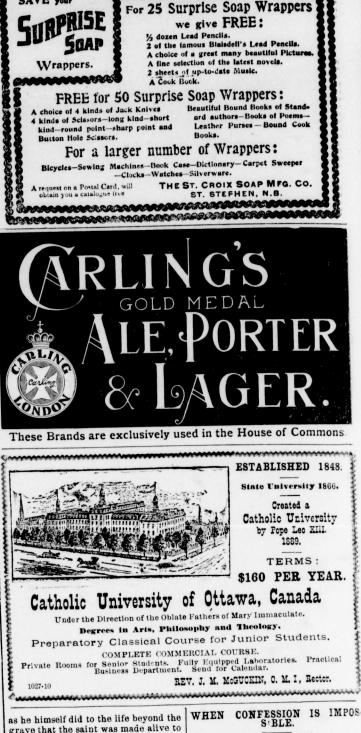
mine eyes had forgotten his Creator. Already it pray fervently for him, as for a man in whose wisdom and goodness they have hardly less interest than his own adherents. Had this admirable exhornone of Him because His kingdom was Seek ve first the Kingdom of God It was natural, therefore, that the and its Justice." He wished to raise Congregationalist should ask such an men's eyes from the earth to help them authority as Doctor Fisher to prepare a paper on Indulgences. He did so, and in it indignantly protested against the assertion that the Roman Church to see, if even from afar off, the Promised Land-the land flowing with milk and honey, the good things laid up for those who loved Him, and His has ever sold the pardon of sin. Even the venal and outrageous Tetzel did not do this, in the sense in which the phrase is used by Lansing and his asociates, as we shall see when we come to Lansing's lucubrations on the sub-

the true servant of God. But occasionhis books, "Footprints of the Jesuits," ally there appear men and women of is of itself enough to stamp him as an such lofty mind, of such clear perception of soul, with such power of grasp in things supernatural, together with a strong love of God and a magnanim-ous love for their neighbor, that they seem possessed of a wonderful passion, unike anything which this world knows or can understand. Their own remembrance of their Creator and the end for which He made them is so great, their own appreciation of the love of their Redeemer for them is so strong that the world of their own becomes too small for them, and ing b they burst the bonds of self with the vehemence of their desires, that others should know Him and love Him and give unto Him their service. The world to them is as nothing-the world's smiles and frowns are equally unheeded-they want to live and they are willing to die, for this alone, that

SAVE your

through them God may be glorified by His creatures. Greater than all the treasures to them is one soul redeemed by the Precious Blood. Home and family, friends and the majority of men, the thought of country, ease and comfort, nay, life eternity occupies ! How few there are itself, is sacrificed and sacrificed cheerwho in the hurry and rush of life fully to the one end. Come toil, come pause to consider their destiny. The suffering, come sickness, come sorrow, suffering, come sickness, come sorrow, come, O Death, for you too should be welcome if only souls may be saved, if only God may be glorified. Such as these, my brethren, are saints, and their passion is zeal for souls. It is hard is passing and unstable, forgetful of to understand, if the world is holding is passing and unstable, forgettal of to understand, it the work the spirit of Christ, that which is hereafter, eternal and imperishable. The Giver is forgotten in the possession of the gift, and hav-we are none of His. This was the spirit of His first apostles, and this spirit has never been wanting in His Church. has shone with greater or less brilliancy all through the ages, but per that which is temporal has been haps never was more than in man's crime from the beginning, the age which saw the birth It was at the foundation of his fall, it of St. Anthony. Heresy, schlam, follows the footsteps of man along the indifference, were desolating the souls road of time. God's own chosen people, of thousands when God poured upon the soul of His servant the spirit of the Apostleship which was to lead him forth he knew not whither, in search for souls bought with the blood of It was a new baptism for the Christ. It was a new baptism for the soul of Ferdinand of Bulhao-the bap tism of the apostleship which came and clothed it with a new beauty and a new power, and on that memorable day when the relics of the five Franciscan -how soon men forgot Him. He had martyrs reached the city of Colmbra. pleaded for their remembrance of Him Only a short time before he had seen by declaring that His mindfulness of these holy men go forth to the land of them should be above and beyond the the Moors to preach the Gospel of Christ. strongest and tenderest words of human He was already a priest, a Canon Reg "Can a woman forget her ular of St. Augustine, and as guest infant so as not to have pity upon the master of the monastry of Santa Cruz, child of her womb? and if she should it had been a privilege to serve these forget, yet will I never forget thee! future martyrs of Christ.

forget, yet will I never lorget thee in my Behold, I have graven thee in my hands, thy walls are always before mine eyes." The mercy of redemption with royal pomp their sacred relices are grave that the saint was made alive to was added to the gift of creation, and borne to Coimbra on their way to their man forgot his Redeemer even as he last resting place. Was it the saint's prayers that obtained that these sacred was so while He was here. He had come to show the way to life by the word of truth, and men would have the loss of the relics of her greatest son? This we do not know. We not of this world and His teaching was, only know that it was not by man' design but by God's special providence that the precious relics became the treasure of the Canons Regular, and so the object of the particular veneration of the young priest. Day by day he poured forth his soul to the Most High that he might share their faith—that success was but small. If it was so in he too might win the martyrs' palm by zeal for souls. Day by day he was expect from men when He had gone becoming more full of God and more back to Him Who sent Him? As men empty of himself. He had gradually became more and more accustomed to been increasing in the virtue of de-the blessings of Christianity, they be tachment. Lisbon, his native city, he were by no means merely the fruit of came the less valued. Self and the had left behind lest his friends and hostility. On the contrary, Mr. Edwin world still chamored for the first place, relatives should hinder his perfect and men's hearts became engrossed service of God. He had left her, but and their eyes became blinded. It would seem as if even God's patience must be exhausted times out of number of his fellow citizens by the precious piece of solid marble which yielded to the touch of his hand when he had traced on it the sign of the cross to banish the tempter. Yes, home and family had been gladly given up, and now in the presence of the martyrs' relics the resolution is made to give himself entirely to God in the work of the Apostle ship. Zeal for souls was devouring him, and under the guidance of God the white robe of the Canons Regular of St. Augustine is changed for the brown habit of St. Francis, the Augushas given such gifts to men. Such an tinian Canon Don Fernando becom one was your glorious patron St. An-thony. Such was he who is worthily the pride of Portugal and the darling of for the shores of Africa to spend his for the shores of Africa to spend his the Portuguese people. Prophet, life in winning souls for God, to lay it apostle, deliever of God's people was apostle, deliever of God s people was down it needs be as the holy marcyrs that greatest among the great sons of the Seraphic Father. Powerful for good in all places and to all times must be the memory of him who has been justly called the saint of the whole world. Worthy of imitation by all is attracted by a statistical with the martyr spirit and the be discussed by a statistical whole server the statistical whole satisfied with the martyr spirit and the who desire the glory of God and who crown of the apostleship which includes who desire the giory of God and who love the salvation of souls is he whose one thought was the extension of God's Kingdom for the promotion of God's glory. What is it, my brethren, which distinguished the children of light from the children of this world? Is it or their affirment of the value of the value of the value of the value of the distinguished the the salves of the value of the value of the children of the value of the division of the value of the not their different estimate of the value cent church dedicated under the invo of the world, and of all things in the cation of this dear name. You have world and the practical effect of that heard over and over again by those estimate in their difference of conduct? best qualified to tell you-the friars of Those who are of God seek first the his own order who inherit his spirit to kingdom of God, believing His word gether with that of St. Francis-the that if they do so all things else should chief incidents in his wonderful life. be added unto them. They are ever Let us pause if only for one looking towards the end. Their eter moment to recall what was the g towards the child were before secret which produced such were destiny is ever before ders of charity and of faith. Was it They know that there ders of charity and of faith. Was it thing here which can fully not the thought of eternity? Was it not by causing others to look forward before secret which produced such wonis nothing here which can fully satisfy the longings of a human oul created by God to possess Himself.



JULY 23, 1900

the emptiness of all things here ! This Catholic Columbian. was the theme which awakened men from their sleep of sin, this which Many a Catholic man now in camp awaiting the call to active service feels as does that member of the 69th, N. Y., aroused consciences, which recalled men to a sense of right and wrong, to who wrote Father Donohoe, of Brooklyn, the realisation of the madness of living that his only regret was in having no for this world alone. This it was opportunity of going to confession which fired him with elequence, which Many, too, will still lack that opportun-ity, execpt in regiments that have a was the key to all the sublime audacit ies of his zeal. My brethren, the crime Catholic chaplain : and to such Father of the world is ever the same, and the Donohoe's reply, setting forth the naremedy is none other than that which ture of contrition, will be a consolation. the saint used. It is not given to Catholic soldiers are reminded that many to be a St. Anthony, but it is if, unhappily, they should fall into deadly sin and have no opportunity to given to each one according to his power to become an apostle of Christ. make confession to a priest, they should To whom can we turn better than to St. endeavor to make an act of perfect Anthony to obtain for us the spirit of a If they make that act of contrition. true apostle? We are living in an perfect contrition and have the purpose age which is remarkable for its forgetto go to confession should the opporfulness of God. We are living in a tunity come to them. God will forgive country where amongst the millions them without the sacrament of Penance

commandments.

That sorrow should be in our heart

and will, so as to dispose us to do pen-ance for past transgressions and to

avoid the occasions of future sins. It

and be founded on reasons of faith.

It should be sovereign or supreme, so

displeased God than for any other evi

that we should grieve more for having

that could befall us. It should include

all our mortal sins, so that for each

one of them we should be contrite and

Having that sorrow, which was

earned for us by the passion and death

of our Lord, and hoping in the efficacy

of His plentiful redemption, soldiers in danger of death should recite the

act of contrition, and bless themselves, and go forward to their duty bravely

If you have friends at the front it

might not be amiss to remind them of

How to Get Rich.

How to Get Rich. We refer to the richness of the blood. If you are pale and thin, you are poor in strength and nerve power. Scotts Emulsion drives away thinness and pallor, and brings rich blood and nerve power.

The Most Prominent are Fashionable.

and hopefully in the name of God.

this lesson from the catechism.

he resolved never to commit it again.

should come from the grace of

## JULY 23, 1800 FIVE - MINUTES' SERMO

## Eighth Sunday After Penteco

JUDGMENT.

Give an account of thy stewardship, canst be steward no longer." Luke 16.

The significant comparison day's gospel presents to our min vividly, the severe judgment of death. The rich man is no othe God ; the steward, however, to the Lord intrusted His goods, s man. The goods, whereof an a is demanded, are all the graces God grants the soul for its sal and also the temporal benefits with He blesses our earthly exi As for the steward, so, also, sooner or later the hour of rec will come, that momentous h which it will be said : "Give count of thy stewardship, for the be steward no longer." And the Judge who demands this ac The omniscient God, who s hearts and reins, before whom and dissimulation cannot subsi God of all sanctity, who wil even the sinful thoughts and t word, the just and omnipoten who pronounces a sentence whi decide for all eternity !

To be more explanatory, I s lustrate by an anecode. A sultan in Asia had only two whom he tenderly loved. But grates instigated a conspiracy the life of the father, in order come masters of the throne; the enraged, ordered both to be en A petition, how ver, was prese him, that he must at least pard of them, so as to have a succe his throne ; he consented that o should be put to death. But w the two? For both were equally Hereupon the sultan had twotat pared in a room, on one he pla emperor's crown, scepter and perial mantle ; on the other cha the executioner's sword. Bo had to cast lots, and whoever w throw should carry away the en crown, but the one that lost, the penalty of death should be e in the most cruel manner. N dear Christians, this was, inc fearful game, throwing dice and death, casting lots for the or's crown and the fearful torn death. And yet it was a mere play compared to that which ach of us in the severe judg God at the hour of death ; for t blind dice will be thrown, but finitely holy and just God will, which will decide without deli for an eternal Heaven or an e ing hell; for an ocean of b happiness, or an abyss of never torment and despair. One of these two will certa

our portion, and which of the ere long, be decided by the co in which the soul will be found hour of death. If you die in t and love of God, then happy Christian, your soul is saved eternity. You may, indeed, remain in purgatory for a atone for lesser sins and unpai ties, but Heaven's eternal joys cured for your safe posses you die, guilty of one mortal s out reconciliation to God, then a thousand woes! Then the tune is yours which an eternit cannot repair. For : "W dwell with devouring fire, w dwell with devouring fire, w dwell with everlasting bu asks the royal prophet Isaias 33, 14. And the All-Holy will It is you, for you did not wish wise, you, who during life des call of grace, and who by you dition. O sinner, can you r

hummocks of dry land in this vast bog The human mind is not preconformed to absolute falsehood. Were the whole of this book as mendacious as the most of it, the author himself would have slipped through it

#### " Fluttering his pennons vain,"

like the very father of lies, into some unknown vacuity beyond hope of re-turn. Yet I do not wish it to be understood that all which I pass over without remark is something with which I agree. I may pass it over because I agree with it, or because, though con-vinced of its falsehood, I have not the present means of clearly demonstrating this, or because the author has so mplicated truth and falsehood that to disentangle them would be too tedious a work for the popular character of these papers. If I omit anything, therefore, simply understand : "Sent ence reserved

The work is made up, besides pre face and author's preface, and con-cluding note, of sixteen sermons, preached during the summer and fall of 1888, in the Salem Square Congregational church of Worcester, Mass., of which the author was then pastor. They have now been somewhat condensed into fourteen chapters, retainhowever, the form of address. The author apologizes for a lack of completeness of style. He need not apologize. No revision would have given these sermons literary, any more than intellectual or moral, worth. given They have a smart, shallow vivacious-ness that carries the attention along easily enough. They fully correspond to the level both of the speaker and the hearers, that is, the applauding hear-ers. If the attention of the audience had ever been likely to flag, there are not infrequent interludes of vulgar vituperativeness to keep them awake. Besides, there is one elaborate and solemnly intended parody of Burke's great peroration against Warren Hastings, which if the melancholy Jacques could have heard, I am certain that his lungs would once more have crowed like chanticleer's an hour sans intermission by the dial.

The principal preface is by the Rev. Leroy M. Vernon, D. D., a Methodist has discovered, has been equally insig-clergyman. Of this I say nothing at nificant in administration and in

the defence (he personally did not pre-tend to understand the matter), as much extenuated the usually accepted meaning of Indulgences as the other side aggravated it. The Christian Union, too, whose good will to the truth was perfect, after rejecting a carefully prepared paper of mine, used to put out occasional little explanations and allusions, of which, unless my memory entirely misreports, each one

offered a number of manuscripts giv-

ing the extenuating side of the insur-rection of 1641 : "Take these away ;

I have no use for them." Besides, what would Doctor Storrs' "St. Ber-

nard" do in the midst of the crowd of

the Dowlings, the Edgars, the Chini-quys, the O'Connors, the Hogans, and

quys, the oconnors, the hogans, and other such riff raff. They would fly shricking from before the face of it like "the spirits of flood and fell" from before the face of St. Gall.

Professor Fisher is by far the ablest

church historian ever born in America,

and one of the ablest in the world.

But before the Ithuriel's spear of his

Paradise Lost, would shrink into a

which Lansing and his confederates

we are curiously made up in compart-

ments, which often have very imper

Leo XIII. came to the chair, the Con-

gregationalist exhorted Protestants to

tation been more largely followed,

many evils would have been spared.

When

fect communication together.

stand.

was more benevolently and ludicrously wrong than the other. The authority of the Congregation-alist and of Professor Fisher daunted wen the screaming Bostonian crowd. I did not see any direct reply. Yet I noticed some bated mutterings, charging that some of whom better things might have been expected had proved treacherous to the holy cause of the Reformation. So then it seems that

gnorance is the mother of devotion to the holy cause of the Reformation, and that those who say the most and know the least are the best Protestants. I had heard such charges against the Catholics, but I had not previously heard them gloried in and adopted as the particular emblazonment of Protestantism. Live and learn. However, Doctor Fisher and the Congregationalist had evidently sinned against this principle, and it is no wonder that Mr. Jansing does not cite Fisher among his uthorities. We see here the dying authorities. wave of that temper which two hundred years ago raised a clamor against the great Protestant controversialist, David Blondel, when he, as his brethren reproached him, forgot his vocation and betrayed his sacred cause by being the first to prove that there had never been any such woman as Pope Joan. However, if Mr. Lansing has not admitted us to hear Doctor Fisher, no doubt he thinks he has made ample amends in favoring us with extracts from the honorable Richard W. Thompson. What a pity Mr. Lansing has not

-the rest, the peace, the joy, which some sense of humor ! He leaves out comes from the possession of their God. Storrs and Fisher and brings in such This is the end for which God has des an amiable nonentity as Thompson, tined them, which if they obtain they who, it is true, has been in the Cabinet, obtain all, no matter what they lose, but if they lose it they lose all, no matbut who, for all that the world at large

ter what they gain. This is the mind of For Table and Dairy, Purest and Best

with His sinful and forgetful people. But of His mercy there is no end, and time after time some new prophet, some new apostle, some new deliverer was raised up by God for His people. Signs of their divine mission accompanied them and they not only raised those of their day from the service of sin and elevated their minds to the things of eternity, but they had left behind them an imperishable memory powerful in itself to incite to imitation, or at least to the praise of God, Who them. They

They seek what the world cannot give

Ask your grocer for

little served ttle known an Then let us go forth not necessarily to receive it.

preach, except by our conduct, but to shed round about us the light of the spirit of Christ, that men seeing our good works-our works of zeal and faith and charity, may glorify our Father Who is in heaven. deserves our love and service instead of our wicked insubordination to His

Strength for the Aged.

Strength for the Aged. As age advances the recuperative power of the body decreases. Fatigue clings like a burr to the already depleted store of energy, still further wasting and dissipating it, and, in consequence, the elderly find it very hard to keep their spirits up to the "doing" point. An anchor of hope and safety is found in the energizing action of Maltine with Coca Wine, which imparts, almost magically, strength and vigor to the failing powers, and through its nutritive and tonic properties renews those functional activities upon which depend health of body and mind. Maltine with Coca Wine rapidly re-stores appetite, improves digestion, imparts tone and vigor to the nervous system : in a word is a strength-giver of unequalled ex-cellence. Maltine with Coca Wine is pre-scribed and recommended by physicians. All druggists sell it. TAKE ONLY the best when you need a

TAKE OXLY the best when you need a medicine. Hood's Sarsaparilla is the best blood purifier, nerve and stomach tonic. Get HOOD's.

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A part of a teaspoonful mixed in milk and given every three or four hours, will give the most happy results.

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if they should die before being able to Now, what is perfect contrition? Perfect contrition is a sorrow for sin and hatred of sin because it offends God, who is Holiness itself and who

God

this and still continue to be a of your God, of that God who power, every moment, to cast and soul into hell? Ah ! no, 1 passion on yourself and de longer the voice of God's gra calls to you in the words of God s gra calls to you in the words of H "If you have sinned, delay i converted to the Lord, and de from day to day, for His wo come on a sudden, and in th vengeance he will destruct Eccli. 5, 8 and 9. Yea, defe but prepare yourself now, wh yet time. The eternal always near. and suddenly. li flash in the heavens; He can to an eternal account. Awak fore, by true penance and a w ception of the sacraments. death of your soul, so that s Lord come at an unexpected may find you awake and not In the court-house at Lue

famous painting, called the death. There you see all ages, children, youth, virg and women, the aged, all dan joicing and exulting in full p life, and they do not perceiv angel of death, with the scy behind them, to mow down the other, to lead them to h Here drops, as his victim, a cl an aged man, here a youth, a theless the dance continne enjoyment. Thus it is in man. Daily we see the ang walking softly in our midst, ing his victims, and we know when or where he will call u do know is, that he will not and behind him is the div and the momentous etern nevertheless we live in blind frivolity, as if our stay here were everlasting. Oh, folly ! May we no longer be such forgetfulness of our Let us daily remember the in holy earnestness, and cen shall never sin ; we shall ne unhappy death, lose our imm Let us always repeat anew,

